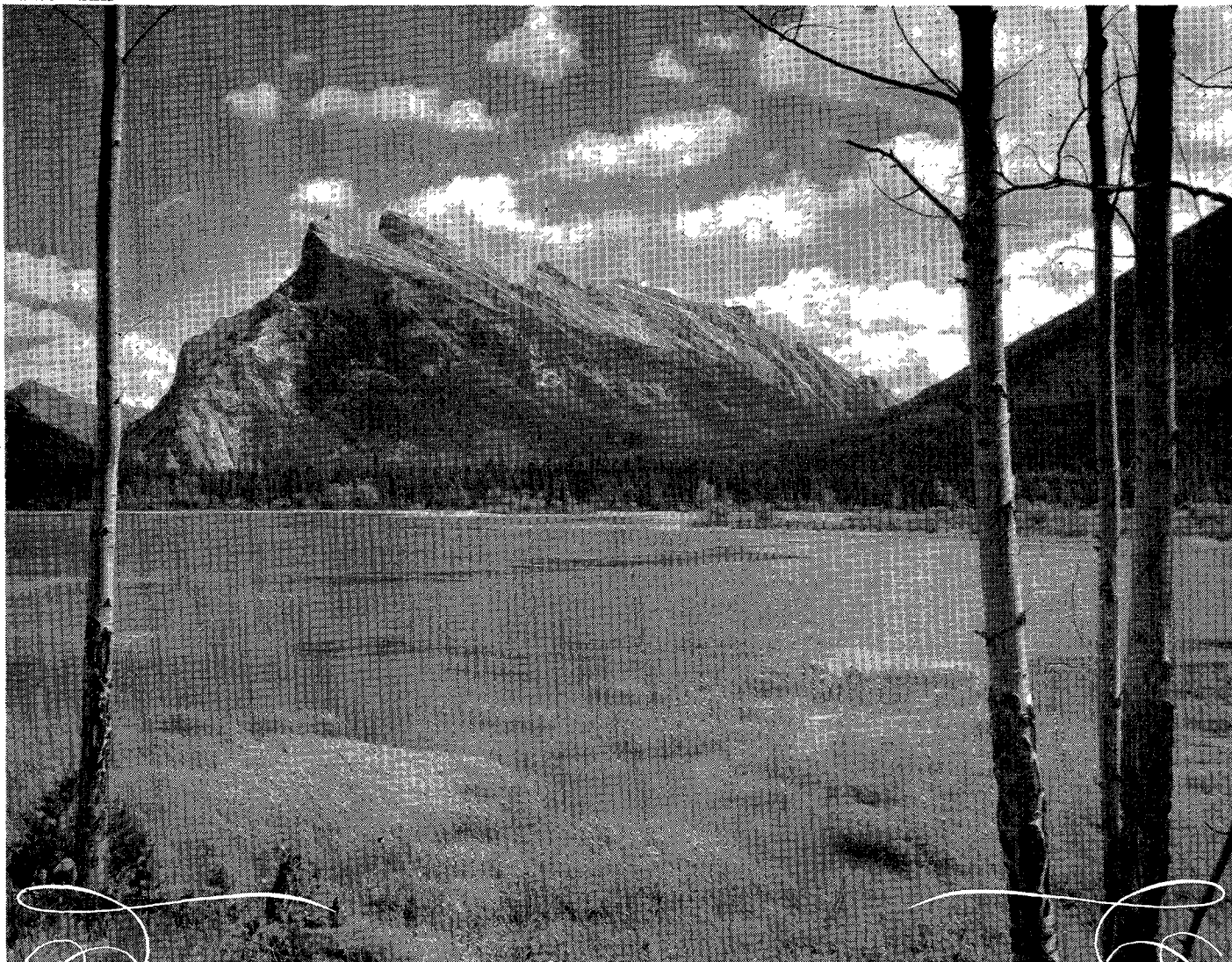


THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

CARL MANSFIELD



Beyond It All

By ROBERTA PALMER SHARLEY

Beyond the trees the soft clouds rise,
Pure and fresh and white.
Beyond the clouds the blue sky hides,
Cool and clean and light.
Beyond the sky the sun shines through,
Warm and strong and bright.

Beyond the sun a billion stars
Guide our steps by night.
Beyond it all Jehovah's hand,
Firm and always right,
Directs the whole wide universe—
Knows each feathered flight.

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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 An out-of-date report is not news, and is not acceptable.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.]

Churches in Communist China Dealt Crippling Blows

✓ According to reports received by the China Committee of the National Council of Churches, Protestant Christianity in Communist China has recently been dealt a series of crippling blows. All denominations are being merged into a single church body, and nearly all local churches are being forced to close. These closed churches are being turned over to the government as "patriotic gifts." Church divisions and denominational names are now considered "vestiges of Western colonialism aimed to divide and rule." Churches are being required to unify their forms of worship, methods of support, and doctrinal creeds.

Yugoslav Protestants Hail Church-State Relations

✓ The Roman Catholic Church in Communist Yugoslavia was a conspicuous exception when representatives of the country's religious bodies issued New Year statements hailing "favorable" church-state relations. The statements were widely publicized by government-controlled newspapers. Patriarch German, head of the Serbian Orthodox Church, the country's largest religious body, thanked the government for "the substantial subsidy received to cover deficits in the church budget." Bishop Juraj Struharik, leader of the Slovak Evangelical Lutheran Church, said his community was enjoying "full freedom."

Reformers Seen Responsible for Protestant Differences

✓ Different conceptions of the reality of God and the Bible by 16th- and 17th-century European Reformers are responsible for differences between major groups of American Protestants, said Dr. Wilhelm Pauck, professor of church history at Union Theological Seminary, New York. Martin Luther, he explained, comprehended the meaning of Christianity in terms of "trusting." John Calvin, the founder of the Reformed or Presbyterian tradition, held that "obedience" was the basic reality on which everyone must rely. The Anabaptists, he said, saw the basic realities of God and His Word in terms of "discipleship."

Two Million Southern Baptists Sign Soul-winning Pledge

✓ More than 2 million Southern Baptists have pledged themselves to win Christian converts during the 1959 Baptist Simultaneous Evangelistic Crusade in North America, an official of the denomination said in Dallas, Texas. The crusade, primarily a Southern Baptist effort, is part of the Baptist Jubilee Advance (1959-1964) in which the Southern Baptist Convention is participating with five other North American Baptist groups.

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REVIEW AND HERALD



• EDITORIALS •

Spiritism

The timeliness of the series of articles on spiritism, currently running in the REVIEW, is emphasized by recent happenings in Rio de Janeiro, Brazil. On New Year's Eve, according to one report, "The five-mile crescent of Copacabana and the other Rio beaches blazed with the ritual candles of some 600,000 devotees of Brazil's fastest-growing cult: 'spiritism.' Altars were set up everywhere in the sand, heaped with fetishes and food offerings, bottles of beer and the rotgut alcohol known as *cachaça*. Around the altars, while drums pounded faster and faster, men, women and children danced and shouted, stomped and babbled. Yemanjá, goddess of the sea, was the special object of honor. . . . As the pulse of the drumming quickened, the spirits drew nearer and began to possess their worshipers, who writhed and rolled in the sand, twitching and groaning."—*Time*, Jan. 12, 1959.

The Catholic Church, the dominant religious body in Brazil, has expressed concern over the rapid growth of spiritism in that country during the past ten years, but efforts to counteract its influence have been feeble. Out of Brazil's 61 million people, some 10 million participate in cult activities, according to reliable estimates. In the 1950 census nearly one million openly declared themselves to be spiritists.

Satan's Great Deception

As we observe this further evidence that Satan is marshaling his forces for the supreme conflict for the minds of men, we should be sobered. We need not understand in detail just how spiritism will play its role in last-day events, but we must be fully informed concerning the great issues that face us. No doubt the manifestations of spiritism will vary from country to country, but everywhere Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." Through his agencies he will do "great wonders," even making "fire come down from heaven on the earth in the sight of men."

He will do this to deceive, to dazzle people so that they will worship him and follow his dictates. And how successful he will be! "All whose faith is not firmly established upon the word of God will be deceived and overcome."—*The Great Controversy*, p. 560.

Satan will even impersonate Christ. He will heal the sick. He will bless the people. And he will declare that the seventh-day Sabbath has been done away with; that Sunday is the day to keep!

Preparing for the Crisis

Are we ready for such a crisis? Are we prepared to deny the evidence of our senses, and cling to God's Word only? This we must do if we are to meet Satan's delusions successfully.

Small wonder, then, that our archenemy is doing everything possible to keep us from Bible study, from carefully thinking through the various cardinal points of our faith that will be his special objects of attack. If he can keep us in a state of unconcern, if he can make us

believe our spiritual condition is better than it is, if he can keep us occupied with legitimate but time-consuming pursuits that prevent our making the needed preparation for the coming crisis, he knows we will be swept away in the flood of last-day deceptions.

Now is our opportunity to prepare for what is just ahead. Let us use our time wisely.

K. H. W.

A Portent in the Sky Over Africa

One night early in December the Army's moon-shot missile came to a flaming end in the velvet sky over Central Africa. Among those who witnessed the awesome event were a Frenchman and his African companion. Later the Frenchman described the spectacle and his reaction to it as follows:

"We saw an intensely bright white ball followed by a white luminous train. . . . It was a marvelous sight, like a new star appearing in the sky, and both of us were breathless. . . . Suddenly it was over. . . . The whole show lasted no more than three seconds. But we had the impression that we were attending the death of something much bigger than anything we had seen before."

As the editor of the Washington *Sunday Star* reflected upon what the Frenchman said of the event he wrote: "This is an altogether somber and almost sepulchral comment on our new age of fantastic missiles and spatial probings. But the Frenchman and his friend have not exaggerated. They have rightly seen in our disintegrating lunar rocket a warning that civilization, and conceivably even the whole human race, will be wiped out one of these days unless men everywhere curb their passions and control the works of their genius in a way that will prevent all-out war. Unless that is done, the end of everything may come with terrible suddenness, like the Biblical thief in the night."

We would have expected to find such sentiments expressed in the REVIEW, but were somewhat startled to read them in the editorial columns of the *Star*. Suffice it to add only the further somewhat gloomy comment that any sober observer of current events would require but one guess in order to determine precisely how much prospect there is of "men everywhere" curbing their passions and controlling these fearful "works of their genius."

As in the days before the Flood, the earth is corrupt and filled with violence. Man's wickedness is great, and every imagination of the thoughts of his heart is only evil continually. And as it was in the days of Noah, so Jesus warned, it would be in the days immediately preceding His return in power and glory. By the same authority that overwhelmed the antediluvian world, "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." If the Ethiopian can change his skin or the leopard his spots, then we can expect men who are accustomed to do evil to learn to do good.

"Watch therefore: for ye know not what hour your Lord doth come."

R. F. G.

Lions, Courage, and Scars

For sheer, raw courage a native African named Lilani Daka need take second place to no one. With his bare hands he battled a lion that was bent on making a meal of a two-year-old child and won! Small wonder that this brave man was awarded the George Medal, Britain's highest honor for civilian heroes.

The story of the encounter, as circulated by the Associated Press, runs like this: One night Lilani Daka, a villager of Masaka, Northern Rhodesia, was awakened by the screams of a woman mingled with the roar of a lion. Grabbing his muzzle-loading gun, he dashed to a neighboring hut where he found a terrified mother cowering before a full-grown lion that was attempting to carry off her two-year-old daughter.

Daka raised his gun and pulled the trigger. Nothing happened. Throwing down the unloaded weapon, he charged the lion, jumping onto its back and pounding its ribs with his fists. The snarling beast tried to claw him off.

Just then Daka's son, attracted by the hullabaloo, arrived on the scene and saw his father wrestling with the lion. As Daka clung to the mane, he yelled for the boy to bring some ammunition. The boy snatched up the gun and dashed away for cartridges. In a few moments he was back, the gun loaded. His father, mauled on the arm, shoulder, and leg, was tugging on the lion's tail to keep it away from the child and her mother. Daka's son shot the lion dead.

Here was a man who disregarded the odds against him and threw his life into an unequal struggle against a savage opponent. He was willing to die, if need be, to prevent the king of beasts from making a meal out of a little girl. We salute his courage. Surely a medal—even Britain's highest—is small recognition for bravery of this type. As long as Daka lives he will carry the scars received in the encounter.

Christians Need Courage

The kind of courage displayed by Daka is needed by Christians in their deadly combat with Satan. "Be sober, be vigilant," the apostle Peter warns, "because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

God's people in every period of earth's history have known the fury of this bitter antagonist. Relentlessly he has dogged them, endeavoring to destroy them, both physically and spiritually. It was Satan who pursued the apostle Paul throughout his lifetime, clawing and mauling him at every opportunity. Recounting his experiences, the great apostle wrote: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. 11: 24-27).

Beautiful Marks

As a result of his savage encounters with the enemy, Paul carried scars in his body. "I bear in my body the marks of the Lord Jesus" (Gal. 6:17), he declared. He did not call them "marks of Satan"; they were "marks of the Lord Jesus"! They were marks of courage, marks of victory. Like Daka's scars, they were not something to be ashamed of, for they were symbols of love, unselfishness,

bravery, and triumph. Beautiful marks they were! But most beautiful of all are the scars that Jesus carries in His body: the nail prints in His hands and feet; the mark of the spear in His side. For us the Son of God entered the arena of this world, willing to be destroyed, if need be, to save us. Though wounded by the "roaring lion," He overcame him that we "should not perish, but have everlasting life."

Such love, such bravery, demands a total response from us. And it calls for initiative, a putting away of timidity. We must not be passive, cowering, or fearful in our struggle with Satan. And if we receive deep and ugly scars in the conflict against our mortal enemy, so be it. Would we feel comfortable in heaven among the battle-scarred warriors of all ages if we did not bear some scars too? some evidence of courage for Christ? some symbols of our effort to snatch others from the jaws of the lion?

K. H. W.

Bogus Religious Books

Much has been said about the so-called religious awakening in America. The idea that there is an awakening is based on such things as the growth in church membership, the increase in the reading of religious books, and the success of some revivalist endeavors. We have discussed in the past the possible meaning of popular religious revivals, and also the fact that increase in Protestant church membership does not in itself warrant the conclusion that there is any genuine revival of religion. We wish here to discuss the possible significance of the fact that there are many books on religion today that are read avidly by the general public.

We are prompted to this by the review of a recently published work entitled *Popular Religion: Inspirational Books in America*, prepared by two professors of sociology. This work is a detailed analysis of forty-six religious best sellers of the past eighty years. An extended review of this work is found in the ably edited *Saturday Review of Literature* of December 6, 1958, from which the following quotations will be drawn. The reviewer observes: "The impression already gained by any casual sampler of recent inspirational books is now confirmed with the impressive apparatus of scientific research. The total picture, thus revealed, is even more appalling than one would expect."

As to the main features of current inspirational books posing as religious, which have come out in more recent times, the reviewer says: "In the first place, there has been the quiet fading out of the grimmer and sterner aspects of the Christian faith. A few of the older books speak of God as judge as well as loving father, and even suggest that pain, suffering, and failure may at times have a positive value in the Christian pilgrimage. But such dour thoughts have been almost totally eliminated in today's cut-rate religion." He sums up the change from the old to the new inspirational religious works thus: "In general, 'Repent and be saved' had yielded to 'Think positively and succeed.'"

Adapted to the World

The reviewer becomes more specific in his indictment by adding immediately: "The 'world,' that traditional enemy of the devout life, has triumphed by going religious in its own fashion, by reshaping the Christian faith into a comfortable psychological technique whose prime purpose is to make its practitioners happily at home in Zion—or to put it more simply, the purpose is to adjust them to the American scene pretty much as they find it. The distinction between the American way of life and

the Kingdom of God has become blurred, and the necessary and creative tension between the two has been smoothed over."

The reviewer feels that the inspirational religious works of twenty, thirty, or more years ago, such as Bruce Barton's *The Man Nobody Knows* and Henry Link's *The Return to Religion*, were guilty of confusing good religion with good business success and financial gain. "The sanctification of riches is more muted in recent literature. Health (physical and mental) replaces wealth as the main goal. But when business is mentioned, religion is advocated as an aid to it."

Then comes this withering comment:

"The note almost never sounded in the forty-six books is that of the great Hebrew prophets and their successors in both Judaism and Christianity: the proclamation of God's judgment upon even the best achievements of man and society, the call to remake society in accordance with God's will rather than man's desire. . . . Most of the books simply accept the order of things pretty much as they find it, and aim at helping the individual to function smoothly, happily, healthily, and lucratively within it."

The reviewer notes that "the traditional Christian command has been that one must first love God and neighbor, for their own sake." But, he remarks, the current inspirational-religious works seem to stress that we should love God and neighbor because of the personal benefits we will receive. "In effect, God becomes an agent, a cosmic errand boy, an instrument, for obtaining happiness, serenity, and the other modern beatitudes. . . . The greater number of the books imply, if they do not explicitly state, that by a proper technology—prayer, etc.—the power of God can be turned on and put to work. There is rarely any emphatic treatment of what used to be regarded as the necessary preliminaries: repentance, the turning to Christ as mediator, surrender of the will to God."

Religion Secularized

According to the reviewer, the authors of this remarkable work go so far as to say that an important section of these inspirational books represents "a transition toward a complete secularization of religion. At one extreme is the older conviction that God is to be loved and served because He is God. At the opposite extreme is the benevolent attitude of some sociologists who themselves have no religious commitment but are happy enough to see the unwashed going to church because their religion (though objectively false) has certain social and psychological values. The viewpoint implied in most of the inspirational books hovers uneasily in the middle. God is still depicted as real, but the main emphasis is on His usefulness. It is only a step further to say that God is a 'useful fiction.' But at that point, as the authors point out, God ceases to be useful."

Concrete exhibits are offered to illustrate this transition: "'Sin' is transformed into 'mistake,' i.e., a false belief, and Biblical terms like 'heathens,' 'enemies,' and 'strangers' mean 'your own negative thoughts.' Positive thinking becomes the cure for all ills. The reader is flatly told in 'Make Your Life Worth While' that 'sin, sickness, and death, wars and strife of every kind come because man chooses to think negatively.' It is nowhere suggested that wars, for instance, may come because such a man as Hitler has very positive, but demonic, thoughts."

All this is well described as an "effort to domesticate the ways of God to man's profit."

The reviewer sums up the matter thus: "The panorama is depressing. With a few magnificent exceptions,

the writers supplying the major religious diet of the American people are offering anemic fare, perhaps just barely strong enough to allay the hunger for sturdier food. But don't blame the purveyors of predigested religion. The market has created them. The demand for bargain-counter faith was already there."

This indictment of much of the so-called inspirational-religious literature of our day is all the more devastating because it is made calmly, and by sociologists, not theologians, certainly not conservative theologians who have always indicted this bogus type of inspirational reading.

Next week we shall draw certain lessons and warnings from the depressing facts here set forth.

F. D. N.

"That I May Receive My Sight"

This morning on our way to the office we listened to the news report of a touching little drama that centered last evening in Natchez, Mississippi. Seven-year-old Hugh Thornhill was to have undergone an operation to remove his left eye. He had already lost his right eye, after a series of ten operations performed four years ago in an effort to save it. The villain—glaucoma, a painful affliction of the eyeball that results in impaired vision or blindness. Shortly before the time scheduled for the operation last evening, a stranger telephoned from Ogden, Utah. He had read of the projected operation in the morning newspaper and called to tell of a specialist in San Francisco who had saved his grandchild's eyesight under similar circumstances. Soon Hugh's mother was talking with the specialist in San Francisco, a Dr. William Ferguson. There was a remote possibility, he told her, that Hugh's sight could be saved, but the boy must take the next airplane for San Francisco. Friends in Natchez "passed the hat" to buy tickets for Hugh and his mother, and this morning they were in San Francisco.

That is where the story ends, for the moment. But as we walked along toward the office we thought we saw blind Bartimaeus sitting at the side of the road, and watched Jesus restore his sight.

Sight—precious possession! Walking on our way, our thoughts turned to spiritual eyesight, to those invisible things that can be clearly perceived only by men whose vision has been restored and sharpened by the Great Physician of men's souls. How is my spiritual vision today? How is yours? Has it been dimmed, blurred, or distorted by the astigmatism of sin, by the myopia of worldliness, or by the glaucoma of a hardened conscience? Have we, perhaps, been partially blinded by the god of this world as he goes about tossing the acid of selfishness into men's eyes? Could it be that we have become accustomed to defective spiritual vision, and are unaware that we are gradually going blind to the things of heaven?

The great Specialist of spiritual vision bids us, this very moment, to make our way on wings of prayer with a request for the heavenly eyesalve, that we may see ourselves as God sees us and then turn our eyes to behold His glory and grace. Let us keep our appointment today with the heavenly Oculist for an examination of the eyes of the soul, and then let us faithfully follow whatever remedial procedures He may prescribe. If men will spend their last penny, and then hasten away thousands of miles by plane in the hope of saving a child's vision, how much the more should we take advantage of God's standing invitation to come to Him for healing of soul. May the passionate petition of Bartimaeus be the prayer of our hearts—"Lord, that I may receive my sight."

R. F. C.

Science Confirms Our Health Teachings

By Clive M. McCay, Ph.D.
Professor of Nutrition, Cornell
University, Ithaca, N.Y.

[Last week Dr. McCay wrote of his discovering Mrs. White's writings on health and discussed certain background facts on nutrition that show how significant her writings are. This week he continues his discussion.—EDITORS.]

TO UNDERSTAND rightly the great need for dietary reform that existed at the time Mrs. White began to write, let us note the kind of foods available to the average family during the first part of her life—that is, from 1827 to the outbreak of the Civil War in 1861. During that period the typical farm family—and most families lived on a farm, from Maine to Indiana—had some chickens, swine, sheep, and a few cows. The housewife looked after the garden and the chickens while the husband labored in the field. The diet was reasonably satisfactory from the time rhubarb checked latent scurvy in April until most of the fresh foods had disappeared by Thanksgiving.

From Thanksgiving until Easter the diet grew progressively worse, with outbreaks of disease in February and March. Although the French scientist Appert patented methods for canning food in 1810, housewives had no containers for doing this until more than a half century later. Therefore, they had to depend upon drying apples, sweet corn, peas, and beans over the kitchen stove. Vinegar was available because the common fruit was apples. Salt was the other common preservative. Most meat was salted and smoked, although pork was often fried and stored in earthenware jars with the meat sealed and sterilized by pouring hot lard over it. Pickles could be preserved, and families of Germanic origin made sauerkraut.

Walnuts, hickory nuts, and in some areas, chestnuts, were available. Salted fish was commonplace. Eggs were plentiful in summer and scarce in winter because there was no good way to preserve them, except by storage in lime or sawdust.

Cellars preserved the potatoes and apples, although the potatoes were often nearly exhausted by spring.

The Indiana children took corn bread for their lunch at school until well after the middle of the century.

At home they had much corn-meal mush and hominy. Highly refined white flour did not become common until after the middle of the century, because the roller mills that could take out the germ and the vitamins from wheat flour were invented only about the middle of the nineteenth century.

Butter could be stored in crocks, but was usually quite rancid.

Foods bought at the country stores usually consisted of salt fish or salt meat, some coffee or tea, some sugar, and a jug of thick molasses. Since the molasses came north from New Orleans, the supply was cut off during the sixties, and areas like Indiana developed a taste for the sour sorghum molasses.

As a Rose

By *Hannah R. Yanke*

Would that my life might be as a rose,
Shedding its fragrance afar,
Leading one's thoughts from things of earth

To the beauty of gates ajar,
Where Jesus, the Rose of Sharon,
Is waiting in heaven above
To welcome His earthly children
Into His arms of love.

Would that my life might be as a rose,
Shedding its beauty on all,
Giving, with no thought of receiving,
Ever ready to answer the call
Of Jesus, the Rose of Sharon,
Who longs in His heart of love
To welcome His earthly children
Into His home above.

Would that my life might be as a rose,
Shedding fragrance and beauty so free,
That all may accept God's invitation
To look, and His face to see.
Then Jesus, the Rose of Sharon,
Who waits by His glorious throne,
Can welcome His earthly children
Into His heavenly home.

Well before the birth of Mrs. White there were a few Americans protesting the bad diet, the smoking, and the drinking. Even from early antiquity there had been groups outside the Jewish traditions that subscribed to vegetarianism. Sylvester Graham, who was born in 1794, stirred the young American nation with his lectures advocating vegetarianism, the improvement of bread, the abolishment of alcoholic beverages, and more healthful living. He had much influence during the first half of the nineteenth century, but left no permanent group of followers. The vegetarian church was founded in Philadelphia in 1817, but it soon disbanded.

About 1840 the Shakers stopped the use of pork, strong drink, and tobacco. Many turned to vegetarianism. Their rules of health included the following:

1. Supply at least one kind of coarse-grain bread per meal. Avoid cathartics.

2. Have the sickly and weakly cease using animal foods, especially fats.

3. Keep the skin clean by regular bathing. But the Shakers reached their peak about 1850 and have now—thanks to their celibate views—almost perished.

In Mrs. White's *Life Sketches* one learns much about both the bad food served in most homes and the toll of diseases that resulted. It is no wonder that the relationships between food and diseased people were deeply impressed upon the Whites as they traveled in New England and the Middle West a hundred years ago. The diet was a monotonous one of fat, salted meats, bread, potatoes, and butter. No wonder that Elder White developed dyspepsia. Poverty, then common, served to make the fare even more meager.

When foods were available the Whites were plagued by poverty, yet they kept their determination to remain free from debts. In 1847 Mrs. White wrote, "I allowed myself and child one pint of milk each day. One morning before my husband went to

his work, he left me nine cents to buy milk for three mornings. It was a study with me whether to buy the milk for myself and babe or get an apron for him. I gave up the milk, and purchased the cloth for an apron to cover the bare arms of my child."—*Testimonies*, vol. 1, p. 83.

In 1852, when the Whites lived in Rochester, they had so little money that they could not afford potatoes and butter, but ate turnips and sauce.

At this time meals at hotels cost twenty-five cents. Hard liquor was five cents extra. Many men paid the extra, although it is doubtful that the per capita consumption of alcoholic beverages was equal to that of today, since few women drank. Although cigarettes were not to become accepted until much later, there was much smoking and chewing of tobacco on the steamers and in the public waiting rooms.

The Whites in their travels must often have thought, in the words of Pascal, that "nothing more astonishes me than to see that men are not astonished at their own weakness."

Specific Illustrations

So much by way of background. I earlier stated that Mrs. White was a remarkable woman, particularly in terms of her health views. I wish, now, to be specific, in support of this statement, by comparing certain of her teachings with present-day well-established facts on nutrition. Though, for convenience, I shall quote, in part, from her book *The Ministry of Heal-*

ing, first published in 1905, most of what she there sets forth was presented in various of her writings of much earlier days.

Today there is a widespread movement to reduce the intake of fats, especially animal fats, in order to reduce the blood cholesterol and the dangers of atherosclerosis. Mrs. White wrote, "Nut foods are coming largely into use to take the place of flesh meats. . . . When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat."—*The Ministry of Healing*, p. 298.

Near the end of Mrs. White's life in 1915 men began to appreciate that the milling of white flour removed most of the vitamins, part of the protein, and the important trace minerals such as iron. However, even nutritional authorities were very slow to inveigh against white bread. Today nutritionists know that these vital constituents are lost when the bran and germ are taken from the wheat. Mrs. White wrote, "For use in bread-making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat."—*Ibid.*, p. 300.

In spite of her emphasis upon a given type of diet, Mrs. White appreciated that there were some people who could not tolerate foods that were well suited to the majority. Today it is well recognized that there are

a few people with very sensitive intestines that suffer if the diet has much fiber. Mrs. White wrote, "Foods that are palatable and wholesome to one person may be distasteful, and even harmful, to another. Some cannot use milk, while others thrive on it. . . . For some the coarser grain preparations are good food, while others cannot use them."—*Ibid.*, p. 320.

Danger of Overeating

Today it is well recognized that overeating and overweight produce much ill health. This is one of the few areas in which all professional nutritionists agree. Mrs. White wrote, "There should not be a great variety at any one meal, for this encourages overeating and causes indigestion."—*Ibid.*, p. 299. "Abstemiousness in diet is rewarded with mental and moral vigor." "At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger."—*Ibid.*, pp. 308, 310.

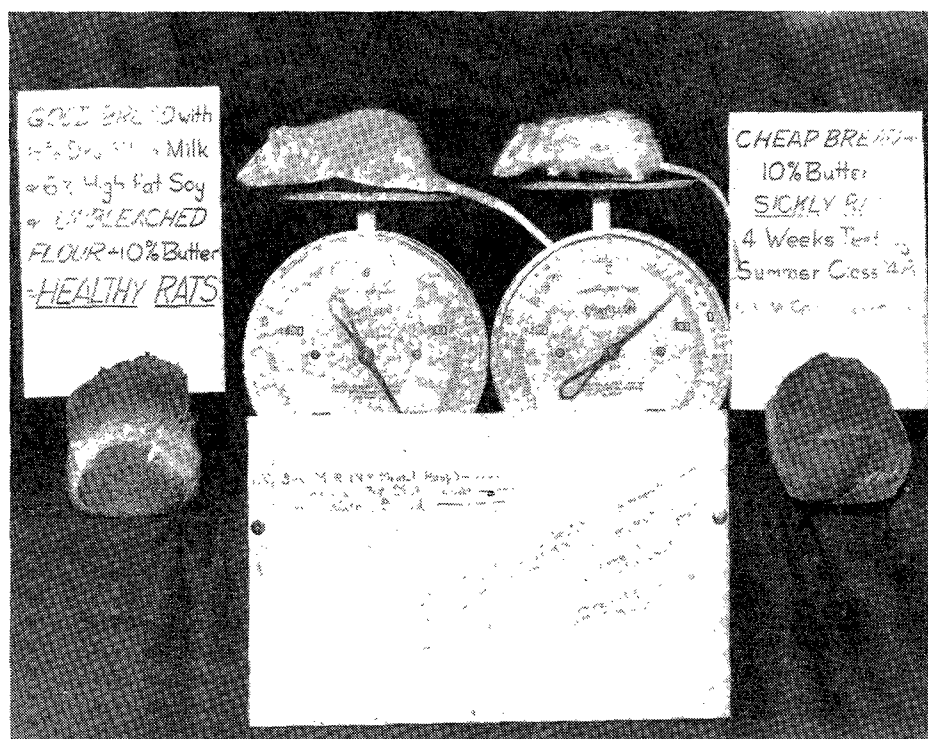
Throughout the whole period spanned by Mrs. White's life it was customary to eat elaborate meals upon the weekly holy day. She wrote, "We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this the food should be more simple, and less should be eaten in order that the mind may be clear and vigorous to comprehend spiritual things."—*Ibid.*, p. 307. All thinking people will agree with this today, though many fail to practice it.

Today many people are restricting their use of salt in order to lower their blood pressure or in the hope of preventing high blood pressure. Attempts are made to keep the sodium intake low by using baked products made with yeast instead of baking powder. Mrs. White wrote, "Do not eat largely of salt." "The use of soda or baking powder in breadmaking is harmful and unnecessary."—*Ibid.*, pp. 305, 300.

Today we teach home economics throughout our whole nation. Mrs. White wrote, "Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn. . . . To make food appetizing and at the same time simple and nourishing, requires skill."—*Ibid.*, pp. 302, 303.

Meals served in many courses have almost passed from the American home, due probably to the disappearance of maids rather than a comprehension of Mrs. White's philosophy that all food should be put on the table at once, instead of in courses, so that one will know what is available and not overeat. (See *The Ministry of Healing*, p. 306).

(Concluded next week)



An exhibit of the research work done by Dr. Clive M. McCay at Cornell University. Note the marked difference between the two rats. The one at the left was fed on "good bread"; the one at right on "cheap bread."

The Occult Use of Hypnotism

By J. Arthur Buckwalter

MOREY BERNSTEIN'S book, *The Search for Bridey Murphy*, which quickly became a best seller, started a writer's craze for parading the merits and demerits of hypnotism as a means of investigating the possibility of reincarnation.

Bernstein's work recounts how he, an amateur hypnotist, probed the subconscious mind of a Colorado housewife, Ruth Simmons, and heard her in hypnotic trance identify herself as having previously lived for some sixty-six years as Bridey Murphy, an Irish woman who resided in Ireland from 1798 to 1864.

Almost immediately upon the publication of this work hypnosis acquired a special vogue. Hypnotists advertised their willingness to "search for your life before," for a fee. One nineteen-year-old boy "committed suicide to investigate the theory in person." Everywhere people wondered, "Could it be possible that Ruth Simmons was the reincarnated entity of Bridey Murphy?"

Much confusion abounds regarding hypnosis, one of the oldest mental techniques known to man. Hypnotic suggestion has been practiced for thousands of years, even in the most uncivilized portions of the world. Various forms of mental suggestion have been employed for centuries by primitive witch doctors, occultists, medicine men, and voodoo healers. It has been a part of the "necromancer's repertoire," and "those who use hypnosis for these ends," says D. H. Rawcliffe, "are seldom any freer from the delusion that the effects they produce are due to magic than their credulous and suggestible subjects."—*The Psychology of the Occult*, p. 66.

Hypnotism Defined

Hypnotism may be defined as the art or practice of the "induction of a state of abnormal suggestibility by certain well-defined methods technically known as *hypnogenic*."—*Ibid*, p. 71.

A person is considered hypnotized when his thought and action are directed by the suggestion of the hypnotist. The subconscious mind becomes the instrument of purposeful hypnotic suggestions.

The control of the conscious mind

is abdicated, "overcome" by the power of suggestion. Hypnotism enables the hypnotist to condition the subconscious automatic functions of the subject's mind. This is the crux of the danger of hypnotic suggestion. In the hands of an unscrupulous hypnotist the result could be disastrous.

The hypnotized subject allows his subconscious mind to be under the direction of another person's will. Hypnotism provides an avenue of psychic invasion and of the conditioning of a person's inner life by the hypnotist. It is the temporary substitution of a foreign will in control of the subconscious in place of the subject's own abdicated will.

Andrew Salter warns of the moral dangers in hypnotism: "With hypnosis nothing but an aspect of conditioning, we can see that it would be possible to train involuntary antisocial behavior into a subject. I find myself in agreement with Rowland, Wells, and Brenman that appropriate procedures, which need not necessarily be subtle, can make hypnotized persons perform antisocial acts even to the extent of criminally harming themselves or others.

"As a result of hypnotic suggestion subjects have stolen money, rushed to pick up rattlesnakes, and thrown sulfuric acid into a man's face, which unknown to the subject, was protected by invisible glass. These researches are amazing and are commended to the reader. Put bluntly, through hypnosis it is possible to force persons to commit crimes. Those who speak of the necessity for hypnotic suggestion to fit in with a subject's 'moral code' should revise their concepts."—*What Is Hypnosis?* pp. 13, 14.

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Lift Your Arches

By INEZ BRASIER

Lift your arches, O gates of gold!
Swing wide your doors of pearl!
Our King Eternal rides in power,
His banners white unfurl.

Lift high your arches, then, for Him,
Your doors that guard His throne.
He comes in triumph with His train—
His ransomed and His own.

When one tampers with the mind, which is the divinely-created seat of intelligence, judgment, reason, conscience, moral control, and spiritual receptiveness, one is invading that God-given sacred individuality which is so vital to free moral agency. Such invasion cannot be free from danger. Many believe that the idea of one human mind controlling or even influencing another by hypnosis, is foreign to the Biblical concept of man's free moral agency and his personal accountability to God.

In primitive lands the hypnotic control exercised by the witch doctor has been so strong that its influence has even been felt in a waking state. On this point Rawcliffe observes: "Waking" suggestion preceded by preliminaries designed to strike at the roots of the subject's emotions and beliefs, can operate powerfully in primitive societies, without the subject's co-operation and even against his will—a feat which all European and American hypnotists find impossible in their own countries."—*The Psychology of the Occult*, p. 74.

Significant Implications

The implications of such powerful occult conditioning by hypnotism are most significant. "J. B. S. Haldane has expressed it well. 'Anyone who has seen even an example of the power of hypnotism and suggestion must realize that the face of the world and the possibilities of existence will be totally altered when we can control their effects and standardize their application, as has been possible, for example, with drugs which were once regarded as equally magical.'"—*What Is Hypnosis?* p. 56.

The similarity between phenomena occurring under deep hypnosis and phenomena occurring in spiritualistic trances is worthy of note. *When the subconscious mind under hypnosis becomes so susceptible to outward suggestion, how can we be sure some astral interloper of the spirit world does not also intrude upon the subconscious, in its hypnotic trance state, and ply his occult arts as he does with an entranced medium?* The "You have lived before and will live again" theme, is another occult philosophy that tends to draw its devotees into the whirlpool of psychic mysteries.

In the opinion of psychologist J. E. Finders, actual regression would be possible back to only one or two years of age. Age-regression experiments that cause a subject to leap the chasm of time and come up with another supposed life cycle in some previous period of time, definitely constitutes an occult use of hypnotism. This implies a spiritistic theory of some sort of soul unit that goes from life cycle

to life cycle in different human bodies.

Some psychic researchers have contended that supposed regression cases are actually instances of spirit impressions from "discarnate entities" who invade the "auric atmosphere of the entranced individual."—DEWITT MILLER, *Theory of Reincarnation*, p. 37.

Hypnotism opens the door for personality changes and at least temporary control of the will of the hypnotized. From recorded instances of human experience, it seems clear that this control may be either that of a hypnotist or of a spirit entity, or both. The voluntary surrender of the control of one's subconscious mind can be a very risky business. This obvious possibility of dangerous invasion of the human personality and the will cannot be safely overlooked.

Spirit Hypnosis of Mediums

Whether the mediumistic trance is induced by autohypnosis or by spirit hypnosis, it constitutes a surrender of the subconscious to the impressions of the invading spirit, which takes over and works as a spirit-control hypnotist, through the spirit-hypnotized medium.

A San Francisco businessman, in discussing autohypnosis with the writer, told of his former practice of hypnotizing himself and of his sudden abandonment of the habit. When pressed for his reason for discontinuing the practice he recited how upon retiring one evening, while in the process of establishing autohypnosis, he felt as if a foreign entity were taking over. The struggle that ensued with what seemed to be an invading spirit-being, so frightened the man that he never attempted autohypnosis from that day to this. Obviously strange occult forces or personalities have been encountered in hypnotic phenomena.

Hereward Carrington reports a conversation with Mrs. Eileen Garrett's spirit-control "Uvani," in which the entity discussed how he operated through the medium. "Uvani" thus describes the method of procedure in spirit communication: "As the time draws near, I am able to impress upon the underconsciousness not only my presence, but others, and I control that underconsciousness. Of the conscious mind I have no control at all, nor would I find it right. But of the underconsciousness it has been given to me to impress. I have little by little gained suasion over the underconsciousness. It is a part of her mind that is moving restlessly, and therefore right that we should use that figment of the mind, through what you may call Hypnotism; the consciousness

then expresses it as now."—*The Case for Psychic Survival*, p. 142.

The intriguing fact is that the spirit-control implied that through the method that we might call hypnotism he proceeded to affect the subconscious mind of the medium. During the mediumistic trance, "Uvani" says: "I am not only there, but can make the underconscious to become a 'figment,' not only for my ideas, but for many other entities. I, through that underconsciousness, project myself, for it is more pliable. . . . The underconsciousness is the vehicle; my expression works it like notes on a piano—on this piece of soul-fabric."—*Ibid.*, p. 143.

In the light of this comment by the spirit-control, one can readily see the implications of a hypnotic trance state superimposed by spirit hypnotists.

Thus it is quite possible that the mediumistic trance is a form of spirit hypnosis induced upon the medium by operators from the other side, thus establishing rapport between the medium and the spirit world. This also explains the supernormal information that can thus be relayed from the other side. As we see it, this is a very important question: Are the spirit mediums themselves hypnotized by the spirits?

Ducks and Geese

Are They Unclean?

By W. E. Read

IN A study of what foods may be considered clean or unclean a question often arises about ducks and geese. It is held by some that they are unclean; by others, that they are clean. Let us investigate this question from the standpoint of the Holy Scriptures and from Jewish customs and practices.

The general instruction given to Israel of old concerning clean and unclean foods is found in Leviticus 11 and Deuteronomy 14:3-21. From this counsel we learn the distinguishing physical features of beasts and fishes that may or may not be eaten, and the names of unclean birds.

1. *Beasts:* They may be eaten if they part the hoof, are cloven-footed, and chew the cud (Lev. 11:3; Deut. 14:6); they may not be eaten, even though they chew the cud, if they do not divide the hoof (Lev. 11:5, 6; Deut. 14:7). The same prohibition

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

[Address prayer requests to Parents' Fellowship of Prayer, Review and Herald, Washington 12, D.C.]

Prayers Answered in California and Arkansas

From our correspondence it is evident that liquor is a real problem in many homes—not homes of faithful Adventists, but in those of their children who have wandered from the truth. A California mother wrote us, in part, as follows: "Am not sure if I've written you about prayers for my oldest son being answered. . . . He drank weekends very much—would get drunk. . . . I asked that you pray and that others pray. He quit drinking beer and liquor more than two years ago. Hasn't drunk any since. . . . Now do pray that he and his family will be converted. He has changed very much in the last two years. Changed for the better." The letter includes an appeal that another son "will let drink alone." We are happy for what prayer has already accomplished for this family, and urge our readers to continue praying that complete transformation of life may follow.

A prayer request of a different type was

answered some time ago. Parents in Arkansas wrote to ask prayers that the court might permit them legally to adopt a little girl whom they had been keeping since she was 20 months old. Later, we received this word: "We want to share with you the joy that is ours since yesterday morning. She [the little girl] is legally ours now, and we are so happy and grateful. We surely do appreciate your prayers in her behalf, for we realize that it was only through prayer that this 'impossible' thing came about. . . . Both our lawyer and the judge said it was a miracle. We certainly can see the hand of the Lord working in this all the way through. The judge told us there was no other such instance in his court history (and his court history began in 1934)."

Many prayers yet await definite answers, so let us continue to bend low before the throne of grace each Friday evening at sunset. The time to exercise faith is when the outlook is dark.

obtains if they divide the hoof, but chew not the cud (Lev. 11:7; Deut. 14:8).

2. *Fishes*: If they have fins and scales they may be eaten (Lev. 11:9; Deut. 14:9); if they have no fins and scales they may not be eaten (Lev. 11:10-12; Deut. 14:10).

3. *Birds*: Clean birds are mentioned (Gen. 8:20; Deut. 14:11) and so are unclean birds (Lev. 11:13-20, 46, 47) but no distinguishing features are given. However, the names of unclean birds in the Near East area are given. In the list that follows, an asterisk is placed by the name of birds for which the Scriptures add "after his kind." Eagle; ossifrage, believed to be the lammergeier; ospray, a dark-brown eagle; * vulture (R.S.V., "buzzard"); * kite, of the falcon family; * raven; owl (R.S.V., "ostrich"); night hawk; cuckow (R.S.V., "seagull"); * hawk; little owl; cormorant; great owl (R.S.V., "ibis"); swan (the Hebrew word is rendered "mole" in Leviticus 11:30); pelican; gier eagle; stork; * heron; lapwing (R.S.V., "hoopoe"); bat. The record in Deuteronomy adds one other bird to the list as given in Leviticus—the glede, a member of the kite family.

In the case of birds, the Bible does not indicate, as it does in the case of beasts and fishes, any particular features to distinguish the clean from the unclean. However, the ancient Jewish leaders worked out a plan by which the distinction could be made, as the following sources indicate.

1. *From The Jewish Encyclopedia*: "Here the Law proceeds by way of elimination. From the rather lengthy

list of forbidden birds . . . it may be concluded that all the birds of prey and most of the water-fowl were considered unclean."—*The Jewish Encyclopedia* (1893 ed.), vol. 4, p. 110.

"It was hard for the rabbinical authorities to distinguish clean from unclean birds, as the Scripture . . . enumerates only the birds which shall not be eaten, without giving any of the marks which distinguish them from the clean birds. . . . The following rules are fixed by the Talmud, by which a clean bird may be distinguished. . . . Clean birds . . . have craws, and their stomachs have a double skin which can easily be separated. They catch food thrown into the air, but will lay it upon the ground and tear it with their bills, before eating it. If a morsel be thrown to an unclean bird it will catch it in the air and swallow it, or will hold it on the ground with one foot, while tearing off pieces with its bill."—*Ibid.*, p. 111.

2. *From the Talmud*: "The characteristics of birds are not stated, but the sages have said, 'Every bird that seizes its prey is unclean. Every bird that has an extra toe, a crop, and a gizzard that can be peeled, is clean.'"—*Talmud Hullin*, 59a.

"The eagle is peculiar in that it has neither an extra toe nor a crop, its gizzard cannot be peeled, it seizes its prey and eats it, and is unclean. . . . The turtle-dove has an extra toe and a crop, its gizzard can be peeled, it does not seize its prey and eat it, and is clean, so all that have the like characteristics are clean."—*Talmud Hullin*, 61a.

3. *From Dr. F. L. Marsh*: "The

clean birds included the passerine birds (song and insectivorous birds of today), game and poultry groups, the duck family, containing the river ducks and sea ducks (the fish-eating mergansers would doubtless be omitted), geese, swans, and the waders excepting only the herons and storks. In fact, the eating of all birds was permitted except birds of prey, carrion, and fish feeders. Thus the Mosaic law but sanctioned those birds which the instinct of civilized man has in all ages approved."—F. L. MARSH, *Studies in Creationism*, pp. 380, 381.

In the light of these considerations from the Bible, Jewish writings, and other sources we conclude that fowls, chickens, ducks, geese, guinea fowls, doves, pigeons, and the like are clean according to the Levitical law. In this the Jews of today concur.

In the distinction between clean and unclean foods we need ever to remember that this is a question much older than the Mosaic code, for it was mentioned in the time of Noah (Gen. 7:2, 8; 8:20).

"The demarkation between clean and unclean animals is not merely Mosaic. It was in existence before the time of the Flood. There is no reason to believe that the distinction has ever been done away. This is one of those cases where a 'Thus saith the Lord' stands clearly delineated, even though at the present time we cannot offer any scientific reason for it. The clarity of Scripture on this point designates that the difference between 'clean' and 'unclean' meats is a justifiable inclusion of dogma."—*Ibid.*, p. 388.



Hireling or Shepherd?

Every Sabbath school teacher is the shepherd of his class. In the illustration of the good shepherd and the hireling, Jesus said, "The hireling fleeth, because he is an hireling, and careth not for the sheep. . . . I lay down my life for the sheep." The attitude that we as Sabbath school teachers take toward our little flock determines to which of these two classes we belong.

It is in the plan of the Sabbath school organization for every teacher to visit the members of his class in their homes, and especially those who absent themselves from Sabbath school.

Some time ago a Sunday school organization put on a campaign to win back those who had not attended Sunday

school regularly. At the same time they took a survey to determine how many visits it took to win back a backslidden member. They discovered that it took an average of 16 calls and invitations to win back one member.

One of the main reasons for absenteeism among our Sabbath school members is that many have no friendship ties with the teachers or members of the church. This is a lonesome world. Many are longing for fellowship. When Sabbath school teachers do not care for the sheep, the sheep can feel it, and they go elsewhere to find friends.

A fellow minister and I visited skid row in one of America's large cities a few years ago, in the interest of temperance. We found that a loyalty and comradeship existed among the alcoholics that seemed to exceed that found among many professed Christians. Alcoholics have two things in common—they are addicted to alcohol, and they are considered outcasts from society.

Surely there should be a stronger tie between Sabbath school members, who

are preparing for eternity, than that found among alcoholics on skid row.

In North America there are at least 200,000 Seventh-day Adventist church members who do not attend Sabbath school regularly. As might be expected, they are "cooling off" so far as the truth is concerned. They have lost their zeal and are on the way to joining the ever-increasing group of ex-Adventists.

A young Seventh-day Adventist soldier, returning from service in Italy, tells how he and his family failed to attend Sabbath school on a certain Sabbath. At seven o'clock Sunday morning there was a knock at their door, and they found their caller to be their Sabbath school teacher, who had ridden 16 miles on his bicycle in the snow to see why they had missed Sabbath school. Here was a true shepherd.

Surely, none of us wants to be classed as a hireling when the records are made up in heaven.

E. J. BERGMAN
Sabbath School Secretary
Upper Columbia Conference

Sabbath School Lesson Help

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

FOR SABBATH, MARCH 7, 1959

Exhortation to Church Members

[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 12:3 to 13:7, Paul exhorts believers to the practice of consecration resulting from the mind renewed by the knowledge of Christ. Various areas of the daily life are specified, first in the church and then with all men.

1. Humility and Unity Through Grace

Romans 12:3, R.S.V. "I bid every one among you not to think of himself more highly than he ought." If God has given to each the faith which makes him a member of Christ's church, what room is there for pride, self-complacency? We may be kind, willing, amiable, but not otherwise overly gifted, and yet full of the self-esteem which lets the enemy in. See a relevant case in *Testimonies*, volume 5, page 289; compare Galatians 5:26.

Can we say, "We have the truth," and thereby be high-minded? Humility comes by beholding Christ (*Christ's Object Lessons*, pp. 159, 160), as we advance in Christian experience (*Testimonies*, vol. 5, p. 49), and it sits like a well-tailored garment upon truly great souls (*ibid.*, vol. 4, p. 338). The church needs it today (*ibid.*, vol. 9, p. 243).

Romans 12:4-6. "Gifts differing according to the grace that is given to us." Paul loved this figure of vital unity and harmony in the church. It is elaborated in 1 Corinthians 12:12-31; Ephesians 4:15, 16. We may have our personal opinions and express them in the proper place and manner, but thereafter we must preserve the unity of Christ's body, the church (Eph. 4:25-32).

"Prophecy is put first as the most important [gift]. It was the inspired declaration of the will of God. It did not necessarily consist of prediction, but of proclamation, the announcement of the Gospel in the power of the Holy Spirit (1 Cor. 14:1-5; Eph. 2:20; 3:5)."—W. H. GRIFFITH THOMAS, *The Epistle to the Romans*,

p. 25. Compare *The SDA Bible Commentary*, volume 6, page 618.

Romans 12:7, 8. "Ministry . . . teaching . . . exhortation . . . giveth . . . ruleth." "Ministry" indicates any service, especially voluntary in contrast to bond service. See Acts 20:24; 2 Cor. 3:8, 9; Eph. 4:12. "Teaching" differed from prophecy in that the prophet revealed the mind of God for the occasion, whereas the teacher expounded things already revealed in Scripture.

"Exhortation" is from a word meaning primarily a call to one's side to help, hence an entreaty, as in 2 Corinthians 8:4, or encouragement, as in Romans 12:8, or consolation, comfort, as in Romans 15:4. "Giveth" is part of a phrase rendered in the R.S.V. "he who contributes, in liberality." The original word for liberality suggests singleness of heart, or freedom from selfish motive. Where this obtains there will be liberality, and where motives are mixed, liberality declines. "Ruleth" is from a word meaning "to be over" (1 Thess. 5:12), "to rule" (1 Tim. 3:4, 5, 12; 5:17). These texts show its application to the family as well as to the church.

2. Love Between Brethren

Romans 12:9, 10, R.S.V. "Let love be genuine." "Love" here is the great New Testament word *agapē*, as in 1 Corinthians 13:1. "Genuine" can be rendered "without hypocrisy." Originally, a hypocrite was a stage player who acted a part that was not his real character.

"Hate what is evil, hold fast to what is good" (Rom. 12:9, R.S.V.). Love which does not distinguish between good and evil is weak sentiment, and if it hates evil without cleaving to good it is harsh and unchristian. Love is the greatest gift (*The Acts of the Apostles*, pp. 318, 319); it is the basis of creation and redemption (*Education*, p. 16); it is "as broad as the world" (*Testimonies*, vol. 3, p. 530). "Only by love is love awakened."—*The Desire of Ages*, p. 22.

Romans 12:11, R.S.V. "Never flag in zeal, be aglow with the Spirit, serve

the Lord." Here are three connected exhortations referring primarily to spiritual fervor, rather than to secular business. The service is for God, not for ourselves. "As God's human agents, we are to do the work that He has given us. . . . It is required of us that we exercise more mental and spiritual power."—*Testimonies to Ministers*, pp. 183, 184.

Romans 12:12, 13. "Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." The first three exhortations are closely connected: "Perseverance in prayer produces joy in hope and patience in tribulation. Communion with God is essential as a controlling influence in our joy and in our patience under trial. Otherwise joy may be mere ebullition of feeling and patience mere Stoicism."—W. E. VINE, *The Epistle to the Romans*, p. 181.

"Given to" hospitality implies active pursuit of this practice, not passively waiting till it is thrust on us. Early Christians were conspicuously mindful of each other's welfare, partly because it is part of Christian conduct, partly due to persecution. Compare Hebrews 13:1, 2, 16; 1 Peter 4:9. Read *Testimonies*, volume 2, pages 26-28.

3. Love to All Men

Romans 12:14. "Bless them which persecute you . . . and curse not." Verses 14-21 deal mainly with attitudes toward non-Christians—the authors of their sufferings—and reveal a severe test of Christian love. Compare Christ's commands in Matthew 5:10, 11, 44.

"Avenge not yourselves." When wrath rises we are to stand aside and leave it to the God of justice. Any other course is a usurpation of God's authority. We must, conversely, not give place to the devil (Eph. 4:27). Read *The Ministry of Healing*, page 486; compare Proverbs 20:22.

4. Christian Citizenship

Romans 13:1-5. "Be subject unto the higher powers." Civil authority to preserve order derives from God, who "ruleth in the kingdom of men," and "none can stay his hand" (Dan. 4:25, 35). Compare 1 Timothy 2:2. The Christian supports civil government except when its laws contravene God's laws (Acts 4:19; 5:29).

Romans 13:6, 7. "Render therefore to all their dues." "We have men placed over us for rulers, and laws to govern the people. Were it not for these laws, the condition of the world would be worse than it is now. . . . God will sustain His people in being firm and living up to the principles of His word."—*Testimonies*, vol. 1, p. 201.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Love Makes the Difference

By Eda A. Reid

IT WAS hard for me to believe that my young friend Sara really loved Ted. Perhaps I felt this way because it seemed to me that she had known him for only a short time. I had never heard of him until I returned home after being absent for two months. Then I discovered that they were seriously talking about marriage.

"Oh, Sara has known Ted for a long time," Sara's mother assured me in answer to my question. Still I was dubious about their love.

It was Sara herself who dispelled my doubts one evening when she came from work. Ted worked a late shift and Sara always stopped at the shop to chat with him while he ate lunch.

"I told Ted I was going skating at the rink with some of the girls tonight," remarked Sara, "and he said he wished I wouldn't. I asked why not and he said, 'I don't want my girl to go there.' So I went by and picked up my skates and came home."

In her usual calm, restrained way Sara told the experience, so I did not realize at first how much it meant to her. But after supper she dialed a number and told one of her friends about it. The next few evenings were spent in calling one friend after another and telling the story. She took evident satisfaction in repeating it, each time emphasizing that it was because Ted had asked her not to go that she had given up skating.

"You know how crazy I've always been about skating, and now I don't suppose I'll skate again at a rink as long as I live. If anyone but Ted had asked me I never would have done it."

And that is how I became convinced that Sara loved Ted.

Sara was not a Christian, and more than once I had wondered how I could show her that it is our love for Christ that determines what we do or don't do; that we obey because we love Christ, not because we fear the results of disobeying the law. The opportunity came not long afterward.

Something was said about bacon. "How I used to enjoy that," my husband remarked.

"And you don't miss it now?" she questioned.

"Not at all."

Sara shook her head, an incredulous look on her face.

"Something that happened to you the other night illustrates perfectly how that's possible," I said. "You told us that Ted asked you not to go skating."

"Yes."

"And you didn't feel that he was being arbitrary?"

"No."

"Nor that he didn't want you to have a good time?"

"No. I just didn't want to go skating any more."

"That's the way it is when we love the Lord. We know that whatever He asks us to do is for our best good. And we are happy to obey."

Sara seemed to grasp the thought. "Yes, it's the same thing, I guess," she said. When we love God we "try to learn what is pleasing to the Lord," Paul says in Ephesians 5:10 (R.S.V.).

But the world with its customs is such a strong influence that unless we give all questions careful thought we

may not be doing "what is pleasing to the Lord" in some things. For example, in the matter of dress. A new style appears—it is pictured in every magazine and newspaper, displayed in the store windows, and worn by our neighbors. Then, with little or no thought as to whether it is appropriate for a Christian, we too adopt it.

But not all clothes that are offered for sale are appropriate for Christians to wear. Bible principles must be considered. In Deuteronomy 22:5 we read: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God."

Numerous kinds of informal apparel are now popular with women and girls. Although they are not men's clothing, they resemble masculine styles in most Western countries. Concerning this trend the servant of the Lord has written: "There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—*Testimonies*, vol. 1, p. 457.

The main principle governing dress is "that women adorn themselves in modest apparel" (1 Tim. 2:9). Not all present-day apparel is modest, nor is it appropriate for all occasions and activities. Let us notice



H. A. ROBERTS

Love made it easy for Sara to give preference to Ted's wishes.

again the statement, "That women adorn themselves in modest apparel."

If women could only realize how greatly "modest apparel" enhances their natural charms in the eyes of those whom they most wish to impress, they would not be so likely to wear clothes that might be considered immodest, or even unladylike.

One day I heard fashion designer Edith Head interviewed on the radio. She was asked, "When you relax at home I suppose you wear slacks?"

"No," she replied, "my husband does not like them."

In a large denomination that revises its church constitution every four years, some things that were forbidden years ago, such as dancing and the wearing of jewelry, are now permitted. Another church also relaxed its standards recently to permit the wearing of wedding rings.

Who has given us our standards and the principles by which we should live? God. Has He set these standards because He wants to deprive us of pleasure, comfort, or convenience? No, rather because He sees that worldly customs and fashions tend to lead us away from Him. More than anything else God wants us to be saved and have us with Him throughout eternity. So He asks us to shun certain things that will shut the door of heaven to us.

"Why Do You Dress That Way?"

There is a power in dress for good or for evil that many are not aware of. A woman may be perfectly moral yet thoughtlessly dress in a way that places herself or others under temptation. One young woman, dressed in such a manner, was offended at the unwelcome attentions of a strange man. "I'm not that kind of girl," she indignantly told him.

"If you're not, then why do you dress that way?" he retorted.

There are other modes of dress besides those that imitate men's attire that we would do well to examine in the light of modesty. What about sheer blouses, low necks, very short sleeves, or no sleeves, for example?

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

Satan uses unnumbered schemes to lead us to depart from the wishes of our heavenly Father. He endeavors to make us feel that standards of dress and similar matters are unimportant. What difference does it make anyway?

Sara did not question Ted's judgment in asking her not to go to the skating rink. Her love for him was

greater than her fondness for skating. As she phrased it, "I just didn't want to go any more." So when we do not understand fully some aspects of God's requirements, we will gladly yield to His wishes if we love Him



Teaching the Teachers

By Arthur S. Maxwell

As Mary, Joseph, and Jesus drew near to Jerusalem the highway became more crowded than ever. Jesus had never seen so many people in all His life.

As He caught sight of the city and saw the Temple standing on Mount Moriah, He was greatly stirred. Old Bible stories that His mother had taught Him from childhood suddenly took on new meaning.

How wonderful to be looking at the very place where Abraham offered up Isaac, where David defeated the Jebusites, and where Solomon reigned in all his glory! Here the prophets of God had spoken for a thousand years and more!

Inside the city at last, the holy family found much to do. They had to see that their donkey was cared for, find a place to stay, then go on to the Temple where the first Passover services were about to begin.

Jesus watched everything with wide-open eyes, for it was all new to Him. He wondered why there were so many poor people, so many beggars, so many sick; and His loving heart went out to them all. He wanted to help them; and probably Mary and Joseph had a hard time keeping Him from giving away every penny He had brought with Him.

When they arrived at the Temple Jesus was surprised to find that it looked more like a cattle market than a place of worship. Merchants were selling oxen, sheep, lambs, and birds to the people who had come to worship. Money-changers were arguing with visitors about exchange rates. The noise was deafening.

"But why do they do it here?" I can hear Jesus saying to Mary. "It's not right, Mother! It's not right!"

He saw rich people drop gold and silver coins into the offering box with a loud noise, then look around to make sure their gifts had been noticed; and He didn't like it. He saw poor people made to wait just because they were poor; and He didn't like that either. Worse still was the formal way in which the sacrifices were offered. Few people, if any, seemed to understand why they were offering them. Most of them were doing it be-

with all our heart. "Those who feel the constraining love of God, . . . do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer."—*Steps to Christ*, p. 45.

cause it was a custom, and not because deep down in their hearts they were sorry for their sins.

As the days slipped by, Jesus longed more and more to talk to some of the priests and ask them about these things and all the other questions He had kept in His heart so long.

At last His chance came. There was a room in the Temple buildings where young people were taught by rabbis during the big feasts. While his parents were busy elsewhere, Jesus found His way there and, sitting down among other boys of His age, looked up at the bearded old teacher with rapt attention.

Never had He been so happy! This was what He had longed for! Pretty soon His hand shot up.

"May I ask a question?" said this Lad with the bright eyes and the open, earnest face.

"Certainly, my boy," the teacher said. "What is it?"

Then came that first question, which showed such a knowledge of the subject that the teacher was startled.

I wish I knew what that question was, don't you? Somehow I feel sure that it had to do with the prophecies about the Messiah. The teacher may have said that Messiah would come and reign as a king in glorious splendor; and Jesus may have asked, "But what about the prophecy in Isaiah, 'He was wounded for our transgressions; he was bruised for our iniquities?'"

As the rabbi answered, Jesus came back with another question, and another, each one more pointed than the last.

Other rabbis drifted in to see what was going on, and stayed to listen to this remarkable Child who knew the Holy Scriptures so well and seemed aware of hidden meanings these famous teachers had never thought about before.

Then they asked Him questions to see how much He knew about the writings of patriarchs and prophets, and Jesus never missed one of them. So quick and right were His answers that they were all amazed.

Hour after hour they talked together like this. Nobody got tired or hungry. The Passover services came to an end, and the thousands of visitors began to go home. As for Jesus, He was enjoying Himself so much that it never dawned on Him that His parents might already be on their way to Galilee. But they were. And soon they would be hunting for Him all over Jerusalem.

Middle East Diary—1

A Bed in a Grave!

By Leslie Hardinge

[In the summer of 1957 a group of more than 40 Seventh-day Adventist teachers, ministers, editors, and other church workers visited sites in the Middle East, under sponsorship of the SDA Theological Seminary. With this group was Leslie Hardinge, head of the Bible department at Washington Missionary College. In this article, and succeeding ones, he gives his personal reaction to some of the places visited. When he speaks of "we" he is referring to the fellowworkers who were with him on the trip.—**EDITORS.**]

HOW would you like to sleep in a tomb? I never thought that I would sleep in a grave but I did—at Petra. There things are different!

We reached the Spring of Moses, a little village at the edge of the desert, just before sunset. The officer in charge of the police station blew his whistle, and suddenly from out of those brown sandhills came horses and mules of every shape and color, with almost every type of saddle invented before 1500 A.D.! Soon the yard in front of the police barracks was filled with champing and neighing horses and shouting men and boys. The largest group of tourists ever to spend a weekend in Petra had arrived—more than 40 of us—and business was looking up for the local guides!

The police were most helpful. They provided a tourist policeman for every half dozen tourists, to guide and protect them. Armed to the teeth, they make certain that no annoyance comes to the traveler.

Soon the signal to mount was given, and we each chose a horse or a mule. There were many more animals than tourists, so each owner loudly advertised his wares, and tried to persuade the potential customers that his was the best horse. Finally we were "en-horsed" and the long procession began to the city of Petra. I had never ridden a horse before.

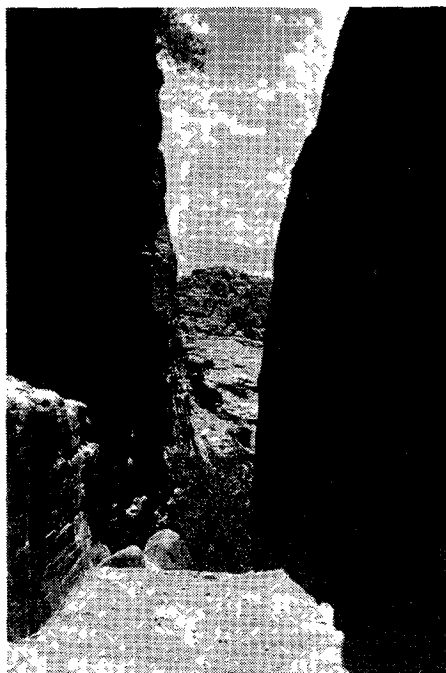
As the sun set, the hills forming the surrounding bastions of the city of Petra glowed like amber in the darkening light. For a mile or so we wandered through fields of vines, with here and there a fig tree marking a boundary between the property of different landowners. The ground became more hilly, and soon we entered a narrow defile. Now it was almost dark. The light of day, dying in glowing embers, no longer reached the rock-strewn river that was our road. Ages ago a river carved a twisting

gorge from 15 to 25 feet wide and up to 200 feet deep. It is called the Siq and forms the main entrance into Petra.

We went in a long single file, each horse led by an Arab youth. Somewhere at the back one of the boys began to sing. What a song! Up and down it ranged through a scale of five notes, rhythmic, monotonous. It rose and fell to the accompaniment of the rattling of the horse hoofs. It sounded as old as time. No doubt the horsemen of Esau sang like this as they entered the same Siq on their way to their capital city of Petra. And perhaps the horsemen of the Romans as they entered to conquer.

Several times I looked back to see who was immediately behind me before I realized that when a horse walks, its two legs in front make a noise, and its two legs behind also make a noise. I was being followed only by the back legs of my horse clicking against the loose stones.

We reached the site of Petra when it was pitch dark and found a corner



The Siq, rock-walled defile that leads to the site of ancient Petra.

in the rock-hewn tomb that was to be our room for three nights. A bed and a washstand with bowl and water pitcher were in readiness. How comforting it was to wash the layers of dust and sand off our tired bodies! Dinner tasted delicious. The dining hall was a tent lighted by gasoline lamps. Outside, the crickets and jackals in the distance sang in chorus. Then we went out under the stars and pushed the centuries aside.

Against the sky, like a velvet curtain lighted by sequins, the mass of mountain called Selah in the Bible (2 Kings 14:7) shouldered the stars like a hunchback. Esau had made his capital here, safe from marauders and the accusing voice of his more pious brother. Here the Edomites had lived for centuries. Then Amaziah had come into Petra. His victory was complete. His enraged soldiers had herded 10,000 Edomites to the top of the rock and had thrown them down to their death. I looked up at the rock and in imagination heard the agonized cries of dying men and women.

Again, the word of Obadiah came to me. Edom had been proud and self-satisfied. They had defied God and ignored His word. They had hated Israel and had taken every opportunity to do them injury. Now was their hour of doom. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down" (Obadiah 4) the Lord had said. Sooner or later all sin will meet its just recompense.

Some think Paul came to Petra sometime during his stay in Arabia. Had he looked at the hard stone face of Selah and sensed again the inexorable nature of judgment? He may have wandered to the high place we visited the next day. It is like hundreds of high places mentioned in the Bible. When we were there all was silence.

We reached the top of the mountain after a strenuous climb. There was the place where the sacrifice was washed, where it was slain, where it was offered, and where its blood had been poured out. We shuddered as we thought of the human sacrifices that had often been made there: the cry of maiden or boy, the flash of knife in sunlight, the trickling of blood over the thirsty rock altar.

Around us were beautiful red hills, looking like peaceful Arizona and Utah mountains. These formed the cup-shaped depression which is Petra. The rose-red rocks are riddled with caves of all sizes. As we approached the face of the hills we saw that the red was variegated and striped with orange, yellow, pale blue, and brown. In places the rock face is striped.

Once this area had been the proud

Sledding at Midnight

By NORMAN R. GULLEY

Two feet of snow, a moonlight night, and four beautiful sleds—the combination was just irresistible!

"Ready, Bill?"

"Yep, let her go."

Noiselessly we coasted across the snow, ever gaining speed as we approached the steep. And then that drop! Down the icy side of the hill, over the bump, and into the drift. It was midnight on the golf course, and we were having fun.

Did I say "fun"? Well, that is only half the story. The long weary climb back up the hill was taxing. Our hearts pounded. Our muscles ached. But once on top again, we stretched out for another slide. Down we flew. This was tops!

Now for the climb up. How could a hill that had just provided so much fun look so uninviting now? From above, it didn't look steep; below, it loomed like Everest.

Our next trip landed us in a gravel heap. We sprawled flat on our backs, bruised and covered with snow.

That sled took us down to the bottom of the hill like lightning, but it was helpless to take us back up the hill.

In some ways sin is like that sled—it takes you down in a hurry, but there's no telling where you'll land. The way down doesn't look far. You slip slowly at first, but then pick up momentum and speed.

When you want to climb back up, how much farther it looks! How much harder it is! And like the sled, sin cannot return you to the heights from which it took you.

With effort we were able to climb back up the hill. Not so for the sinner. Without Christ he is helpless. This is why He is called a Saviour. Has He been a Saviour to you?

capital of a kingdom, Edomite and Nabatean. Throngs had flocked to the vast theater, where we had sundown vespers before we left. They had played in the stadium and worshiped in the temples, and had attended the orgiastic human sacrifices at one or another of the 13 high places found around the city. Now all is silent. The graves are full, but the valley is empty. Haunted, the Arabs declare. They shun Petra. Today it is inhabited by beautiful blue-headed lizards and shuddering memories. Edom is no more. Its capital is witness to the futility of selling one's birthright.

Junior Talks

Water, Water, Water

By D. A. Delafield

Man can live many days without food, but only a few days without water. The agony of thirst is one of the most terrible pains that man can experience. On the cross, Christ cried out, "I thirst." He wanted water.

Water, like air and food, is one of the three basic needs of man's body. When we pray, "Give us this day our daily bread," we should also remember to ask for water. Perhaps where you live all that you have to do to get

water is to turn on the spigot; but it is not so in some lands. J. D. Harcombe, president of the Tanganyika Mission in East Africa, tells the following experience about his first adventure upon arrival at the Shiloh Mission Station:

"There wasn't any water on the mission at all when my wife and the two babies and I first arrived, for there had been a very bad drought. The river was dry. The mission windmill had been broken, and there wasn't a drop of water anywhere. The poor Africans were digging big holes in the river to try to get water, and when they succeeded the water was bad. The only water that we had was in our canvas bag. So Mrs. Harcombe, the children, and I bowed down on our knees and told the Lord that unless we had water we would die and the mission work would die out.

"After we prayed, I unpacked the car and began repairs on the windmill. Then in the evening we again asked the Lord to send rain. We prayed again in the morning. That day as we were working on the windmill, I looked up and saw a native worker excitedly pointing to a black cloud in the sky. I hurried to my wife and said, 'The Lord is answering our prayers, dear.' The native pastor said, 'Bwana, we haven't seen clouds like that for three months.' Quickly we looked around to find containers to catch the water. All that we could find was a big galvanized tub. Then

the rain came down in liberal showers. We had made a ditch and put the tub in the bottom and the water just poured in. How thankful we were! But we weren't satisfied. This wouldn't last us long.

"We prayed for more rain, and once again the Lord sent a shower. By this time the windmill had been repaired and we had also fixed a leak in the pipe. The winds came up, and soon from the faucet in the kitchen out came the first trickles of water—precious, precious water! How glad we were that we had all that we needed at last."

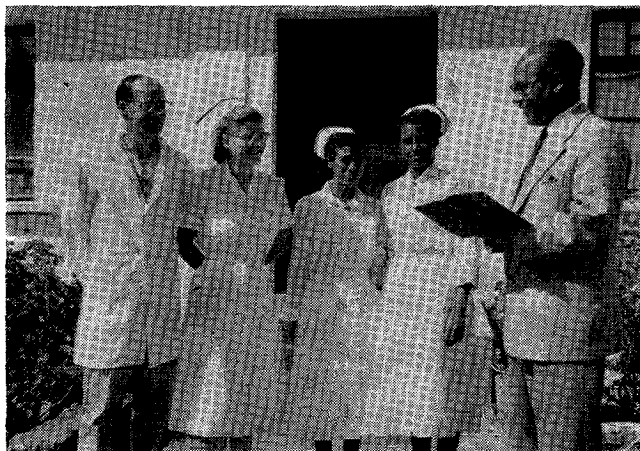
Young people, think of how important water is to life. And what water is to our physical bodies, Jesus is to our souls. He is the sweet fountain of life. We may go to Jesus and drink at this fountain and He will satisfy every spiritual need. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat" (Isa. 55:1). That is the invitation of God. And again we have this invitation, "The Spirit and the bride say, Come. . . . Whosoever will, let him take the water of life freely" (Rev. 22:17). To drink of this water is to have your sins forgiven and the sweet peace of Heaven in your heart.



● Students of Washington Missionary College who have been selected to appear in *Who's Who in American Colleges and Universities* for 1959, include Phyllis Byrd, Robert Clarke, Mary Ann Goyné, Lamont Murdoch, Nelrene Shaffer, Erma Jane Cook, Susie Wilson, Betty DeWind, Valmae Minchin, Bing Djang, Janice Foulke, Mario Almazan, and Elizabeth Franklin.

● Since the new Broadview Academy is in a dark county of the Illinois Conference, it has given the students and faculty members an opportunity to interest many people in the work of Seventh-day Adventists. The academy literature band, on Sabbath afternoons, has visited more than 40 people who have expressed a desire for Bible studies. The students are now conducting public meetings in the town of Elburn.

● Eight Southern Missionary College students have been selected to appear in *Who's Who in American Colleges and Universities*. All upperclassmen, they were selected on the basis of scholastic achievement, leadership ability, moral character, religious interests, and prospective usefulness. Those selected are Don Crane, Amy Bushnell, Mrs. Robert Romans, Ann Davidson, Phyllis Finney, Carolyn Luce, Norman Peek, and Jim Tucker.



Part of the hospital staff at Dessie, Ethiopia. Left to right: Mr. and Mrs. Robert Newberg; our Ethiopian R.N.'s; and our pastor, Ato Dessie Kassahun.

The arrival of the X-ray.



Our Taffari Makonnen

God Opens the Way IN

By Mrs. Alex Bokovoy

BUMP, bump, bump. The Land-rover came to a stop in a cloud of dust. As we wiped the dirt of a day's travel from our eyes, we surveyed the land that would be our home for the next five years. Over the huge stone gate at the entrance of our compound was a large sign, written with great black letters and entwined with beautiful tropical flowers: "Welcome to Our Doctor."

A long, white hospital building stood before us. Out of its doors rushed the workers coming to meet us. They were very, very happy. Through the translator they told us how long, how very long, they had been waiting for us. It did not make any difference that they could not pronounce our name; the important thing was that someone had come to help.

We had been called to reopen our Adventist hospital in Dessie, Ethiopia. The one building contained the clinic, the chapel, the doctor's apartment, the nurse's apartment, the workers' rooms, the kitchen, the dining room, the laboratory, the cashier's office, the operating room, the pharmacy, and three or four rooms for patients. What a challenge was before us! We prayed as we had never prayed before.

The emperor, His Majesty Haile

Selassie, had given sufficient funds for the construction of a home for the doctor and one to be used by the nurse, or nurses, of the future. The buildings were under construction when we arrived. About three months later the doctor's home was finished and shortly afterward the nurses' home also was completed.

We had brought with us the equipment for a fully equipped surgery but found there was no room large enough to contain it. We urgently appealed to the division headquarters for help. After considering the need, they gave the mission sufficient funds to construct a clinic and remodel the hospital. God strengthened our faith and courage, and through the months that followed we were able to see much of the wonderful workings of the power of God.

Our one long white building was built in the shape of an E. The first project was to make one wing into a good surgery suite with a large operating room, sterilizing room, storage area, and a room for deliveries. Before this could be completed a patient arrived with a ruptured spleen. Alex, my husband, removed it in one of the ward rooms. The patient did well and became a good advertisement for our hospital.

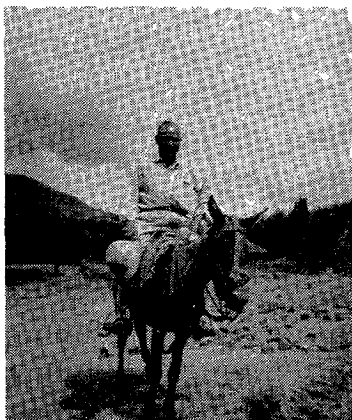
Then, in answer to prayer, the Hugo Palm family from Sweden came to help us. He is an ordained minister who is also talented in other fields, particularly in the planning and construction of buildings. Two more projects were begun: (1) The erection of a new clinic building with a large waiting room, examining rooms, doctor's office, and adequate laboratory and X-ray departments. (Incidentally, we had very little laboratory equipment and no X-ray machine.) (2) A steel hangar, formerly used by army airplanes, was given to us by the government and under Elder Palm's direction, was made into a nice, large, bricked-in building. One end was made into a lovely chapel. The other half was cut up into several divisions, with the front being used for the kitchen and dining rooms, the middle part for apartments for the Ethiopian nurses, and the back for the mission office and storage.

With what was left over of the steel structure, a third building was erected. The front of it serves as our mission school; the middle will house a power plant; and the back will be used for laundry facilities. During this time Elder Palm also directed the construction of another dwelling house. Then he was called to another field.



at Dessie, Ethiopia.

Pastor Ato Dessie Kassahun on his travels.



The author's Sabbath school group several months ago. This is the fastest-growing department of our work at the Dessie hospital.

AR ETHIOPIA

Now what did we need? An X-ray; a generator for the power to operate it; a laboratory and X-ray technician, if possible; and a nurse to replace Ruth Broberg, who was soon to complete her term. We also needed to break down the prejudice of the people against our mission so that every bed in the hospital could be occupied. Our funds had been used in the construction of the three new buildings and the remodeling of the hospital.

Our workers came together and prayed as before. We knew that with God nothing is impossible. Soon we received a letter in the mail from a non-Adventist doctor in Seattle asking if there was anything we needed. Alex said, "Let's tell him we need an X-ray!"

He wrote the letter and back came the reply, "How much money do you need?" Alex wrote that we needed \$12,000 (U.S.), and again we all prayed. The doctor replied that he thought that was quite a sum, but perhaps he could raise it. With the help of three friends he sent a total of \$15,000.

A few weeks later we received a letter from his secretary telling us that he had passed away but that the gift he had sent us had made him the happiest she had seen him in years.

When we received the check for the \$15,000 we called the workers together and had a thanksgiving prayer service. God had performed a modern-day miracle. Not only did we have enough for the X-ray unit but also for the generator to supply adequate power. Today, every time we pass the door of the X-ray our faith is increased.

A call was placed from our union for a young couple from Florida, Mr. and Mrs. Robert Newberg. He was a laboratory and X-ray technician, and she was a registered nurse. They accepted the call and arrived shortly before Christmas a year ago. What a wonderful Christmas present!

There are several people who should receive credit for preparing the way for the work that has been accomplished here. Dr. Barney Johnson, who is now home on furlough from our hospital in Addis Ababa, served here a short time before he was called to Addis. The people thought he was fine. He helped to establish much good will for the hospital. Then Ruth Broberg, who has now returned to America, kept the little clinic-hospital going until a doctor could come to take over. She is a most efficient nurse. The man who laid the groundwork for the whole plan was Eric Palm, a veteran missionary in whose footsteps we are glad to follow.

When the major portion of our building program was completed a few months ago, we began to pray that the Lord would send us those in need of hospital care. Now quite often we have every bed occupied. The Lord has abundantly blessed and the Great Physician has restored many seemingly hopeless cases to health again. Now we plan to order more beds, for we are hoping and praying to see our mission hospital grow and grow.

Often the people come to the hos-

pital as a last resort, after they have tried the native "doctors" and medicine men. Although we have seen only one medicine man, with his lion's mane on his head waving in the breeze and dozens of charms around his neck, we have often seen the results of his work. Large, gaping holes in the flesh give testimony that his concoctions are powerful ones.

One woman came to our hospital after first going to the medicine man, who was going to charge her \$100 for beating the "evil spirit" out of her stomach. She thought the price too high and came to us, where she was hospitalized for intestinal parasites. The treatment cost her less than half what she would have paid him.

Our hospital has the only X-ray facilities in one of the largest provinces of Ethiopia. More than 4 million people in this area must be served by them. There is a great work to do, with not enough workers to do it.

We are near the large desert where the Donakel tribe live. This tribe has not been approached with the gospel, and has a history of being the most-fearful tribe of Ethiopia. Some of these people come to our hospital and have asked us to hold clinics for them in their country.

A few weeks ago Alex was asked to survey and determine the cause and extent of an epidemic near us. He visited several villages and found a terrible epidemic of typhus fever, six or seven people dying every day in each village. He used all the medicine we had on hand and the government sent more. Working shifts, Alex and Mr. Newberg gave hundreds of injections. One morning they gave more than four hundred vaccinations in one village. The epidemic is about to run its course now, but much prejudice has been broken down through the help given.

(Continued on page 25)

Organic Farming—Facts and Fallacies

By O. A. Lorenz, Ph.D., *Professor of Vegetable Crops*
University of California, Riverside, California

Condensation of a talk presented at the Greater Los Angeles Nutrition Council, Inc., October 7, 1957, and published in the *Health Education Journal*, Vol. XXII, No. 1 (September, 1958).

BY THE term *organic farming* we mean the growing of plants by the addition of animal manures and composts, as distinct from the growing of plants by the use of chemical fertilizers. It is important to discuss this subject, since some people believe that the use of chemical fertilizers poisons the soil, creates unfavorable soil conditions, and damages the health of humans and livestock who eat plants grown with chemical fertilizers.

In order to assess fully the true value of organic matter, it seems necessary first to determine whether organic matter is essential or necessary for plant growth. The answer to this is emphatically No. Vigorous, healthy plants can be grown throughout their entire life cycle in nutrient solutions supplied with some dozen essential elements but without the addition of any organic matter. This fact alone shows that there are no unique and magical properties in organic matter so far as the plant itself is concerned.

Organic matter does impart some very desirable properties to the soil. It can make a light-textured soil lighter. It very greatly improves the physical condition of heavy-textured soils, especially by causing better aeration and better water penetration.

The chemical composition of the soil and the soil solution may also be benefited by organic matter addition. Organic matter may supply some necessary micronutrients. It can act as a storehouse, or bank, and give an available and steady supply of phosphorus and potassium. Phosphorus exists in combination with organic matter and is released to the soil in a form available to plants with the decomposition of the organic matter.

Nitrogen is also slowly released with organic matter decomposition. The rate of release of forms of nitrogen available to plants is largely dependent upon the carbon-nitrogen ratio in the soil. In soils very high in carbon the rate of release of nitrogen is very slow and often too slow to result in satisfactory crop growth. Under such conditions, the grower must supply some readily available form of nitrogen to his crop. When nitrogen in the soil is not combined with organic matter, it is usually in a form that can be readily leached.

Source of Nitrogen for Plants Is Immaterial

One great fallacy associated with organic nutrition deals with the fact that plants do not absorb nitrogen in the organic form. It is first changed to inorganic forms by the soil microorganisms. The kinds of nitrogen absorbed by plants are essentially the same regardless of the source from which they are originally supplied. Under most conditions, the nitrate form of nitrogen is the final product

and probably is the form most absorbed by plants. The plant has no way of determining from what source the nitrogen originally came, nor does it seem to care. This nitrogen can come from a bag of chemical fertilizer or from manure or compost.

Experiments conducted at Rothamsted, England, for approximately 100 years show that plots receiving chemical fertilizers have yielded approximately the same as plots receiving manure, at a rate of 14 tons per acre annually. These findings indicate that the continued use of chemical fertilizers has not had deleterious effects on the soil.

There is little or no evidence to prove that humus, or organic matter, supplies vitamins, hormones, or antibiotics in any effective amounts.

Because most of the benefits of organic matter can be credited to bettering the physical conditions of the soil, most soil scientists would recommend that practically all continuous cropping systems include the addition of organic matter to soil in order to keep the soil in a good physical condition. This organic matter can be supplied either from animal manures or from plant residues.

The effects of organic matter on the quality and composition of the crop are difficult to assess. Probably organic matter per se has little effect on the plant content of either minerals or vitamins. The mineral composition of the plant is largely the result of the concentration of minerals in the soil, which may be largely independent of organic matter. The composition of the vegetative parts of plants, such as leaves, may be very greatly influenced by the mineral supply of the soil, but the composition of

fruits, such as the tomato, is not easily influenced. The protein content of grains, such as wheat, often can be increased by 25 per cent or more by nitrogen fertilization of the soil.

Animal feeding tests indicate that plants grown in nutrient solutions without organic matter, or in soils supplied with inorganic nutrients, are fully as nutritious as those grown with organic matter. As a concluding thought, it might be emphasized that the world's healthiest people and those living the longest, reside in countries or areas which use the highest rates of chemical fertilizers. Surely this situation would not be so if chemical fertilizers were poisoning either the crops or the soils on which the crops are grown.



H. M. LAMBERT

Plants grown in soil that contains sufficient minerals are of good quality, whether the soil received its minerals from organic or inorganic matter.

News From Home and Abroad

Progress and Problems in South Africa

By W. R. Beach

ONE of earth's landmarks is Table Mountain, the Acropolis of South Africa, at whose base the city of Cape Town lies in the shape of a half-moon. In the streets of this metropolis are Europeans, Africans, Asiatics, and those of mixed race. Also there are Moslems (the descendants of the Malay slaves), Indians, Macedonian Jews, and many others. Other cities of South Africa have similar cosmopolitan characteristics, though to a lesser degree than Cape Town.

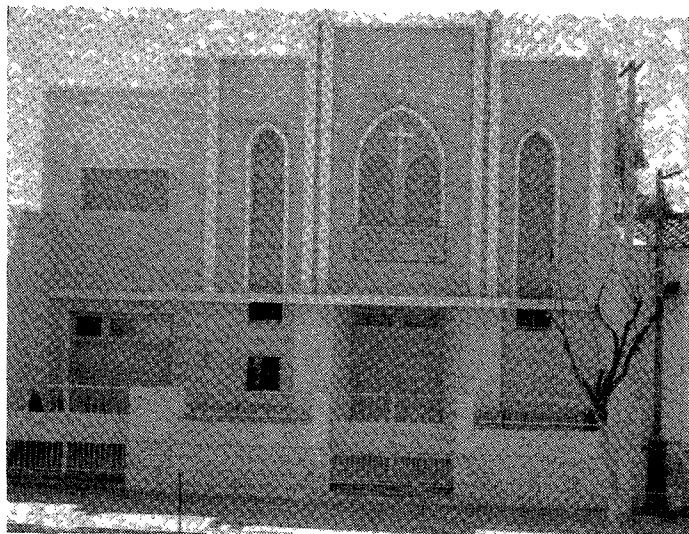
The Union of South Africa is composed of what were once four separate states—the Cape Province, Natal, the Orange Free State, and the Trans-

vaal. Of the total population of approximately 15 million, some 3 million are of Dutch, English, French, and German ancestry. The 12 million others are multiracial, chiefly African—Bantus and Hottentots. Racially and otherwise there are deep cleavages in South Africa. There are two peoples (European and non-European), two official languages (English and Afrikaans), two flags, two national anthems, and two capitals—Cape Town, where Parliament meets, and Pretoria, where the government offices are situated.

Such is the setting with its possibilities and problems for the work of God in the Union of South Africa.

Since the arrival of D. A. Robinson and C. L. Boyd in 1887, and the baptism of 21 candidates at Beaconsfield (Kimberley), some of the brightest pages in our church history have been written here and to the north. For decades on end, complete liberty in the Union of South Africa made it possible to develop one of the church's strongest home bases. But in recent years legislative restrictions and administrative measures have tended to hamper some church activities.

Today the control of the movement of Africans into and out of the urban areas of South Africa has become more rigid. This makes it difficult and in some cases quite impossible to transfer workers. It is now illegal for organizations controlled by one racial group to buy or own properties in areas set aside for other racial groups. Funds contributed by one racial group are supposed to be used exclusively in behalf of the contributing group.

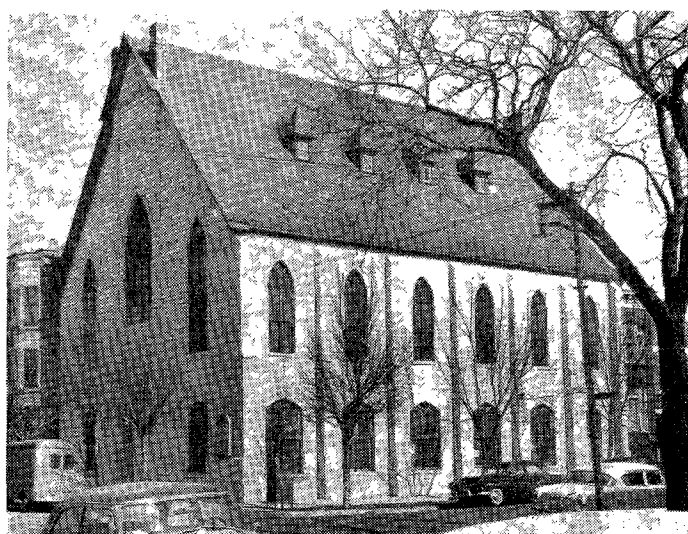


Salta, Argentina, Church Dedicated

The Salta, Argentina, church was dedicated on Sabbath, August 16, 1958. This new edifice has a seating capacity of 250 and is well situated in this northern Argentine city.

The dedicatory sermon was delivered by the writer, after which H. J. Peverini, president of the Austral Union Conference, offered the dedicatory prayer. Special music was rendered by the choir of the Tucuman church. In the evening an evangelistic service was held, with every seat occupied.

L. H. OLSON, *Secretary*
South American Division



Dedication of the Chicago Spanish Church

Walter Schubert, associate secretary of the Ministerial Association of the General Conference, preached the sermon at the dedication of the Chicago Spanish church on November 22, 1958. Elder Schubert conducted the Week of Prayer for the Spanish believers, and at the conclusion of the week 24 members were added to the church by baptism, making a total membership of 279.

Gabriel Santiago, local elder, presented the history of the church, and the dedicatory prayer was offered by the writer.

W. B. HILL, *President*
Illinois Conference

The implications of this program are far reaching. When you add the tensions, suspicions, and distrust that arise under the circumstances, it is evident that we must rethink and re-plan to some extent the structure and procedures of our activities. The multiracial character of our work entails overlapping and duplication of effort in many cases. Yet out of all this are emerging a strong, dedicated church and a prosperous movement.

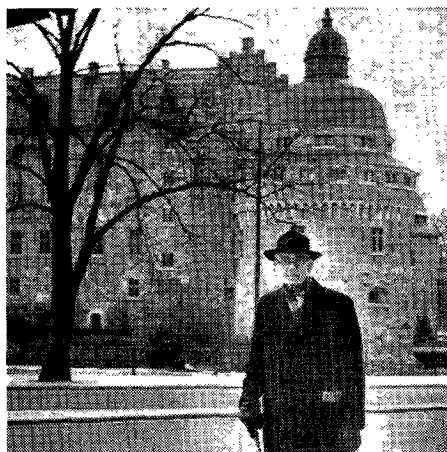
The membership in the Union of South Africa stands at 16,216. Of this number 7,733 are Bantu; 6,299 European; 2,079 Colored (mixed); and 105 Indian. The churches are organized into three European conferences and four mission fields. The Cape Field (Colored), which formerly depended entirely on European leadership in all departments, has greatly strengthened its working force and now can count largely on its own racial group. The union and division committees have given approval for the reorganization of the Cape Field on a regular conference status. The Bantu mission fields likewise have trained capable nationals for many positions of responsibility. The Indian work, though yet small, offers very heartening prospects of development.

Three important division institutions are in the territory of the South African Union, and specifically in the Cape Town area. The Voice of Prophecy, which now occupies the former division headquarters at Claremont, continues its great work as a seed-sowing agency. During the past four years more than 130,000 persons applied for lessons and received the introductory part of the course. More than 28,000 enrolled for the full course, and 8,123 completed it. Of these, 5,179 signed decision cards to keep the Sabbath, and 2,662 requested baptism. Thus far, only 587 have been baptized. This tragic gap between those who have registered decisions for the truth and those actually baptized constitutes a challenge that must be met not only in South Africa but in many other areas.

Then there is Helderberg College, thirty miles across the plain on the flank of a mountainous coastal rim. This institution is a key factor in our European educational work in Africa. Not only does it provide professional training for the scores of young people who plan on a place in the Lord's work, but it also serves as the high school for a large part of the union. Sedaven High School, in the Transvaal (near Johannesburg), and Hillcrest Secondary School at Cape Town, together with a number of church schools, are the feeders for Helderberg in the South African Union.

The continuous development of Helderberg College is one of the most heartening aspects of the work in the Southern African Division.

The third division-operated institution is the Sentinel Publishing Company. This institution occupies the original plant facilities, although these have been expanded in recent years. A further improvement program is under consideration in order that this institution may provide printed material in several languages. The editorial and printing work done are of a high quality.



Valiant Witnesses in Sweden

In the year 1843 two Sabbathkeeping young men were imprisoned in this old castle in Orebro, Sweden, and severely tortured for preaching the first angel's message. Upon their release they, like good soldiers of the cross, returned even as Paul of old and enthusiastically continued preaching the glorious gospel message of salvation.

The man in the foreground is Brother Charles Kahlstrom who lives in Orebro.

This dear brother sailed on the *Pitcairn* back in the 1890's. Later, before the turn of the century, Brother Kahlstrom became a colporteur evangelist in Gotland, Sweden, raising up a church of 20 members in the year 1897. Both he and his wife testify enthusiastically of the many blessings that have come to them during the years they have been Adventists.

Brother Kahlstrom, who is also a physiotherapist, and his faithful wife, operated treatment rooms in Orebro until about a year ago. Today, at 91, smiling Brother Kahlstrom is probably the denomination's oldest colporteur evangelist. He is still going strong. He finds great joy selling magazines in the city of Orebro. In 1957 this dear brother published some of his memoirs in a small paper-bound book entitled *I Sailed on the Pitcairn*.

J. M. BUCY

Considerable emphasis is being placed on the educational needs of all racial groups in the South African Union. The standard of work offered at Bethel Training College for the Bantu group is being constantly upgraded. The first senior certificate class of five wrote the examinations in 1957 with satisfactory results. Professional courses are offered in teaching and theology. This year 92 boys and 96 girls constitute the enrollment in the boarding establishments. Another 82 students are in the primary section. Every year scores of applicants must be turned away for lack of accommodations.

The Good Hope Training School is the institution for the Colored and Indian youth. This institution has trained almost all of the workers employed at present in the Cape Field. Recently the status of the institution was raised to junior college level. The present enrollment of 207 is the highest ever. Plans are being developed to establish this institution in a rural environment free from the handicaps that an encroaching city imposes on a Seventh-day Adventist college. The thirteenth Sabbath overflow for the first quarter of 1959 will lend support to this project.

Two notable steps were taken during recent years to facilitate nursing education in the South African Union. First was the opening in 1957 of the Adventist Nurses' Home at Mowbray, Cape Town, as a hostel for Seventh-day Adventist nurses in training at the Carinus Nursing College. The cooperation of the college and the medical department of the Cape Province in permitting our girls to reside in our own hostel has proved a great blessing. A number of young ladies are now in residence, and raise large hopes for the future of our nursing force in the Southern African Division.

Then, on March 1, 1958, the nurses' training school at Maluti Mission Hospital was begun. At present this is registered only with the High Commission Territories Nursing Council, the authority for Basutoland. Since the requirements of this council are identical with those of the South African Medical Council, it is anticipated that full recognition will be given in due course. This provides facilities for the training of African nurses for the Union of South Africa and the territories to the north. The development of nurses' training at Maluti fits into the pattern of an expanding institution. Indeed, Maluti is fast becoming a very representative medical institution.

It was a great privilege for me to become directly acquainted with the work of God in the South African

Union. G. S. Stevenson and his co-workers in the union and the local field levels are giving inspiring, capable leadership. The 429 workers of all races and categories in the South African Union are a capable, devoted group. I shall never forget my contacts with them during the annual union committee meeting at Bloemfontein and throughout the field. The multiracial meetings at Durban and Port Elizabeth, and the large meetings in the Cape Town and Johannesburg areas, remain as bright spots in many years of ministry to our churches in all parts of the world. Members and workers stand ready to cooperate in every way that the work may be carried forward successfully to a glorious completion. We believe that with such a church every handicap will be offset, every obstacle overcome.

Yet, there remains much to be done in the Union of South Africa. In fact, compared with the population, our membership in the Union is the lowest for the Southern African Division. In the division there is one Seventh-day Adventist for every 380 inhabitants. In South Africa there is only one member for every 925 inhabitants. The work for Africa began in South Africa, but South Africa remains a great and needy field. The

work must be finished there as well as everywhere before Jesus comes. So let us pray and work earnestly, hand

in hand with our brethren in "every nation, and kindred, and tongue, and people."

A Visit to Liberia

By V. G. Anderson
Vice-President, General Conference

[This air-mail report from Elder Anderson tells of an interesting incident in West Africa, where he has been traveling on behalf of the General Conference. —EDITORS.]

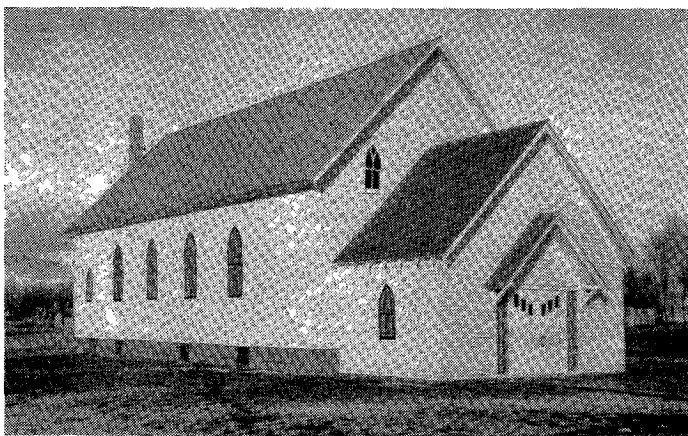
THE office of the Liberian Mission of Seventh-day Adventists is in Monrovia, the capital of Liberia. On the same lot stands our school with 200 students, and next door is our large church with a membership of 92.

At Konola, 60 miles to the north, is located our academy, where our teachers and preachers for Liberia are trained. The enrollment at Konola is 200. Recently a new administration building was dedicated. United States Ambassador Richard L. Jones gave the dedicatory address. I was glad to see again M. T. Battle and L. E. Daniels, president and treasurer, respectively, of the Liberian Mission. I

had known these leaders previously as successful soul winners in the Southern Union in North America.

I have never seen better public relations with top-level officials. I had two visits with the President of Liberia, His Excellency Dr. W. V. S. Tubman. I also met other cabinet members and leading officials. President Tubman said, "We are highly pleased with the work of the Liberian Mission of Seventh-day Adventists. We also appreciate very much the men you have sent us, such as Pastor Battle."

At the airport at Lisbon, Portugal, I met some Liberian officials who were taking the same plane. After I had introduced myself as a Seventh-day Adventist, one immediately said, "Oh, we know Pastor Battle of the Seventh-day Adventist Mission. He is a great



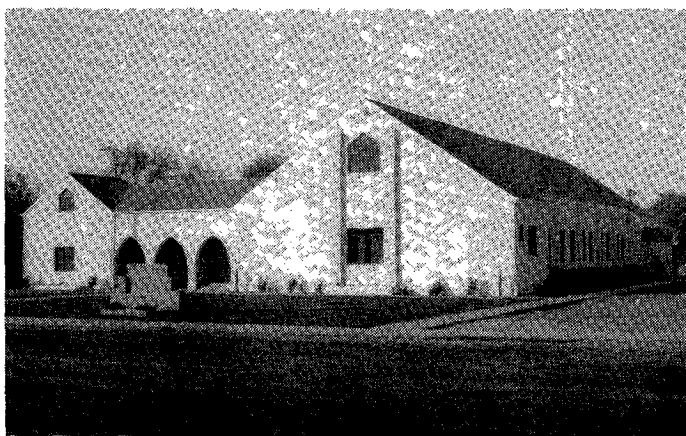
Leola, South Dakota, Church Dedication

On November 29, 1958, the Leola, South Dakota, church members had the joy of seeing their new church dedicated. The pastor, R. A. Kurth, and the members have worked hard through the past months and should be congratulated on their accomplishment. The church is beautiful and well represents the third angel's message in this area.

R. H. Nightingale, president of the Northern Union, preached the dedicatory sermon at 2:00 P.M.

This congregation was organized April 6, 1891, when 15 believers met out in the country. Through the years their number has grown, for which we thank God. We pray that the Lord may bless this church body as the members live and witness for God throughout these last days.

O. T. GARNER, President
South Dakota Conference



New Galt, California, Church

The planning and work of four and a half years came to fruition November 29, 1958, when the new Galt, California, church building was dedicated. Some 500 members and friends gathered in this beautiful frame-and-stucco building, complete in every detail, for the dedicatory service. The structure is valued at more than \$108,000.

From the very beginning of the building program, Otto Nieman, local builder and church elder, was in charge of construction.

Carl Becker, president of the Northern California Conference, preached the dedicatory sermon and F. W. Schnepfer, president of the Pacific Union Conference, led out in the Act of Dedication. The pastor, D. N. Wall, assisted.

STAN JEFFERSON

The HEAD . . .



. . . or the TAIL?

"Of all who claim to be numbered among the friends of temperance, Seventh-day Adventists should stand in the front ranks."—*Gospel Workers*, p. 384.

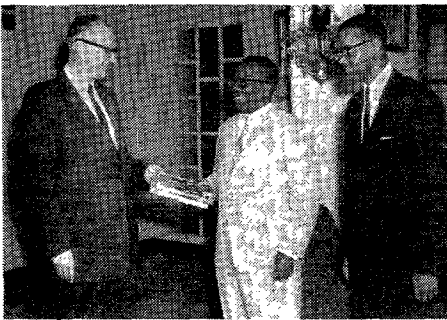
"We should be at the head in the temperance reform."—*Temperance*, p. 233.

Seventh-day Adventists will be at the head in temperance work *IF every church member* enrolls as an active member in our Temperance Society.

TEMPERANCE COMMITMENT DAY

Sabbath, February 28

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



V. G. Anderson, vice-president of the General Conference, presenting new books published by Stanborough Press entitled *Footprints of Jesus to His Excellency, Dr. W. V. S. Tubman, president of Liberia*. Looking on is M. T. Battle, president of the Liberian Mission.

preacher." Later, I found that Pastor Battle has preached in ten churches of other denominations and is invited to all the main official functions of the government.

During the Ingathering campaign every embassy and government official is called on and they give to our mission work. President Tubman gave \$300 for Ingathering. While visiting at the mission office, it was my privilege to give President Tubman two copies of the new book, *Footprints of Jesus*, which has just been published by the Stanborough Press.

The work is onward in Liberia. I enjoyed witnessing a baptism in the city church in Monrovia. May the Lord add His blessing to the work in this field as we all continue to pray for its success.

South Caribbean Biennial Session

By A. V. Olson

The South Caribbean Conference held its twenty-fourth biennial session in Port of Spain, Trinidad, November 27 to December 1, 1958. The territory of this conference comprises the islands of Trinidad, Tobago, the Grenadines, and St. Vincent, with a total population of approximately 906,600.

Trinidad is the largest and most important of these beautiful islands.

On weekdays, the services of the conference session in Port of Spain were held in our large central church, which I was told can accommodate about 1,000 persons when crowded. Sabbath morning and afternoon the adults met in a rented theater, the young people in the central church, and the children in our second church. All of these places were overcrowded, and many of our people could not be admitted.

At the opening session delegates were present from all the islands of the conference, and they entered into the work of the session with interest and enthusiasm.

The reports of the conference officers and department secretaries were encouraging. Arthur A. Ward, the conference president, stated that from January, 1956, to the end of the third quarter of 1958, 1,530 souls had been received into the church by baptism and on profession of faith. The total membership of the conference is now above 9,000, and they hope to pass the 10,000 mark soon. Considerable credit for the increase must be given to the lay members, many of whom are successful soul winners.

Tithes and offerings are increasing, and rather large sums of money have been raised for erecting, enlarging, or repairing church schools and church buildings.

Caribbean Union College, situated in the hills a few miles from the city of Port of Spain, has enlarged and improved its physical plant since my last visit a few years ago. The institution has a consecrated corps of teachers and a growing body of students. When P. W. Manuel, who had served as president of the college for a number of years with real success, was called to the presidency of Oshawa Missionary College in Ontario, Canada, about the middle of 1957, the

board elected B. L. Archbold, the president of the South Caribbean Conference, as head of the college. The Lord is blessing his leadership.

In a rented building in the city of Port of Spain the Caribbean Union Mission is operating a small hospital, with Dr. R. F. Dunlop as medical director. Some distance from the hospital building is a charity clinic where a large number of poor patients are cared for by the hospital's medical staff. This medical institution is well known for its excellent work. It can no longer accommodate all the sick who wish to come to it. New and larger quarters must be provided.

In an excellent location overlooking the sea, the managers have already obtained a 99-year lease on a 5½-acre plot of ground at the nominal price of 25 cents a year. Here they hope to begin soon the erection of new hospital buildings. Under the guidance and blessing of God, J. O. Emmerson, the business manager, has been able to raise nearly 400,000 Trinidad dollars among the businessmen of the city toward this project. Unfortunately, he must now return permanently to the homeland. Someone else will have to continue the good work he has been doing.

Although the college and the hospital are owned and operated by the Caribbean Union instead of by the local conference, they form an important part of the work of God on the island of Trinidad, therefore I have mentioned them in this connection.

Before the close of the South Caribbean Conference session, A. A. Ward, the president, and W. W. Thomson, the secretary-treasurer, were re-elected for another term of service. Both of them are native sons of the Caribbean field. They have rendered faithful and efficient service, and God has blessed their labors. Under their leadership and the blessing of God, great progress will be made, we believe, during the next two years.

A Faithful Aged Sister



Mrs. Nora Fleming, a member of the Mount Vernon, Ohio, Seventh-day Adventist church, celebrated her 96th birthday on November 3, 1958. A native of Ohio, Sister Fleming was born on Bushy Fork Run in

Licking County in 1864.

Her father built the first Seventh-day Adventist church in Newark, Ohio. She can remember going out to the woods with her father when he selected the trees to use for the lumber to make the pews in the new church. Many of her happiest memories as a child are of attending camp meetings with her parents.

A grandson, Elder Robert Spangler, is an evangelist in the Far Eastern Division. He is scheduled to return to the United States on furlough in April or May of 1959. Sister Fleming states that her greatest desire is to live to see her grandson again.

Sister Fleming is a faithful member of the church. Until recent ill health prevented, she seldom missed attending church services. Her faithful example has been an inspiration to many who, though younger in years, have been tempted to grow careless about church attendance.

MARVIN H. REEDER

Far Eastern Division Medical Council

By H. E. Rice

The medical work of the Seventh-day Adventist Church in the Far Eastern Division has a history of more than fifty years of service. It was opened in Japan in 1903 by Dr. and Mrs. H. W. Miller and Dr. and Mrs. A. C. Selmon. By 1931 fifteen hospitals and dispensaries were being operated from Korea in the north to Malaya in the south. The work has continued to grow and its influence is constantly expanding.

This was most evident as a division medical council convened in beautiful Bangkok, Thailand, on November 27 and continued in session until December 2. Reports were presented from 17 hospitals and 9 clinics now in operation. With a staff of 1,422 persons, including 84 physicians and 416 nurses, these institutions ministered to 29,600 bed patients and 326,526 outpatients last year.

The institutions vary from large hospitals to small dispensaries, but all are following the example of the Great Physician, who held consultations on the shores of Galilee so long ago. The climates vary from the cold of Korea to the warmth of the tropics. The costumes range from kimonos and slippers to European attire. The food varies from *kimchi*, which is something like a pickled radish, to rice and curry and mangos. The prayers offered to God by the bedside of the sick ascend in many tongues, but they are all heard by the same loving God.

The Bangkok Sanitarium and Hospital, under the able direction of Ralph Waddell, M.D., medical director, and his staff, and H. M. Baldwin, business manager, acted as host to the medical gathering. The division committee, under the guidance of the division president, C. P. Sorensen, took an active interest in the plans developed to strengthen the medical work, not only professionally and in the efficiency of its service but in its major soul-winning mission. The medical directors, business managers, and many of the staff from the medical institutions of the division were joined by General Conference representatives: O. A. Blake, under-treasurer; R. S. Watts, field secretary; and the writer, associate medical secretary.

It was heartening to note that all the medical interests are emphasizing the ministering to the bodies of men as a means of ministering to the souls.

"It Is Written" TV Rally in Philadelphia

An enthusiastic audience of more than 1,000 church members filled to capacity the Labor Lyceum north of Philadelphia, Sabbath, November 22, to attend the It Is Written evangelistic rally. George E. Vandeman, field secretary of the General Conference and speaker on the telecast, personally challenged our members, gathered from all churches within the channel 3 area, to join heart and hand in a mighty cooperative evangelistic movement to finish the work in East Pennsylvania.

This new approach to evangelize the unwarned millions, not only in metropolitan Philadelphia, where the telecast originates, but reaching out and blanketing other segments of East Pennsylvania, could result in the greatest laymen's program of soul winning the church has ever known in this area.

The presentation of the financial responsibility involved in this great project resulted in a most heart-warming response as our members gave a total of \$7,871.07 in cash and pledges. It Is Written can currently be seen Saturday nights at 7 o'clock on WTPA-TV, channel 27, Harrisburg, and every Sunday morning at 8:30 on WRCV-TV, channel 3, Philadelphia.

E. F. KOCH

Treating the diseases of mankind is but a means of pointing to the Great Physician, who taketh away the sins of the world. One institution alone reported that 17 branch Sabbath schools were being conducted.

A splendid new addition is under construction at the Taiwan Sanitarium and Hospital in Taipei. In Bangkok a new, modern, and commodious home for the student nurses has just been completed. This building also contains library, classrooms, and other school-of-nursing facilities. This addition was officially opened with

colorful and impressive ceremonies on December 2 by Her Majesty the Queen of Thailand. She graciously inspected the new facilities and expressed her appreciation of the medical ministry that the Bangkok Sanitarium and Hospital and the Seventh-day Adventist Church is extending to the people of Thailand.

A Week of Wishing at Southwestern Junior College

By James E. Chase

When was this week of wishing? During the fall Week of Prayer at Southwestern Junior College.

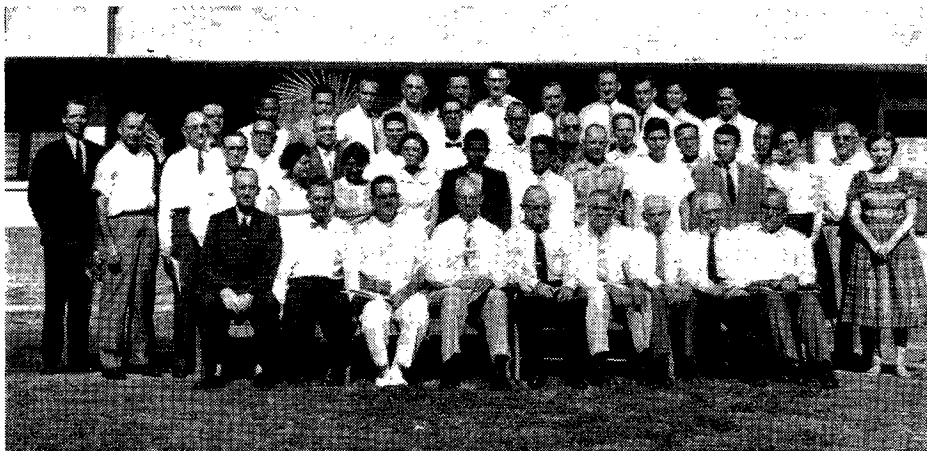
"But," someone says, "what has wishing to do with a Week of Prayer?" Let me explain. We did pray—nearly all of us, I think—a lot more than we usually do. But for me, the guest speaker, I could not help doing some wishing along with the praying—some real hard wishing.

I wished that the unconverted father of a certain young woman could have heard his daughter's earnest prayers and tearful pleading with God on his behalf; that some parents—church members in good and regular standing—could have heard their son talking with God about their altarless home; that the back-slidden loved ones, for whom scores of the youth were burdened, could have responded with them to the appeals to return to God; that the parents could have witnessed the Friday-night praise service, when scores of young folks volunteered to speak and declare their high resolve to follow the Master.

I wished that every believer could have seen the joy unspeakable on the faces of many of the youth in the counseling periods as they arose from prayer "more than conquerors" through Jesus Christ; that parents and students alike could have heard the president, L. G. Scales, and the members of his staff seeking God in prayer, not only for the students but for themselves; that those who sacrificed to build this school could have witnessed the working of God's Spirit on the campus, for surely they would have been more than satisfied.

But the most urgent and frequent wish continues to be that every week may find the students and staff "standing on tiptoe," reaching for Heaven and holiness as they did during that Week of Prayer.

Southwestern Junior College is the big heart of a small town. It's one of God's twentieth century "schools of the prophets." Till Jesus comes, let's pray for it and thank God for this wonderful school out in the little prairie town of Keene, Texas.



Representatives from various parts of the Far Eastern Division and from the General Conference who attended a division-wide medical council in Bangkok, Thailand, near the close of last year.

God Opens the Way in Far Ethiopia

(Continued from page 17)

Soul winning is not easy, as persecution is prevalent. Twenty-one of our believers were sent to prison during the last harvest season. We all united in prayer for their release, as the monkeys were taking advantage of each passing day to eat their crops. Then Ato Dessie, our Ethiopian pastor, obtained an order from the government for their release.

We have a large group of children and youth attending Sabbath school, with ages ranging from three to sixteen. The highest attendance has been 120 boys and girls. We have three branch Sabbath schools. Also several Voice of Prophecy students are about to complete the course. There is more work to do than is humanly possible, but we know that God will open the way for His work to be finished in Ethiopia, as in other places.

What does it take to reopen or establish a mission station? Courage, faith, prayer. But mostly, dependence on God. God opens the way; He provides the means; He supplies our needs. We feel we have hardly begun the work that needs to be done here, and feel unworthy of the task that God has committed to us and to you. It is your offerings, your gifts, that help make the work possible. We ask that you unite with us in prayer that the work may continue to go forward in Ethiopia.

- The Haitian Mission, with a membership of 13,730, was divided into two missions as of January 1, 1959. Josés Brutus is president of the North Haiti Mission; Anthony Henry, president of the South Haiti Mission. At the same time French Guiana, previously a part of the French West Indian Mission, was designated as a separate mission, under the presidency of Ernest Veuthey.

- J. G. Fulfer, president of the Leeward Islands Mission, reports the dedication of the Gardens, Barbados, church building on December 20. The Honorable Dr. H. G. Cummins, premier of Barbados, attended the service and gave a brief address.

M. E. Nebblett is pastor of this church.

- West Indian Training College has trained the young people of Jamaica for 40 years. W. A. Sowers, recently appointed president, reports that the college has now been authorized to offer the full senior college ministerial training course.

Southern Asia Division

- At the December division committee meeting E. L. Sorensen presented a brief review of evangelistic activities in South India. The number of baptisms during 1957 and 1958 in the South India Union



Central European Division Statistics

Germany—land of Luther, cradle of the Reformation, home of many great men from various walks of life who have profoundly influenced and affected the lives of people in countries around the world! A country of beauty and culture, with its forests and rivers and ancient castles. A country ravaged by war, where many reminders of destruction are still visible; yet, realizing their temporal needs, where the citizens are tremendously busy with commercial activities, endeavoring to rebuild. A country of milling thousands of refugees with thoughts of yesteryear, looking and hoping for peace and stability.

A country with a population of more than 71 million crowded into an area smaller than that of the State of California. Such is the challenge, the field of opportunity, of the Central European Division with its approximately 42,000 Seventh-day Adventist members.

In this territory the work of God has been going forward. During 1957 nearly \$1 million worth of literature was sold. Evangelistic meetings are being held constantly and hun-

dreds every year are finding spiritual peace and hope in the three angels' messages. But it is difficult to increase the membership of the division because many of those who join the church migrate to other countries, and because of unfavorable conditions in certain parts of the country.

Pray that our workers in Germany may ever have the faith and courage and zeal of Luther, and that the honest in heart may all hear the gospel story soon.

The accompanying graph shows the membership and financial trends of the Central European Division.

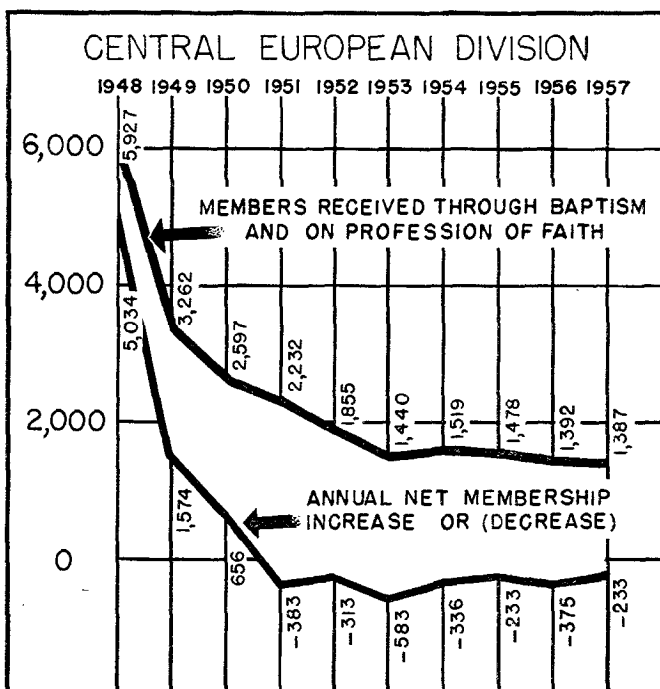
• In Brief •

OVERSEAS

Inter-American Division

- W. J. Brown, president of Antillian College, Santa Clara, Cuba, reports that the last week of 1958 was a very anxious period for the faculty and student body of the college. The revolutionary forces and the regular Cuban Army had joined battle for the city of Santa Clara. The headquarters of the revolutionary army were just across the highway from the college campus. However, in spite of aerial strafing and a bomb that was dropped on the campus there was no loss of life to our people and only minor damage to the school buildings.

- The medical missionary launch *El Mensajero* made three trips on the Orinoco River in 1958. Elder and Mrs. Glenn Henriksen report that 1,086 patients were treated.



alone equaled approximately the entire church membership of the Southern Asia Division after work had been carried on for three decades.

- Ordained to the gospel ministry on January 3, 1959, at Bangalore, South India, were E. G. Conley, pastor-evangelist, North Tamil Section; S. G. David, secretary-treasurer, Kannada Section; A. M. Job, principal, E. D. Thomas Memorial High School; S. John, treasurer, South India Union; J. A. Soule, publishing department secretary, South India Union; and W. F. Zill, principal, Narsapur SDA High School.

- C. H. Hamel, president of the Pakistan Union, and A. M. Akbar, president of the Punjab Section, organized four new churches in the Punjab in 1958.

- According to B. J. Williams, president of the Assam Section, 16 young people were baptized at the close of the MV training camp held at Sutnga, Assam.

- Burma Union president C. B. Guild states that 5,000 banana plants and 4,000 pineapple plants are now under cultivation on the farm of the recently established union high school at Kyauktaing, Tongoo district. P. A. Parker, president of the Central and Upper Burma Section, organized a church of 90 members at Kyauktaing on November 8, 1958.

NORTH AMERICA

Atlantic Union

- The Farmingham Center, Massachusetts, church was dedicated on January 3. William E. Carpenter, a former pastor, was the guest speaker. The original company was formed about the year 1904 under the leadership of F. C. Gilbert. Two charter members attended the dedication—Mrs. Flora Blood and Mrs. Winifred Skillen.

- The Gardner, Massachusetts, church was recently dedicated. Mrs. Elouise Hallgren gave the history of the church which was organized in 1912 by F. C. Carlson, with ten Swedish-speaking Adventists as charter members. Three of the original ten are still living—Mrs. Lena Hallgren, of the present Gardner church, and Mr. and Mrs. Sam Johnson, of the Fitchburg church.

- One of the fastest growing church schools in the Atlantic Union is the Bronx Community School in New York City. The school now has 135 pupils, and would have many more if there was sufficient classroom space. Roland Parker is principal. The other teachers are Juan Ortiz, Mary Huff, Sophie Makar, and Teresa Tirado.

- The new publishing secretary of the Greater New York Conference is D. R. L. Astleford, formerly assistant publishing secretary in the New York Conference. He replaces P. A. Bernet, who has taken up his work as secretary of the Ohio Conference publishing department.

- E. J. Folkenberg, evangelist from the New York Center, spent a weekend at Atlantic Union College and spoke to the student body several times. He also gave special instruction to ministerial students.

- Recent transfers in the Northern New England Conference include Beaman Senecal, Jr., to Brattleboro, Vermont; L. J. Norris to West Lebanon, New Hampshire; and Paul G. Smith to Auburn, Maine.

- G. F. Williams, formerly pastor of the Pittsfield, Massachusetts, district, has transferred to the Springfield district, and Kenneth Hutchins now has charge of the Pittsfield district.

Central Union

- The It Is Written TV program is now on the air, covering almost the entire territory in the Central Union. Nebraska broadcasts from Holdrege, Omaha, Scottsbluff, and Hay Springs; Wyoming from Casper and Cheyenne; Kansas from Wichita; and Colorado from Denver, Grand Junction, and Colorado Springs. The responses have been overwhelming, and the support given this project by the conferences, workers, and people is most gratifying.

- Elder and Mrs. G. E. Rhoads have accepted a call to the Nebraska Conference from the Texas Conference. They are already located in the Imperial district.

- Dr. A. L. Moon has accepted the invitation of the Colorado Conference to be conference medical secretary.

- Harold Burden, who has spent several months this fall working with both E. E. Patton and Allen Iseminger, is now located in Laramie, Wyoming, where he will be working with M. C. Shain.

- Open house was held November 6, 1958, for the new dairy at Campion Academy. This project was exclusively a laymen's project, and was carried to completion by interested friends of the academy. This new dairy is a modern unit and one which the Colorado Conference is proud to own. Mr. Powell and Mr. Miner are the laymen who actively guided this project to completion.

Columbia Union

- Clifford Yarnell, former manager of the Book and Bible House of the West Virginia Conference, has accepted a post with the Loma Linda Food Company and will be located in New York State.

- The new pastor of the Waynesboro-Gettysburg district in the East Pennsylvania Conference is Merton Henry, of the Michigan Conference. He replaces Jon Hamrick, who is now pastor of the West Philadelphia-Chester district.

- The Pottstown, Pennsylvania, church in the East Pennsylvania Conference has the highest per capita in Ingathering this year of any church in the union. Thus far their per capita is \$67.81.

- A capacity crowd attended a freedom rally in January at Columbus, Ohio, in protest of the city's enforcement of Sunday blue laws. The law was termed "un-constitutional" by J. A. Buckwalter, secretary of the Religious Liberty Department of the General Conference. Directing the mass rally was Marvin H. Reeder, religious liberty and public relations secretary of the Ohio Conference.

- R. M. Spencer, of Erie, Pennsylvania, is the new pastor of the Wilmington, Delaware, church. He replaces J. A. Brown who transferred to the Southern Union Conference as pastor-evangelist.

- Sixty-five persons were baptized during 1958 in the Takoma Park, Maryland, church, reports Leslie R. Mansell, pastor. This is the largest total of any church in the Potomac Conference.

Lake Union

- Literature evangelists in the Lake Union report the following soul-winning achievements for 1958, in addition to their regular sales and deliveries: Free literature distributed, 114,099 pieces; Bible School enrollment cards, 29,135; new persons attending church, 1,079; former SDA members invited back to church, 1,208; homes in which prayer was offered, 31,784; home Bible studies given, 3,372. The number of souls baptized during the year as a result of contacts made by literature evangelists was 174.

- Ingathering in the Lake Union Conference is going forward in a good way. By the tenth of January, 87 per cent of the goal had been reached. Indiana was the first conference to reach its basic goal. Per capitas were as follows: Illinois \$18.76, Indiana \$18.08, Lake Region \$3.47, Michigan \$13.97, Wisconsin \$10.46. The Lake Region opened their campaign a little later than the others.

- Clarence Gruesbeck has recently arrived in the Illinois Conference to take up duties as district pastor in the Waukegan area. He comes from New Jersey, where he has successfully conducted pastoral and evangelistic work in several districts. He is succeeding H. M. Williams, who has accepted an invitation to Nebraska to work as State evangelist.

- The Seventh-day Adventist Welfare Center in Antigo, Wisconsin, under the direction of Mrs. Frank Goffin, is a part of the civil defense organization of that city. The county and city welfare departments, the town chairman, church groups, and the Red Cross refer those in need of clothing to this Welfare Center. During 1958 they gave 12,400 articles of clothing to 1,728 individuals. Just before Christmas they prepared 45 boxes of clothing, toys, et cetera, and 10 food baskets, which went to 55 families who had 185 children.

- An official yield of 146.54 bushels of corn per acre won first place for Emmanuel Missionary College in the 1958 DeKalb five-acre corn-growing contest of Berrien County, reports Bernard Andersen, field crops superintendent. The 1958 prize-winning crop was grown on the same plot of ground that yielded the second-place crop last year. This year's was the fourth highest for the entire State of Michigan.

- The following new workers are joining the Indiana Conference: Herman Trout from Iowa, as Book and Bible House manager, to succeed Carson Adams, who has accepted a call to the Southern Publishing Association; Ralph Trecartin from the Michigan Conference, to take the place of William Otis as

assistant in the Bible House. Brother Otis has taken up work as manager of the Book and Bible House in West Pennsylvania.

Northern Union

● V. W. Emerson reports the baptism of six persons at Hibbing, Minnesota, on December 20.

● M. L. Hale has accepted a call to the South Dakota Conference as secretary-treasurer, coming from a similar position in the West Virginia Conference.

● A. H. Liebelt reports 30 persons baptized in the Muscatine area in Iowa as a result of the meetings held there by B. L. Hassenpflug of the Southern Union Conference.

● As a missionary project Bob Chase, of Hebron, North Dakota, who operates an aerial service, sent the *Signs of the Times* to each of the 64 customers he served in aerial spraying of crops.

● The members at Spirit Lake, Iowa, have purchased a church building. C. E. Larsen, the district pastor, reports numerous improvements made to the church, including new steps, seats, and pulpit.

● The members of the Cleveland, North Dakota, church planted 88 acres of flax for two years to raise money for new pews for their church. They raised enough to purchase new pews, pulpit furniture, piano, and organ, and on November 22 a service was held dedicating this new furniture to the glory of God.

North Pacific Union

● Paul Alderson, pastor of the churches in Oregon City and Milwaukie, Oregon, joined forces with the press secretary of the Oregon City church, Mrs. Vivian Dollar, to sponsor a Bible-writing program in Oregon City. Two attractive booths were constructed with material solicited from local lumber yards, and on November 17 the booths were in operation. The booths were moved from store to store as the campaign progressed. The local ministerial association has been very cooperative, and good publicity was given the program by Oregon City's *Enterprise-Courier*. When the Bible-writing program comes to its close, the four Gospels will have been recorded in the handwriting of hundreds of Oregon City citizens.

● On Saturday night, February 21, Richard Rentfro will open a three-and-one-half month evangelistic campaign in Everett, Washington. The first four meetings will be held in the Everett Civic Auditorium, seating approximately 2,300.

● Flight of Prophecy Bible Messages began in the Aberdeen-Hoquiam, Washington, area, February 8. Duane H. Anderson and Clinton L. Shankel are the evangelists.

● Evangelism in the Mount Tabor church in Portland, Oregon, is being conducted in the form of a Sunday night Bible college, which began October 26. A graduation service is planned this spring for those completing this Bible class series. Several interests have already developed through this endeavor, reports the pastor, W. K. Chapman. At a recent bap-

tismal service 11 persons united with the Mount Tabor church through baptism and profession of faith. One note of interest about this baptismal group is that one of the candidates, Mrs. Lela Vistula Chambers, is the great-granddaughter of William Miller, noted prophetic preacher of the early Advent movement.

● Two evangelistic campaigns opened in February in the Washington Conference: one on February 8 in Puyallup; the other on February 21 in Auburn.

Pacific Union

● The Medical Cadet Corps of Hawaiian Mission Academy engaged in an intensive two-week training program during the year-end holidays, which included a bivouac near Nanakuli, Oahu, over the last weekend. Director of the corps was Maj. Clark Smith of the General Conference. He was assisted by Harry Garlick, captain, of the Pacific Union Conference. Local staff members William Albee, Hideo Oshita, Winifred Oshita, and Earl Wright also assisted. All cadets completed the American Red Cross First Aid Course and the girls met the requirements for the Red Cross Home Nursing Course. A number of the young people also earned promotions.

● The eighth Health and Welfare Center in the Southern California Conference officially opened its doors for service in Palmdale, December 18. Taking part in the ribbon-cutting ceremony was a representative of the chamber of commerce; Mrs. Chester Meyer, conference welfare director; Mrs. Ella Reeside, director of the center; and James Hardin, pastor of the Lancaster church. The opening of the center followed two years of hard work and planning on the part of Mrs. Harry Randolph and Mrs. Lela Kraus.

● Instead of exchanging gifts at the Christmas season, the children of the Pacific Union College Elementary School entered into a money-raising campaign for Rio Lindo Academy, Northern California Conference's future new boarding school. At a special program on December 16 Sharon Miklos, an eighth-grade student, presented a nicely wrapped Christmas gift package containing \$311.60 to W. T. Will, who will be principal of the academy.

● The Southern California Conference shipped a truckload of clothing and food to the Navaho Indians the day before Christmas. Those instrumental in planning and packing the shipment included Myrtle Lawrence, Mrs. Chester Meyer, and Alma Kelley. The large van was loaded by Gordon Bietz, Fred Rogers, Chester Meyer, Mike Munson, and Duane Bietz.

● In January a vocal octet and a string quartet of La Sierra College, under the direction of John T. Hamilton, presented concerts at Monterey Bay Academy, Lodi Academy, the Pacific Press, the San Jose church, and the Mountain View church.

● American Temperance Society members in the junior and senior academies of the Central California Conference made field trips in December to visit

courts in session, police departments, and traffic education and narcotics details.

● The Flight of Time evangelistic meetings opened in San Jose, California, the night of February 7. The speaker is R. E. Dunton. Ray Turner is in charge of the music.

Southern Union

● William L. Crofton, associate publishing secretary for the Southern Union, has accepted a call to be publishing secretary for the Northern Union Conference. Elder Crofton has been a key factor in the tremendous progress of publishing sales during recent years in the South.

● All seven conferences of the Southern Union conducted workers' meetings late in December or early in January. General Conference leaders were guest participants at these meetings. The main item on the agenda concerned Operation Dixie.

● The Florida Conference has announced plans to construct a new conference office building in Orlando. This field has outgrown its old facilities, and new construction will begin in the near future. Location for the new office will be on Rollins Avenue, overlooking beautiful Lake Estelle.

● The Carolina Conference has issued a call for dark-county work among the Indian tribes who live in the two States. Several interests were discovered as a result of Southern Union Bible School enrollments.

Church Calendar FOR 1959

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	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
JMV 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
<i>Review and Herald</i> 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

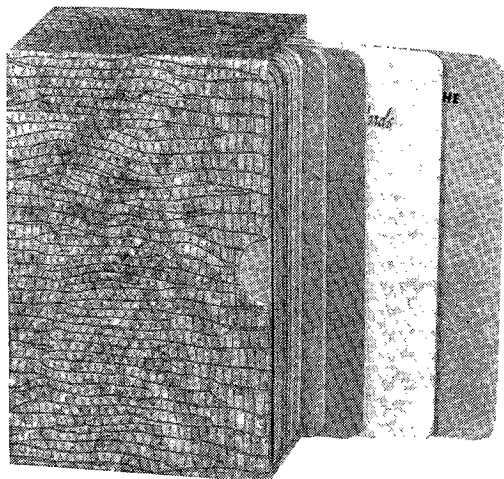
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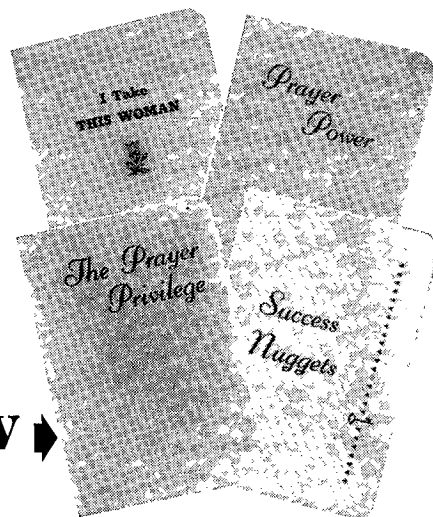
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Cup of Cold Water, A _____
David Dare _____
Down Lilac Lanes _____

Friendship Flames _____
*From the Bottomless Pit to the _____
Golden Age _____
*From Riches to Ruin _____
Gateway to the Kingdom _____
Gleanings _____
*God's Commandment-keeping _____
Church Today _____
*God's Desert Broadcast and Dwell- _____
ing Place _____
Golden Stairs _____
Greatest Thing in the World, The _____
Heart of a Rose, The _____

*Heaven _____
Homespun _____
I'd Rather Be Right _____
I Shall Be Satisfied _____
I Take This Woman _____
Jesus _____
*Last Warning Message _____
Learn of Me _____
Life's Red Sea _____
Lord Is My Shepherd, The _____
Lydia, Seller of Purple _____
Man God Made Manager, The _____
Man of the Other Mile, The _____
Mark of the Beast, The _____
Master Artist, The _____
Memory Book, a Garden of Verse _____
*Messiah of Prophecy _____
Our Father's House _____
Our Father's Love _____
Pen Pictures of the Face of Jesus _____
Poems From Daily Life _____
Prayer for the Sick _____
Prayer Power _____
Prayer Privilege, The _____
Quiet Thoughts for Meditation _____
*Rags to Riches _____
Rich Man, Poor Man _____
*Saved by Grace _____
Slammed Shut _____
Songs in the Night _____

* 20th Century Souvenir Editions

Steps to Christ _____
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Straightening Out Mrs. Perkins _____
Success Nuggets _____
Sufferings of Christ, The _____
Supremacy of Love, The _____
Testimony of the Birds, The _____
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Testimony of the Trees, The _____
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This Basket of Words _____
Through the Lattice _____
*Tower of Tongues, The _____
Under the Juniper Tree _____
Victory in Christ _____
*Wedding of Christianity and Pa- _____
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What Is a Gentleman? _____
Wheel-Chair Reveries _____
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PACIFIC PRESS AUTHORS' AWARDS AND MANUSCRIPTS ACCEPTED

In an attempt to stimulate the talent of writing in the denomination, the Pacific Press Publishing Association initiated the Authors' Awards program. Almost ninety manuscripts were received, and qualified judges considered and made their decision on the manuscripts.

The \$1,000 awards are as follows:

CLASS A: Elder J. A. Buckwalter

A manuscript on spirit manifestations, delusions, and deceptions.

CLASS B: Harold Shryock, M.D.

A manuscript on the effects of cigarette smoking and how to stop the habit.

CLASS C: Leslie and Madge Morrill

A biography of David Livingstone.

Manuscripts have also been accepted for publication by the following writers on Christian doctrine, inspirational topics, missions, home guidance, biographical subjects, teaching methods, Bible and nature stories:

Elder Wesley Amundsen
Mrs. Gladys Piatt Ansley
Dr. Arthur L. Bietz
Mrs. John F. Bohner, Jr.
Mrs. Dorothy Whitney Conklin
Jan S. Doward
Mrs. Alcyon Ruth Fleck
Elder Daniel R. Guild
Elder William J. Harris
Mrs. E. E. Jensen

Elder Darrell L. Kenney
Elder Robert D. Moon
Dr. Maud O'Neil
Dr. D. E. Rebok
Mrs. Gladys Sims Stump
Elder Ronald W. Taylor
Mrs. Dorothy Blake Walter
Mrs. Theodora Wangerin
Mrs. Ethel May Watson
Mrs. Barbara O. Westphal

Mrs. Ruth Wheeler

These manuscripts will appear in attractive books as contributions to the Seventh-day Adventist publishing program during the coming months. Watch for new books as they are advertised and as they appear in your Book and Bible House.

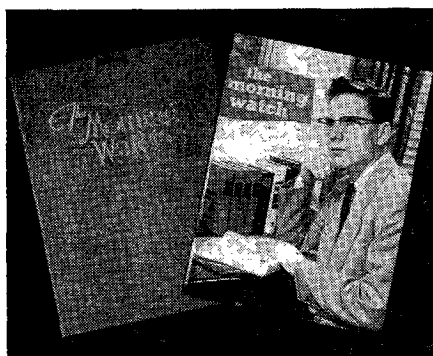
PACIFIC PRESS PUBLISHING ASSOCIATION
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The *Morning Watch* folder for 1959 will provide fundamental Bible memory texts for the cardinal beliefs of Seventh-day Adventists. The way of salvation is made clear, and the truths of the Advent are emphasized under monthly themes sustained by carefully selected scriptures. The cover, as usual, is a masterpiece of pictorial art. The deluxe cover is beautiful art board in a choice of rich colors lettered in gold. Mailing envelopes are furnished for both plain and deluxe.

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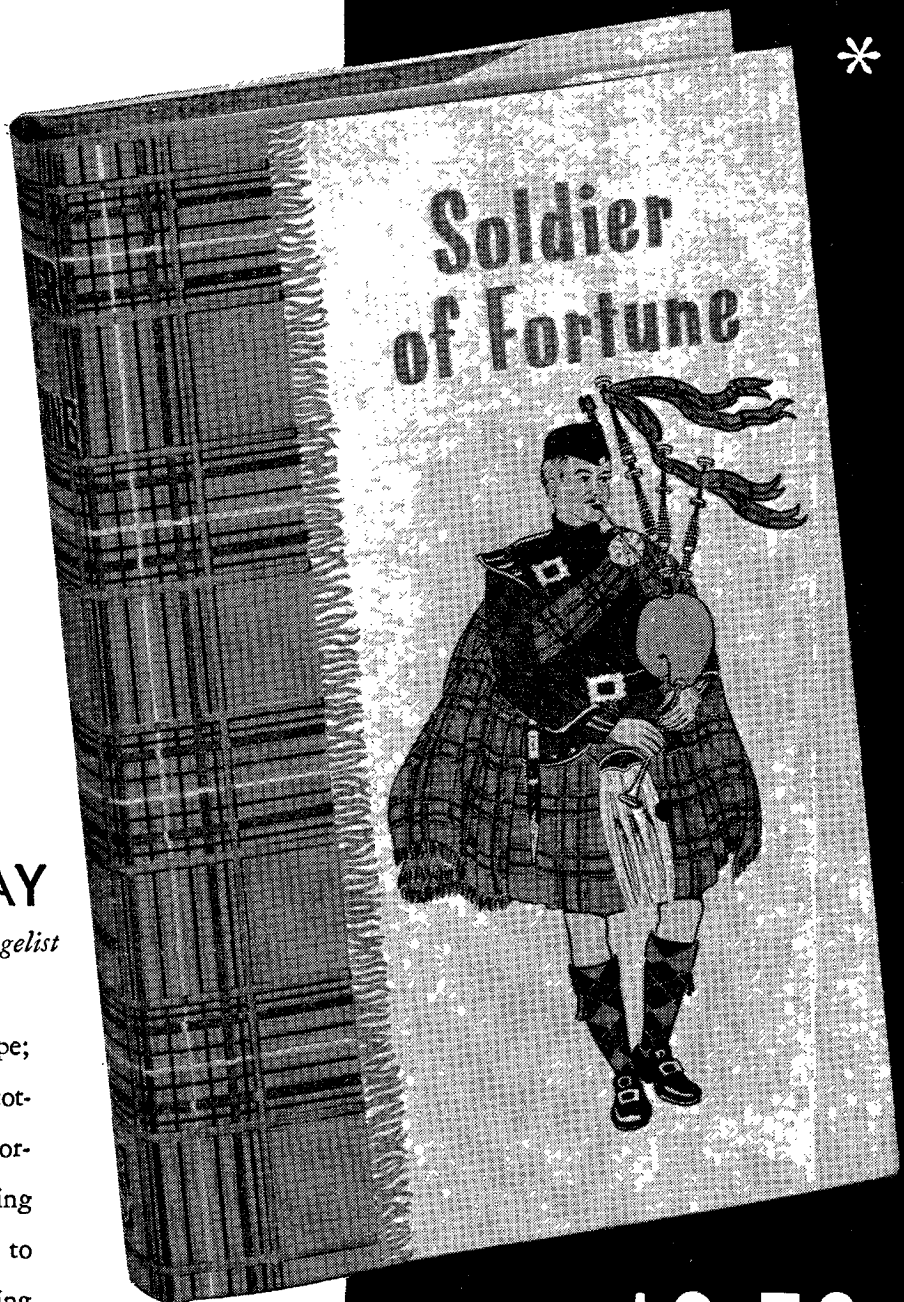
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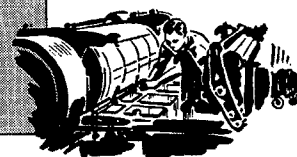
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As We Go to Press



North American Division Sets New Records in 1958

We are happy to present the wonderful results of soul winning in the North American Division for 1958. The 19,978 baptisms are the highest in our history, and the net gain of 10,244 is also the highest in the history of the North American Division. Here is the tabulation by unions:

Union	Members 12/31/58	1958	Baptisms 1957	1956
Atlantic	23,125	1,451	1,383	1,262
Canadian	14,028	649	524	784
Central	23,095	1,205	1,061	1,055
Columbia	39,179	3,308	2,641	1,966
Lake	36,849	2,324	1,771	1,919
Northern	12,665	612	482	418
No. Pacific	37,549	2,000	1,643	1,989
Pacific	72,310	4,115	3,424	3,200
Southern	40,299	3,210	2,930	2,731
Southwestern	19,840	1,104	1,286	1,254
Totals	318,939	19,978	17,145	16,578

We are in the great day of reaping the harvest of seed sowing of many years. I believe that in 1959 we can double what we did last year.

"When the divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God."—*Selected Messages*, vol. 1, p. 118.

V. G. ANDERSON

A Hearty "Thank You" From South America

A letter from Mario Rasi, Sabbath school secretary of the South American Division, expresses appreciation for the Thirteenth-Sabbath overflow for the fourth quarter, 1958. We want to share this letter with our loyal Sabbath school members everywhere, since it was their sacrificial giving that made his letter of thanks possible.

Brother Rasi writes: "Although we do not know the exact amount of the Thirteenth-Sabbath Offering taken on December 27, 1958, nevertheless we want to thank in advance the directors of the work, as well as the loyal church members, for what has been done in favor of the Inca Union.

"When all the reports come in from the world field, we are confident the amount received in the overflow will amply care for our needy projects in the educational and medical phase of

our work in the Inca Union about which we have appealed to you. . . .

"Again, in the name of the Inca Union, we wish to say Thank you and express our heartfelt appreciation."

G. R. NASH

Largest Medical Civil Defense Unit

Blue Mountain Academy in Pennsylvania is a school of distinction. In cooperation with the Berks County Civil Defense Council, the Academy Medical Cadet Corps has become the largest medical civil defense unit in the county. The corps, led by Lieutenant Dean Kinsey, is thoroughly trained to set up a hospital and first-aid unit in the event of disaster. This fine preparation and readiness to assist in life-saving activities is the best of Christian witnessing in the community. MV Secretary J. N. Morgan is most enthusiastic over this and the other youth endeavors in his field.

THEODORE LUCAS

Good Growth in Korea

In a letter just received from C. P. Sorensen, president of the Far Eastern Division, is found this heartening news: "You'll be interested to know that baptisms in the Korean Union last year equaled around 19 per cent of their membership at the beginning of the year. This is the highest for our division. Next in line is the South China Island Union, with around 16 per cent. Other and larger unions will run in the neighborhood of 8 and 10 per cent."

North Pacific Union Officers Re-elected

At the recent quadrennial session of the North Pacific Union Conference the entire staff was re-elected. C. A. Scriven remains as president, J. C. Kozel as secretary-treasurer, and E. S. Humann as auditor. The departmental secretaries—J. H. Hancock, C. P. Lampson, G. W. Liscombe, J. T. Porter, and B. M. Preston—were also returned to office.

A brief report of progress in the North Pacific Union during the past four years appeared in the REVIEW for February 5. W. P. BRADLEY

Reprints of Dr. McCay's Articles

This week there appears on page 6 the second article of the remarkable series by Dr. Clive McCay, professor of nutrition at Cornell University. In this series he compares our long-held Adventist views on health, particularly as regards foods, with the latest scientific discoveries. Here is a new and refreshing approach to what has sometimes proved to be a difficult area of thinking and action for many of us. Here is a series that we will certainly wish to let many of our non-Adventist friends and relatives read. We presume, also, that our sanitariums and our physicians will wish to make wide use of this series.

Already we are receiving requests for reprints, hence we have decided to print, in an 8-page leaflet, the three articles. The cost of these reprints will be: 10 or more, 6 cents each; 100 or more, 5½ cents each; 1,000 or more, 4½ cents each.

As with other reprints from the REVIEW, all orders should be sent to: Periodical Department, Review and Herald, Takoma Park, Washington 12, D.C. We shall go to press with the reprint about 30 days after the third, and last, article appears in the February 26 REVIEW. Please send in your order promptly, as we probably will run only one edition.

News of Worker Transfers

Tucked away inconspicuously each week in the pages just preceding the advertisements is a section entitled, "In Brief." We wonder if all our readers have discovered this special feature. If you have wondered what this or that worker is doing now, and where he is situated, you may find the answers in this "In Brief" section. Special correspondents in each of the ten union conference offices in North America regularly send to us the key news about major changes in personnel in all the local conferences and institutions. For example, in this week's "In Brief" section a total of 77 workers are mentioned. The names of 28 laymen also are listed. This feature is just one way in which the REVIEW provides news of the church, as well as inspiration for the membership.