

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

At the PORTAL of 1960

By THE EDITOR



THIS is the last day of the old year. Tomorrow 1960 begins. The years of life are few at best. We would be thoughtless; then, if we did not pause a moment to muse on the fact that one of the precious years given to us ends today. We can't change the past. That much is solemnly sure. As the poet has said:

"The moving finger writes, and having writ
Moves on: Nor all your piety nor all your wit
Can make the moving finger turn again
Nor turning, change a single word of it."

Although we cannot change the past, thank God we can turn our back on it. Right here is where Paul's great resolve so aptly applies: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). It's the direction of our face and our feet that counts. If our face is set heavenward, next year can be better than this one. We can forget the past, and thanks to the grace of God, we can find forgiveness for all the past. Only the Christian can step into the new year with the record clear. Only the Christian knows the secret of the forgiving grace of God. Only the Christian knows the assurance of

the sustaining grace of God that is offered to him for the future.

Would we begin this new year on the right note? Would we enter it in a mood that would bring us the greatest joy and inner satisfaction? Then let's enter it on a note of thanksgiving, and let that thanksgiving spring from a vivid realization that we owe everything to God—our life and breath and all things. For, as Paul declares: "In him we live, and move, and have our being." A mood of self-sufficiency is one of the greatest sins that we can commit against God, the Author of our lives. We are all tempted repeatedly to commit this sin, and the committing of it separates us from God and thus from the joy of heaven. In the year that lies ahead we shall best protect ourselves against this heinous offense by standing now with bowed heads to sing in our hearts a song of thanksgiving to God. Thanksgiving is the antidote for the temptation to self-sufficiency. Thanksgiving is a confession of our inadequacy, of our inability of ourselves to do anything. Thanksgiving is the witness we bear before all men that we owe all things to God. And how much we have to thank Him for!

Thanks for Gift of Life

Let us thank Him first, before all else, for the gift of life. How great and mysterious is that gift. Not even the most learned of men understand that mystery. But we possess it. God gave it to us. And He has given us something even more mysterious, more lasting, more abundant. He has given to us the gift of life everlasting. That gift assures to us, if we continue faithful, that our life will measure with the life of God. Thus, through the endless ages that will roll onward,

we shall find increasing joy in the presence of God, multiplying ever cumulatively in ecstasy of inner spiritual satisfaction and understanding of the ways of God, of the character of God, and of the reasons why He loved us with an everlasting love.

Let us stand with bowed head and look into the future, exultantly thankful for that peace of heart that comes from having a knowledge of God's plans for man, and of what lies ahead for this troubled world. Men's hearts are failing them for fear today and for looking after those things that are coming on the earth, but the child of God finds no fear to rob him of his rest, no tormenting thoughts to produce tensions and troubles of soul. He knows that God doeth all things well. Though the future holds dark troubles for the earth, those troubles are contained within the framework of the plans of God, who will soon bring this evil world to an end and give us a new heaven and a new earth wherein dwelleth righteousness. We can thus have peace in the midst of the most forbidding omens of war, the peace that passes all understanding. We can claim the promise of our Lord: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The Humblest Soul Is Important

With a song of thanksgiving on our lips let us look to the years ahead with joy and awe, because God has given us the privilege of being workers together with Him. No one of us is unnecessary in the plans of God. Not one is so unimportant that he does not fill a place in the great gospel plan for
(Continued on page 10)

• • • In This Issue • • •

COVER - - - - -	At the Portal of 1960
EDITORIALS - - - - -	Page 3
The Standard Needs No Revision—Golden Rule or Pax Romana?	
GENERAL ARTICLES - - - - -	Page 5
Post-Christmas Reflections for the New Year—"Ye Must Be Born Again"—A New Year's Meditation—Our Duty in This Hour—The Need of Preparation—Full of Years	
SABBATH SCHOOL LESSON HELP - - - - -	Page 11
Christ's Witness to the Certainty of His Return (Lesson for Sabbath, January 16, 1960)	
OUR HOMES - - - - -	Page 12
"Songs in the Night"—"Pray . . . Right Now"—Glimpse of the Kingdom	
FOR ADVENTIST YOUTH - - - - -	Page 14
A Letter to God—Youth in the News—God Hears, and Answers	
MISSION STORY OF THE WEEK - - - - -	Page 16
A Visit to Our Hospitals in East Africa	
NEWS FROM HOME AND ABROAD - - - - -	Page 18
Good News From Inter-America—North American Sabbath School Secretaries Meet in Denver, Colorado—Village Sabbath Schools in Northern India—Our Work for the Hebrew People—Clearwater, Florida, Church Dedicated—New Church in Lima, Peru—Iraq Biennial Session and Camp Meeting—A Small but Important Church in Canada—With Our Literature Evangelists in South America—A Mohammedan Convert in Indonesia—In Brief—Whispering Halls—In Remembrance—Notices—Church Calendar for 1959 and 1960	
POETRY	
The Master's Touch, p. 5; This One Thing I Do, p. 8; A Happy New Year, p. 12	

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.

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped self-addressed envelope is sent with them. The *Review* does not pay for unsolicited material.

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Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

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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.]

Bibles in Russia Available to "Specialists" Only

✓ Russian libraries have Bibles, but they are not accessible to the ordinary Soviet citizen, the American Bible Society Advisory Council was told at its forty-first annual meeting in New York. All religious books in Soviet libraries are classified as research material available to "specialists" only, meaning that only a priest of the Russian Orthodox Church can get such a volume for reading, said Miss Barbara Wolfe, who served as a Russian-speaking guide at the U.S. Moscow Fair.

Professionals Called Principal Victims of Alcoholism

✓ "If I were looking quickly for 50 alcoholics, I would head for the nearest university and search among its faculty," Dr. C. Nelson Davis, a Philadelphia psychiatrist said in Little Rock, Arkansas. "One of the tragedies of alcoholism," said Dr. Davis, "is that its principal victims are our most brilliant people—doctors, lawyers, professors, businessmen, and even clergymen." Director of the Malvern Institute in Philadelphia, a nonprofit organization for psychiatric and alcohol studies, Dr. Davis addressed Methodist temperance leaders at an eight-day National School of Alcohol Studies and Christian Action sponsored by the denomination's Board of Temperance.

More Friendly Attitude Toward Protestants in Colombia

✓ The National Association of Evangelicals said in Wheaton, Illinois, that Roman Catholic bishops in Colombia have advised their faithful of La Plata, Huila, to make restitution to Protestants in their town for damages incurred in a mob attack on an evangelical chapel. According to the NAE the attack was explained by the bishops as the result of "public indignation" which finally exploded. Damage has been estimated at about \$1,200. Protestant leaders in Colombia, the NAE said, have interpreted the bishops' action "as an indication of a more friendly attitude" toward Protestants.

4,000 Distressed Persons Phone for Spiritual Counsel

✓ More than 4,000 sick and distressed persons have dialed the telephone number 320155 in West Berlin during the past year—an act that has already saved the lives of hundreds of would-be suicides. The spiritual counsel and comfort by phone is sponsored by the Order of St. Luke, an international Protestant Episcopal group, with headquarters in the United States. Started in Berlin three years ago, the movement now embraces a number of other large centers, including Kassel and Cologne in West Germany. One of its principal objectives is to check the mounting suicide rate in this country, which since the end of World War II has risen by 140 per cent.

SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

CIRCULATION DEPARTMENT

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• EDITORIALS •

The Standard Needs No Revision

The *Christian Century*, liberal but stimulating non-denominational weekly, recently leveled sharp criticism at the motion picture industry. In the October 28, 1959, issue, it editorializes: "No longer does the film industry desire compatibility with the nation's mores and cooperation with its religious impulses and organizations; it has declared its independence from both. In fact, the industry has recently been acting like an irresponsible boy who runs away from home."

The editorial goes on to lash Hollywood for its recent rash of motion pictures built around stories from the Bible. "These films," it says, "are the culmination of what Mr. [Cecil B.] de Mille was the first to discover: that Bible and bubble-bath make an unbeatable box-office combination." The objection to these films is twofold: (1) while professing to portray Bible stories they blur the main objectives of the stories, and destroy respect for Biblical ideals, and (2) the churches are being used as "unwitting and gullible promoters" to increase box-office receipts. Among the films mentioned are: *The Prodigal*, *David and Bathsheba*, *Samson and Delilah*, *The Ten Commandments*, *The Big Fisherman*, *Solomon and Sheba*, and *Ben Hur*. The *Christian Century* believes it is time that Protestants "begin to challenge the promotion of lurid distortions of the Bible. Protestants need not subsidize these vulgar efforts to use the Bible against itself." (Italics supplied.)

"The Bible Against Itself"

What is meant by the expression, "the Bible against itself"? Simply this. The Bible calls men and women away from the base and the sensual. But these pseudo-Biblical Hollywood productions encourage and glorify lust while ostensibly portraying sacred history. Comments the *Century*: "One need not be prudish to blanch at the thought of Sunday schools trucking off piously to see *Solomon and Sheba*, a film which *Esquire* and *Pageant* have termed an 'unblushing rewrite of the Bible' in which Gina Lollobrigida 'twists and twirls in one of the screen's wildest orgies.'"

The editor tells of receiving a hard-bound glossy book promoting *The Big Fisherman*. "Its most dramatic full-page color picture," he says, "could have been taken from one of the 50-cent pornography magazines: Martha Hyer as 'Herodias, one of history's most wicked women,' in a non-flannel nightgown, suggestively extending an invitation into a veiled-and-satin bedroom." We blush with shame at the thought that Christians are attending such spectacles, investing money to see motion pictures that are tearing down the very ideals the Bible is seeking to uphold. How can anyone soothe his conscience for attending, with the excuse, "It's a story from the Bible"!

Another telling point that the *Century* editor makes is this: "Biblical religion set itself in opposition to the modest materialism of the ancient Babels. . . . [But] the promotion for . . . [these] films proudly concentrates on the idol of Mammon—the huge cost of sets that were destroyed a day after use. Vastness and waste are thus equated with cinematographic excellence. . . . Much of the money will come from church people whose re-

ligious leaders have urged them to attend." Think of it—Biblical stories being portrayed in such a way as to glorify extravagance, waste, and luxury, while millions in the world are starving for both physical and spiritual bread! And followers of the meek and lowly Nazarene pour their money into the coffers of Hollywood in order to have the Christian ideals of economy, thrift, and simple living perverted and undermined! What must Heaven think of the spectacle!

The *Century* mentions other ways in which Hollywood is twisting Biblical themes for commercial ends and undermining Christian principles, but space prevents our listing them here. The editor adds: "Inch by inch and second by second one does not always perceive how the Bible is used against itself in this promotion and in these films. When the record as a whole is studied, however, one sees the need for a large-scale indictment."

No Change in Standard

Ever since its beginning, the Seventh-day Adventist Church has held that the stage and the theater are destructive of the ends toward which the gospel is working—the elevation of moral standards and preparation of the soul for translation. Yet at times critics have contended that the Church was being needlessly harsh and narrow on the question. Some have declared that it was not necessary for Adventists to deprive themselves of the so-called cultural values to be found in the theater; that church members should attend "good" movies and avoid "bad" ones; that it is better to see "good" movies than to feel deprived; that times have changed, and the Church should adopt a new attitude toward the theater.

We cannot accept this point of view. It is true that times have changed, but the theater has not, except for the worse. Now it has become so bold and daring that it does not hesitate to reach into the holy of holies, as it were, for its subject matter, and then blasphemously uses "the Bible against itself"! What effrontery!

Seventh-day Adventism does not oppose the theater merely to be opposing something, or to have an object on which to focus hostility. It stands against theater attendance, because experience and revelation unite in testifying that this form of entertainment, in the main, is inimical to spiritual interests. The true Christian will often find himself in conflict with the world, in opposition to some part of the prevailing culture. When this happens, he does not embrace the evil, nor does he run from it; he confronts it and exposes it. And having exposed it, he points to a better way.

Christians believe in pleasure; they are not against it. But they believe that true happiness finds its source in Christ and Scripture-inspired ideals, not in worldly entertainment and attitudes and values that the Bible condemns. This means that the Christian's relation to the cultural world, much of which is produced by unregenerate men, will always be in tension. It is inescapable. Hollywood's recent performances have made it abundantly clear that the Church's stand on theater-going needs no revision. This standard will be cheerfully and loyally upheld by all whose hearts have been transformed by the grace of Christ, whose thoughts and affections are set on heavenly things.

K. H. W.

Golden Rule or *Pax Romana*?

In 1919 the Roman Catholic bishops of the United States organized what is known as the National Catholic Welfare Conference, with a view to coordinating their program in such areas as education, youth activities, social action, lay organizations, the press, and missions. Each year when the archbishops and bishops, now numbering about 200, meet together at the Catholic University here in Washington to deliberate on these and other matters affecting the welfare of the Catholic Church as a whole, they issue a joint statement on what they consider to be the major issues of the day.

Couched for the most part in gracious words and phrases, the 1959 statement, released November 21, stresses freedom for the individual and nation as essential to world peace. The document begins: "All the world craves peace. Without freedom under God for every man and for every nation there can be no peace. . . . The choice that men and nations must make today is between freedom and coercion." Stressing that "the dignity of every citizen, endowed with inalienable rights that are God-given, is indelibly woven into the origin and history of the American republic," the bishops go on to say, "Ours is a tradition of freedom under God with justice and charity for all. It seems opportune to emphasize the importance of this heritage of freedom."

Of the relationship between freedom and peace, the bishops note that "true peace for nations as well as for individuals comes from justice, from charity, from the faithful observance of the moral law." A few paragraphs farther on they observe that certain contemporary political ideologies "preach peace and freedom and preach it incessantly," but that "their actions, however, belie their word." In similar vein the bishops' statement goes on to discuss the moral aspects of some of the other great problems confronting the nation and the world. Summarizing the statement, the Washington *Evening Star* reported the American prelates as declaring that peace cannot be had without freedom for men and nations.

"They Say, and Do Not"

To these laudable objectives all Christians will doubtless subscribe. Such sentiments, however, sound strangely out of character on the lips of representatives of an organization that has, for a dozen centuries and more, always in principle and often in practice, reserved "freedom," "justice," and "charity" exclusively for those who subscribe to its teachings and who submit to its authority. But freedom, justice, and charity are meaningless unless they are accorded as a God-given right to friend and foe alike. Jesus said, "If you love [only] those who love you, what reward have you? Do not even the tax collectors do the same? If you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same?" "Your Father who is in heaven . . . makes his sun rise on the evil and the good, and sends rain on the just and on the unjust" (Matt. 5:46, 47, 45, R.S.V.).

Despite the fact that the Catholic bishops of this country now deem it expedient, for a time, to pay lip service to the great American tradition of "freedom under God with justice and charity for all," this cherished heritage is decidedly not one for which Americans—even Catholic Americans—can thank Rome. When those who traditionally conduct themselves as wolves speak with the voice of sheep, the sheep had best watch for their lives.

The old Roman Empire ruled the ancient world under the famous *pax Romana*, or "Roman peace." It was an imposed peace. Naturally it pleased the Romans, but it meant bondage to all non-Romans and death

to as many as actively sought freedom from it. And therein lay the fatal defect of the *pax Romana* of long ago—it did not grant to others the same rights, privileges, and freedoms the Romans claimed for themselves. What cause have we to believe that the ideal "peace" envisioned by the bishops would be other than a spiritual counterpart of that political peace maintained by Roman legions two millenniums ago? Though the bishops chose not to say so upon this occasion, just such a Jesuitical "peace" is still the official policy of the Catholic Church, and still prevails, in greater or less degree, in lands where that ecclesiastical organization is in a position to enforce its spiritual version of the *pax Romana*. Certain Catholic lands of Europe and South America, where the warm blood of martyrs still speaks mutely from the ground, testify to the kind of "freedom" and "peace" these venerable gentlemen actually have in mind.

It is a stark fact that today, as in ages past, the Roman Catholic Church refuses to practice the golden rule—"All things whatsoever ye would that men should do to you, do ye even so to them"—except when, as in the United States, it is compelled by circumstances and expediency to do so. Apparently the Roman hierarchy long ago forgot that Christ specifically enjoined the golden rule upon Peter and the Twelve in *their role as apostles*, and thus upon all successors to the apostolic office (Matt. 7:12; compare chapter 5:1, 2).

When the self-styled successors to Peter and the apostles in all lands grant to non-Catholics the "freedom under God" that they claim for themselves, thereby exhibiting the spirit of Christ, thinking men and women may be inclined to re-examine their claim to apostolic authority. Spiritual coercion is no more palatable to men, nor is it more justifiable in the sight of God, than some of the political ideologies against which the bishops inveigh so vehemently. True, in their joint statement they themselves appear to "preach peace and freedom," yet by its own precept and example the church for which they speak "belies their word." Until "the Church" throughout the world is willing to practice what it preaches by according to *every* man the "inalienable rights" with which God endowed him, statements like this issued in the name of the American hierarchy have the counterfeited ring of "sounding brass" and "tinkling cymbal."

Let Us Take Heed Lest We Fall

But let us as Seventh-day Adventists take heed lest we fall into a similar error. Do we consistently extend to one another and to others the rights we claim for ourselves as individuals and as a people? Within the family circle are we tempted at times to transgress the sacred bounds beyond which neither husband nor wife may go to impose his or her will upon the other? In training our children do we cultivate the intelligent exercise of choice, and in administering discipline do we avoid coercing them into an imposed pattern of superficial conformity? In the church do we look askance at, and at times openly censure, people who may not in all respects measure up to our personal ideals, or whose conduct of church affairs may not be all we think it should be? In administering the affairs of the church, are we ever willing to grant to others the rights and privileges we claim for ourselves, and to uphold the hands even of those who may, upon occasion, not have made the wisest decisions?

In all things, whether in the home, the church, or the community, let us magnify the golden rule and "make it honorable" by our conduct. It is still the essence of Christianity to do as we would be done by—the official teaching and practice of the Roman Catholic Church to the contrary notwithstanding—and in all humility to count others better than ourselves.

R. F. C.

Post-Christmas Reflections for the New Year

By Ben Glanzer

NEW YEAR'S DAY is a time of beginning again, a time in which to look forward, a time to expect great things of God in the way of Christian growth. The Christ of Bethlehem is planted in our hearts at conversion, at baptism, and in a sense replanted more and more fully at the communion table, in the weekly worship hour, at the family altar, and daily in our private devotions as we open the doors of our hearts to Him. In a supernatural manner Christ must be reincarnated in our human hearts just as miraculously as He became incarnate in the humanity of His earthly mother. Otherwise there is no life, no power, in our profession. Even Mary did not understand her Redeemer-Son fully until He was reborn to her spiritually at Pentecost.

We begin our spiritual experience as "newborn babes" (1 Peter 2:2), but God expects growth, and promises power to accomplish it. Of Christ it is written: "The child grew" and "increased in wisdom and stature, and in favour with God and man" (Luke 2:40, 52).

God expects the same development to take place in each of us. "Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664. We have the assurance that "all who will go to work, trusting not in what they themselves can do, but in what God can do for and through them, will certainly realize the fulfillment of His promise. 'Greater works than these shall he do.'"—*Ibid.*, p. 667.

From the incarnation miracle of Bethlehem we must go on in our own personal experience by feeding on the Word of life, by prayer, and by meditation. Thus the very life of Christ penetrates and permeates our humanity with its transforming power.

Here we have open before us thrilling vistas of spiritual, mental, physical, moral, and social development that stagger the imagination:

"May you be strengthened with all power, according to his glorious might" (Col. 1:11, R.S.V.).

"He has granted to us his precious and very great promises, that . . . you may . . . become partakers of the divine nature" (2 Peter 1:4, R.S.V.).

"God abides in us and his love is perfected in us" (1 John 4:12, R.S.V.).

With so much help so near at hand, with the availability of such transforming power, why are we not continually on tiptoe, reaching higher



The Master's Touch

By Myrtle Adams Head

I met God in the morning,
As I rose to start the day;
I said, "Good morning, Father,
Wilt Thou lead me all the way?"

"I know the path is rugged,
Sometimes too steep to climb,
But I'll never fear nor falter,
If my hand is held in Thine.

"I'll look to Thee when times are bad;
The day grows longer hour by hour;
I'll know that Thou art very near,
That Thou wilt keep me by Thy power.

"And when the end of day arrives,
And I have had Thee for my guide,
Then I can safely go to sleep,
With angels always by my side.

"And when I kneel to pray to Thee,
I thank Thee, oh, so very much,
That Thou didst guide me all the day—
For I have felt the Master's touch."

and higher for the blessings of God? The answer is simple: because of the continuing corruption of our natures, the dimness of our spiritual eyes. Too often the world and sin continue to have a strong appeal to us. We haven't meant business with God!

But all this can be changed if we will only give God a chance, if we will believe and permit Christ to be conceived in our miserable hearts, making no self-righteous, blundering efforts to clean ourselves up. We've tried that too long. The Saviour who was humble enough to be born in a miserable stable wants to come into our lives just the way they are. He will do the changing.

"If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*Ibid.*, p. 668.

When God told Mary what He proposed to accomplish through her, there was a reverent, submissive, humble response: "I am the handmaid of the Lord; let it be to me according to your word" (Luke 1:38, R.S.V.).

When Christ comes to you and me today, looking for another birthplace, the song of our hearts will begin to harmonize with that heard over the plains of Bethlehem. We shall never be the same again. Are we willing to have Him make changes in us? Whatever He proposes, we are secure in His hands.

Through the Holy Spirit, Christ longs to dwell with us today, but on a much more intimate basis than is often enjoyed. Of the power of His presence to come, through the Spirit, Jesus said to His disciples before His death: "He dwelleth with you, and shall be in you. . . . I will come to you" (John 14:17, 18).

After His resurrection He came again to His disciples with the thrill of the accomplished heavenly mission in His heart, and with the promise of power, warm and throbbing from heaven: "All power is given unto me in heaven and in earth. . . . I am with you always, even unto the end of the world" (Matt. 28:18-20). Thus, after ten days of waiting, yielding, praying, meditation, when the disciples had given up their selfish, human strivings, "they were all filled with the Holy Spirit" (Acts 2:4, R.S.V.).

What a change!

"This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church. . . . This subject has been set aside, as if some time in the future would be given to its consideration.

... The impression ... has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it."—*Testimonies to Ministers*, p. 174. (Italics supplied.)

"Pray [now] that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature."—*Testimonies*, vol. 5, p. 267.

Once we grasp the full meaning of Christ's promise, we stop thinking of Someone outside us, keeping us. We begin in faith to look for the warm,

literal, powerful, heavenly indwelling. And He who was daily and continually with His disciples will make the blessing as continuous and as real as He is!

Every day in 1960 Satan will meet us in the morning to bid for our consent to his ways and those of his world. But God will be there too. We will need to make the choice again and again. Satan will use many modern devices to make his offers more and more attractive to the carnal, human heart. But if we give God a chance the wonders of the unseen spiritual world will grow on us and in us. "God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13, R.S.V.).

"The child grew . . ."

May He also grow in you, in me!

"Ye Must Be Born Again"

By W. E. Straw

NICODEMUS, a ruler of the Jews . . . came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:1-3).

Why did Jesus make such a remark to one of the best men of Israel, and the only leader who came to discuss religion with Him? Nicodemus was a virtuous man, liberal with his means to help the needy and to further the religious interests of his people. Yet Jesus said to him, "You must be born again; you must have a new experience altogether."

"Nicodemus had come to the Lord thinking to enter into a discussion with Him. . . . He was a strict Pharisee, and prided himself on his good works. He was widely esteemed for his benevolence and his liberality in sustaining the temple service, and he felt secure of the favor of God. He was startled at the thought of a kingdom too pure for him to see in his present state."—*The Desire of Ages*, p. 171.

Nicodemus tried to evade the point Jesus raised. He had been praised for his good works and moral standards. How could Jesus tell him that he must be born again, that he was not fit for the kingdom? This hurt his pride, and he was irritated. "The pride of the Pharisee was struggling

against the honest desire of the seeker after truth. He wondered that Christ should speak to him as He did, not respecting his position as ruler in Israel."—*Ibid.*

Here was a ruler of the Jews and a teacher in Israel who did not understand conversion and the new birth. Of course, he had heard about it, but he did not understand that there must be a new life for those who plan to live in the kingdom of God. He did not know that "the fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit."—*Ibid.*, p. 172.

The religion of Palestine was one of the best of that day, yet when Nicodemus, one of its leaders, ventured to come to Jesus, almost the first words he heard were, "You must be born again; your religion does not meet the standard; you are not fit for the kingdom." He was greatly surprised, for he thought he was sure of the kingdom; he was better than his associates.

"There are thousands today who need to learn the same truth that was taught to Nicodemus. . . . They depend on their obedience to the law of God to commend them to His favor."—*Ibid.*, p. 175. Nicodemus was surprised and asked, "How can these things be?" And many today are just as greatly surprised when told about the new birth. "Like Nicodemus, we must be willing to enter into life in the same way as the chief of sinners."—*Ibid.*

The Basis of Religion

There are two basic elements in religion: One is spiritual—the relation of man to his Maker; the other is moral or ethical—the relation of man to his neighbor. These principles are illustrated in Matthew 22:36-40.

Here a lawyer asked Jesus what is the great commandment in the law. To this Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

"The law of self-renouncing love is the law of life for earth and heaven; that . . . love which seeketh not her own has its source in the heart of God."—*Ibid.*, p. 20. It is the standard of life that brings unity, joy, and peace wherever it is found. It will be the joy of the redeemed throughout the endless ages of eternity. It is what Jesus came to demonstrate here on the earth. He said, "I seek not mine own glory," but the glory of Him that sent Me."—*Ibid.*, p. 21.

Sin the Opposite of Love

"Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven."—*Ibid.* He desired to run his affairs independent of God, and work for his own interests. Pride, the glory of self, and independence of God, led to sin. Sin lies in self-love. It lies in self-centered interests, in a desire to go one's own way independent of God and His way. It is reliance upon the carnal mind that Paul says "is enmity against God: it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8).

Sin came about because man severed his relations with God. Therefore, evil thoughts and deeds are the results of this severed relationship. This separation brought about the resultant wicked condition of man's heart. Hence, the degree of sin and degradation is not the issue, but the separation from God. *The Great Contro-*

versy, page 505, puts it this way: "When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan." Thus the man who is moral but unconverted is just as truly separated from God as the vilest sinner. The degree of degradation is not the point; the problem is not primarily ethical, it is spiritual—the separation from God. Depravity is not the issue; it is man's separation. The morally good man is just as truly out of God's favor and as much in need of salvation as the vilest criminal.

The core of the problem is egoism, selfishness, the desire to live one's own life as he wishes. Thus the worst sinners are not necessarily the most depraved; but rather those who are determined to live their own lives independent of God, by their own power—the Pharisee, the self-righteous man who feels no need of a power outside himself.

"The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable."—*Christ's Object Lessons*, p. 154.

In view of this it would follow that reconciliation involves bringing man back to the original relationship he

had with God before the separation came. The morally good man is just as definitely separated from God as any other sinner, and all need to be brought back into fellowship with God, back to the conditions before sin entered and made the separation, back to a life directed by God. As sin is in the ego of self-interest independent of God, reconciliation is the bringing of men back into unity with God. "Unless we become vitally connected with God, we can never resist the unhal- lowed effects of self-love, self-indul- gence, and temptation to sin."—*The Desire of Ages*, p. 324.

"Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with Him, daily, hourly,—by abiding in Him,—that we are to grow in grace."—*Steps to Christ*, p. 69. It will be noticed that conversion is not a step taken once for all, but a contact that is maintained constantly—a continual reliance upon God in all of one's life activities.

Selfishness to Be Eliminated

Salvation, therefore, is not primarily an ethical problem; it is spiritual—a bringing of the life back into harmony and fellowship with God. *The Great Controversy*, page 509, says, "Many a man of cultured intel- lect and pleasant manners, who would not stoop to what is commonly re-

garded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive char- acter of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured."

"The most hopeless, the most in- curable of all sins is pride, self-suf- ficiency. This sin stands in the way of all advancement, all growth in grace."—ELLEN G. WHITE in *Signs of the Times*, April 9, 1902.

"Self-idolatry . . . lies at the founda- tion of all sin."—*Gospel Workers*, p. 114.

"I saw that He [God] is greatly dis- pleased with the least manifestation of selfishness on the part of His pro- fessed people, for whom Jesus spared not His own precious life. Every self- ish, covetous person will fall out by the way."—*Early Writings*, pp. 268, 269.

"Those who have had great privi- leges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves and have refused to bear their responsi- bility, are in greater danger and in greater condemnation before God than those who are in error upon doc- trinal points, yet who seek to live to do good to others."—*Testimonies*, vol. 9, pp. 243, 244.

"God cannot approve of the least degree of covetousness or selfishness, and He abhors the prayers and ex- hortations of those who indulge these evil traits."—*Early Writings*, p. 268.

"The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and no- ble, but in which one sin is fostered, one vice indulged."—*Thoughts From the Mount of Blessing*, p. 94.

"Only when selfishness is dead, when strife for supremacy is ban- ished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as labor- ers together with God."—*Christ's Ob- ject Lessons*, p. 402.

Perfection Required

"This sacrifice [the cross of Cal- vary] was offered for the purpose of restoring man to his original perfec- tion; yea, more. It was offered to give him an entire transformation of char- acter, making him more than a con- queror. Those who in the strength of Christ overcome the great enemy of God and man, will occupy a posi- tion in the heavenly courts above an- gels who have never fallen."—*Sons and Daughters of God*, p. 242.

"If you are God's children, begotten

A New Year's Meditation

By Adlai Albert Esteb

A NEW YEAR spreads before us. It is a good time for us to make some important resolu- tions. Think of the spiritual growth the denomination would make if every church member would spend as much time feed- ing the soul through prayer and Bible study as he spends feeding his body; as much time reading our books and maga- zines as he has been spending with the newspapers; as much time with the Spirit of Prophecy as he has with the television or radio; as much time in soul-winning service for others as he has for his own entertainment. Doing nothing for others may mean the undoing of oneself!

The world, the flesh, and the devil combine to divert our minds from the work of God—the greatest work in the world. There are many things that de- mand our time and attention. Let us take spiritual inventory at this year's end and see how we can better improve our time. Some may feel that they have been spending too much time with the radio

or television. Some may say they only watch or listen to good programs. But good things can become the enemy of the best things! We must not let good things rob us of the best things! Anything that dulls the Christian's crusading sword is dangerous!

There is a strong indictment being made against many TV programs today. One well-known figure is reported to have said, "If this goes on [the way people sit in front of a TV with their eyes bulging out], the next generation will have eyes the size of cantaloupes and brains the size of split peas." You don't have to do much thinking—just sit and be enter- tained! Is there no better possible use for our time?

At this year's end let everyone "examine himself" and in the spiritual inven- tory check carefully how he is spending God's precious gift of time. Then let us frame some resolutions that will make us better, wiser, stronger, and more fruit- ful for God!

by His Spirit, you live by the life of God. In Christ dwells 'all the fullness of the Godhead bodily' (Colossians 2:9); and the life of Jesus is made manifest 'in our mortal flesh' (2 Co-

rinthians 4:11). That life in you will produce the same character and manifest the same works as it did in Him."—*Thoughts From the Mount of Blessing*, p. 78.

Our Duty in This Hour

By Louis K. Dickson

WHAT stands between the people of God and the second coming of Christ is not time, but a task. This task is the giving of the everlasting gospel of Jesus Christ, in the setting of the third angel's message, to all the world—to every nation, kindred, tongue, and people. This task will not be complete until a people is made ready to meet the Lord.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (Isa. 62:1, 2).

As this passage of scripture makes clear, Christ is seeking a people in whose lives men will see His righteousness. Not only will their lives be cleansed and their sins forgiven, but the righteousness of Christ will be seen in them. Christ's own life is to be revealed in His people.

Isaiah states this truth in yet another way: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:1, 2). This is the blueprint for the life of every child of God now. This is our task; this is our duty.

One noted preacher rightly said: "The supreme need today is not for more Christians, but for more dedication to the Christian way of life on the part of those who call themselves disciples."

The messenger of the Lord has declared: "Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."—*Christ's Object Lessons*, p. 311.

We must now most earnestly seek to enter fully into this experience if we would meet the challenge of this present hour.

It is for you and me to demonstrate

that through faith we have found a life in Christ that no uncertainty or perplexity can shake; that we have found a rock no storm can break; that we have found a light no dark veil can hide. We are to demonstrate a power that enables us to remain calm in the midst of change—anchored securely in a world of uncertainty and danger. This Heaven-sent peace is the Christ life. All else is false and a sham. This, in your life and mine, will show all men everywhere that to us the heavens have been opened and to us the Christ of the gospel is real.

This experience is the only sound basis for the advance of the church, and it cannot be expressed in statistics.

Christ's Life to Be Manifested in Us

Then let Christ subdue our stubborn will; let Him break down our selfish ambitions and lead us to a full surrender; let Him soften our heart and make straight the crooked ways of our life. Then through us the glory of the Lord can be revealed, and His purpose fulfilled.

We need to take a long, long look at our way of life before men. Is it the way of faith, obedience, humility, selflessness, and service? We need con-



This One Thing I Do

By Kathryn Barnett Cash

This one thing I do
As the old year blends into the new:
I'll take more firmly the outstretched hand
Of God, and let Him take full command
Of my heart. I may not understand
The way He leads me, nor comprehend
The reason why; yet I can depend
On Him as a true and constant Friend,
As a faithful, never-erring Guide.
With Jesus as Companion beside
Me, I need not fear what'er betide.
As the old year fades away from view,
This one thing I do.

stantly to ask ourselves the question, "Am I living by faith? Do I lay my plans at Christ's feet to be followed or given up according to His will? Do I believe, really believe, His promises, not wavering because of circumstances or delay?"

In order to finish the work of God all selfish motives must be rooted out of our lives. All men must see the transformation wrought in us by the gospel, in order that Christ may be glorified before the world. Nothing short of this will suffice to finish the task set before us. By this alone will God be glorified in His saints.

It is not so much from inactivity or unbelief that we suffer, but from a false emphasis. The main emphasis now must be on seeking to provide the world with a truer exemplification of the life of Christ. We must develop a deeper spiritual life, a truer piety and devotion. The world has a right to expect in us a demonstration of Christ's way of life.

Satan's endeavors to tempt and to deceive, to encourage compromise, faithlessness, prayerlessness, and unconcern in our lives must now be seen as nullified by the powerful energies of God's grace.

The best contribution we can make to the finishing of the gospel is to be citadels of power, patience, and calmness in a reeling, fear-filled world. We must have access to spiritual strength adequate for every storm and upheaval.

Said the messenger of the Lord: "Let no one deceive his own soul in this matter. If you harbor pride, self-esteem, a love for the supremacy, vainglory, unholy ambition, murmuring, discontent, bitterness, evil-speaking, lying, deception, slander, you have not Christ abiding in your heart, and the evidence shows that you have the mind and character of Satan, not of Jesus Christ, who was meek and lowly of heart. . . . You may have good intentions, good impulses, can speak the truth understandingly, but you are not fit for the kingdom of heaven."—*Testimonies to Ministers*, p. 441.

We have reached the hour when Christ purposes to be glorified in the lives of His people. By this shall all men know the truth, and the work be completed. What a responsibility, then, rests upon each of us to live as Christ would live! All else is insufficient and should be made of secondary consideration. Thoroughly furnished lives must now come forth to measure with the call of God.

May a host of spiritually vigorous men and women arise and put the chief emphasis where it belongs. The finishing of our task does not depend on numbers, records, or institutions,

but on the measure of surrender to, and adoption of, Christ's way of life.

The issues have not changed since Christ's time. The world has changed, men's minds and hearts have changed, but the way we should take to meet the demands of this hour for God have not changed.

May revival and reformation among us somehow make this way of life a reality. The multiplication of

machinery and institutions and programs will mean nothing if not accompanied by increased spiritual power.

Let us go to our knees in earnest, prevailing prayer for faith to launch out into the deep in our personal spiritual experience, and fully reflect the image of Jesus, that men everywhere may know the reality of the gospel we preach.

The Need of Preparation

By Paul Cumings

PREPARE to meet thy God" refers to our weekly act of worship, as well as to the fact of the Advent. The entire teaching of Scripture is that men cannot hurriedly or thoughtlessly enter into the Divine Presence and receive a rich spiritual blessing. Our message today is to call men to "worship him that made heaven, and earth," to meet God week by week on the Sabbath day, and then at last to dwell with Him.

In John 13:1-17 Christ's experience with the disciples at the final Passover meal is recorded. Admittedly these words apply mostly to the time of the communion service, but they also contain helpful counsel that Christians may apply to their Friday evening preparations for the Sabbath.

As the Sabbath approaches, there is in most minds and homes a bustle and anxiety in seeing to many small duties. The mother in the home may be overconcerned about the clothing for the family and the final kitchen work. She may be taking responsibilities that she should share with those for whom she cares.

In John 13 we find that Christ's disciples, too, were anxious about many things. Most of what was required they had attended to—they had booked the room, they had provided the lamb, they had purchased the bread and wine. But one important responsibility had been overlooked—arranging for someone to wash the group's feet. The feet would have to be washed. "But surely," thought Peter, "John or Andrew, or perhaps Bartholomew, will do that." So also thought the others.

Is this not our attitude at times toward the Sabbath school lesson? We know our preparation through the week has been inadequate, so on Sabbath evening we try to make up for our neglect. But then we get so occupied with trivialities that finally,

after only a few minutes with the lesson *Quarterly*, we yawn and tiredly push it away, hoping that the Sabbath school teacher will complete our study for us on the morrow.

Or when the call comes for us to serve our Saviour by accepting a certain office in the church, we look around, as Peter and the others did, feeling that surely someone else will do this task. But in John 13 none did, and the service was initiated by Jesus' coming to each disciple and personally ministering to him. They never thought of Him as opening the proceedings. But is that not the best

way to enter into worship preparation?

Jesus showed "a more excellent way." "He took a towel, and girded himself" and "began to wash the disciples' feet." The preparation that was their responsibility He gladly took upon Himself.

Is that the way it is in your home, dear sister, dear brother? Do you gladly help in the completion of all the Sabbath preparations regardless of whose task they may be? If mother has more work than usual in the kitchen, then the children or father might see that the newspapers and magazines are out of sight, that the final dusting and arrangement of the living room is carried out, that shoes are cleaned, and that the host of minor items are cared for before the arrival of God's precious time.

Two attitudes are indicated by Christ's action—girding suggests service and work, and the towel and water suggest cleansing, cleansing the heart of all self-love and self-interest. On the Sabbath we should be more prepared to render kindly service to others than at any other time of the week. It is a day for worship in the church and for service outside it.

Next in the chapter we notice that each disciple in turn placed his feet in the Master's hands. Do you have any plan each Friday evening to place not only your feet but also your spirit into



Mrs. Lizzie Amtrum



Sister Amtrum's parents were devout Quakers in South Dakota 100 years ago. Their little girl, Lizzie, was born in 1869, and grew up on a farm near Montrose, South Dakota. As a young woman she taught in a rural public school, and accepted the Adventist faith in 1889. Her husband was Edward Amtrum, and they lived together 61 years. Sister Amtrum is now a widow. Though unable to attend church for some years, she conducted services in her own home for isolated members and their children, and carried on missionary work. She sent Sabbath school Picture Rolls to T. L.

Oswald when he was working in South America many years ago.

Sister Amtrum likes to recall the days when such workers as Jasper Wayne, the father of our Ingathering work, Elders Luther Warren, E. G. Hayes, Daniel Reiner, and others occupied the "Elijah room" in her home back in the horse-and-buggy days. How thankful some of us old-timers are for the godly women who fed and housed us in the long ago.

Sister Amtrum has been reading the dear old *Review* for about 70 years, and she encourages others to keep in touch with it. She makes up charming scrapbooks for her grandchildren and for the children of others. She also crochets and sews. She is often invited to conduct devotional services in the local WCTU meetings. Her earnest Christian character radiates inspiration in all her contacts. She lives a short distance from her daughter. Her hope centers in the coming of our Lord. What a glad time it will be for the aged particularly, when the great day of deliverance comes and "in the twinkling of an eye" eternal youth becomes their possession! "Hasten on, glad day!"

ERNEST LLOYD

Christ's tender hands that He may send you on divinely appointed missions with a clean heart? Do you reserve some place and some time as Sabbath enters where you can review the week that has past? Do you enter into your closet and calmly take stock of your life to see what contribution you have made to God's great gospel plan during the preceeding six days? Maybe there are some successes to think over, too, some burdens to bring and share with Christ, some throbbings of your spirit concerning some soul or souls you will meet, or hope to meet, on the morrow. Be sure you enter into this part of Sabbath preparation also.

Christ Soon to Don His Garments of Vengeance

After Jesus had washed the disciples' feet He again put on His garments. Today He is about to don His garments of vengeance. Long ago He robed Himself as our great High Priest and Advocate. Do we familiarize ourselves often enough with these features of Christ's work and office? These are key teachings of the Seventh-day Adventist faith.

The final scene in John 13 shows Christ taking His seat (verses 12-17) and talking quietly and earnestly to the Twelve. He had "many things to say unto them." Christ always has much more to say to us than we are able or prepared to listen to. There is always an urgency when He is speaking. Time with Him, however long it may be, is always too short. Time today, too, is precious. Spent with Jesus, it is precious a thousandfold. What do we do with the valuable Sabbath time—time given us to prepare for heaven?

The Bible record goes on to tell us that it was just then, when Jesus had begun to speak to His disciples, that one of their number chose to go out. He had heard enough—too much! We may not go out in any literal sense—we may not leave the quiet time in the family circle on Friday night, or on Sabbath we may make no move to leave our place in the Sabbath school class or in the church service—yet just as surely as our mind goes out of focus on the great redemption theme, so surely do we go out as did Judas.

We may not at once betray our Lord, but such behavior, showing only halfhearted interest in the things of God, will surely lead into the path of betrayal. As we sit in our accustomed seat our mind may be back in the office or the factory (Judas was concerned essentially with business and personal profit). Jesus would have us concerned with the soul's profit. To reach a higher spiritual level should be our entire goal

throughout the sacred worship hours.

The Passover service would have been celebrated even if Jesus had not been present. The sacrificial lamb was there, and all the accouterments of bitter herbs and unleavened bread. It would have gone on as it had for fifteen hundred years. It might even have brought a measure of blessing. But it needed changing. It was time to change it, not in substance but by His presence. Did not Jesus promise that "where two or three are gathered together in my name, there am I in the midst"? We should claim His promise. Every Sabbath should bring improvement in our Christian experience and advancement in our character development.

Until the Last Supper, strife between the disciples, differences of background and make-up, had been uppermost in their thinking. How precious that evening became to them, how purposeful its variant features, because Jesus was there! They could now live and pray together, then work together. They even learned to love one another. When we enter into the disciples' experiences with Christ we too shall keep the one commandment that embraces all commandments, the command that is eternally new—"Love one another." This love will be the true result of fellowship and communion with Jesus.

At the Portal of 1960

(Continued from page 1)

the salvation of sinful man. No matter how humble we may be, or how lacking in talents, we are not simply a statistic in the records of the church. Each one of us is a child of God, an heir according to the promise. Each one of us has his name recorded in the Lamb's book of life. Each one has an angel by his side. Each one has an assignment from the God of heaven to work together with Him for the finishing of the great drama of all the ages.

Perhaps we feel we are scarcely noticed in the church that we attend. That may, or may not, be true. But this much we can know is as true as God Himself: we are noticed by Heaven. How awesome, how inspiring the thought that God needs, and is counting on, our cooperation! He has not one too many obedient soldiers of the cross in a world that swarms with rebellious hosts. How exhilarating to be needed! How joyous the thought that in the annals of God's great universe our names may shine bright and large, if we but resolutely dedicate our hearts and our lives to working together with Him in

this new year. Let us thank Him for that.

Having offered our thanksgiving, let us move easily and naturally into a mood of resolution. Let us resolve to live, more than ever before, in the presence of God. Paul could say in the most disastrous of shipwrecks: "There stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:23). There was the secret of his power. He stood ever in the presence of God. We may also. If we would let more of the light of heaven shine on our countenance and reflect on our path, our feet would move more steadily on the road toward heaven. We would see more clearly the course we should ever take.

Look on Radiant Side

And that leads naturally on to another resolve, to look ever on the radiant side of life. There are dark sides to life, many of them. There are also bright sides. We need not look downward; we can always look upward, and above the clouds shines the light of heaven. Let us cultivate and stimulate the eye of faith with heavenly radar to pierce the clouds, that we may see the light above. The best witness for Christianity is a radiant Christian. The true child of God lives in the light. God is light, and in Him is no darkness.

Let us look on the bright and the best side of everyone we shall meet during this coming year. There are dark sides to people. There are also bright sides. No man is as bad as his enemies paint him, perhaps no one as good as his enthusiastic friends picture him. But it is for us, with calm Christian judgment, to look on the best side possible, even though we must deplore, at times, some things in the lives of men and women about us. Not only will we make life happier for them; we will make life much happier for ourselves.

Let us resolve to practice our religion more wholeheartedly, in church attendance, in church activities, and in church support. If our heart is in the cause of God our pocketbook will be there also. Let us cultivate the mood of loving to give generously to the things of God.

As we make our resolves let us remember that there is promised unto us sustaining grace and power to carry out those holy resolves. With Paul we can declare: "I can do all things through Christ which strengtheneth me." To the great family of REVIEW readers we would say: God bless you as you enter the new year. May it be the best year of your lives in spiritual growth and in preparation for that better world which God has prepared for them that love Him.

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, JANUARY 16, 1960

Christ's Witness to the Certainty of His Return

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

THE second advent of our Lord is so frequently referred to in the Bible that the church cannot forget it, nor the skeptic deny it. Almost the last word of the Bible speaks of Christ's coming: "Even so, come, Lord Jesus" (Rev. 22:20). The final hope of the Christian is the return of Jesus—"the very pole-star of the church," as one great preacher called it. In His evangelistic commission to the church Jesus promised His presence "unto the end of the world"—the great point in time for His return in glory (Matt. 28:20). The whole import of His purpose for the church is summed up in the parabolic teaching: "Occupy till I come" (Luke 19:12, 13).

1. Unerring Assurances

JOHN 14: 1-3. "I will come again, and receive you unto myself." Fanaticism has helped to obscure the blessed hope of Christ's return by setting dates for the event. Luther at one time talked of 1556 for the end of the world; the commentator John Cocceius, 1667; Amos Comenius, 1672; Isaac Newton, 1715; J. A. Bengel, 1836.

Seventh-day Adventists eschew all date setting. "The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan."—*The Great Controversy*, p. 457. "It is not for you to know times or seasons which the Father has fixed by his own authority" (Acts 1:7, R.S.V.; cf. Matt. 24:44; Mark 13:32).

But let us not forget the certainty of this blessed hope. "The Saviour's parting promise . . . that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim."—*Ibid.*, p. 302.

Acts 1:9-11, R.S.V. "This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." The escorting angels were the bright receiving cloud of verse 9, and the two who uttered these words in verse 11 were "the most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with Him throughout His life on earth."—*The Desire of Ages*, p. 832. This glorious ascension was the inevitable result of the resurrection, which in turn gives meaning to the crucifixion.

We have here a connected chain of superlative events: (1) the incarnation, Heb. 2:14, 15; (2) the crucifixion, 1 Cor. 15:3; (3) the resurrection, Rom. 1:3, 4; (4) the ascension, Acts 1:2-9; (5) the second advent, Rev. 15:11-16. No one of these events has real meaning without the others, for God works through historical events as parts of a unified plan.

2. Foresight and Warning

MATTHEW 23:39. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The lament over Jerusalem (verses 37, 38) brought probation for the nation almost to an end. Soon the crucifixion would seal the national fate, and Jesus therefore speaks of His second coming, when those who now curse and crucify Him will see Him coming in clouds of glory (Rev. 1:7) and will acknowledge Him (Phil. 2:9-11).

"Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every soul who slights the pleadings of divine mercy."—*Ibid.*, p. 588.

MATTHEW 24:3. "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Cf. Mark 13:1-4; Luke 21:5-38. Substantially these three accounts agree, any variations being due to the probability of several discussions of the subject with Jesus, recalled and written under the Spirit's guidance after the lapse of time. "Coming" is the first New Testament use of the word *parousia*, meaning a *personal* kingly coming. "In the whole eastern world of Paul's time *parousia* and *epiphany* were the technical terms for the visit of a king or emperor (e.g., the *parousia* of Nero, the *epiphany* of Hadrian). Thus the element of the kingly rule of Jesus is contained in the conception of the early Christian hope of a *parousia* and *epiphany*."—ERIC SAUER, *Triumph of the Crucified*, p. 104.

MATTHEW 26:64. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Caiaphas administered a solemn oath (see Ex. 22:11; 1 Kings 8:31) to compel Jesus either to deny His Sonship to God or to acknowledge it and thus lay Himself open to a charge of blasphemy. (On the technical irregularities involved see *The SDA Bible Commentary*, vol. 5, p. 537, Note 2.) "Hereafter you will see" (R.S.V.) is an emphatic cer-

tainty that Caiaphas, like all other men, will see the glorified Son of man coming in kingly, judicial power. See Rev. 1:7; cf. 22:12. Literally, Jesus said "*the* power," meaning God's, shown in the Revised Standard Version by capitalization of the word "Power."

3. Our Reaction to Christ's Promises

LUKE 9:26. "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come." "Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels."—*The Desire of Ages*, p. 739. To be ashamed to confess Him now will leave us in shame then.

"Ashamed" in our text comes from a strengthened form of Greek word always used in the passive voice. It appears in Luke 16:3, where a feeling of shame prevents a person from doing something: "to beg I am ashamed." Pride should fill out hearts and loyal service dominate our lives when we think of all that our Lord means to us.

"Jesus, blest gift of God,
True Bread of Life sent down;
The sinner's robe of righteousness,
His glory and his crown."

—J. HARKER.

LUKE 12:35-40. "Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their lord." Here is probably Christ's first public teaching on the second coming, and its emphasis is on individual watchfulness and preparation for the Lord's return. "Unless the members of God's church to-day have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping."—*The Acts of the Apostles*, p. 55.

LUKE 17:26-30. "Even thus [as in Noah's day] shall it be in the day when the Son of man is revealed." The antediluvians were unconcerned about the future and therefore unduly absorbed in the material present. Moreover, they had "turned from Jehovah, refusing to do His holy will. They followed their own unholy imagination and perverted ideas."—*The Desire of Ages*, p. 633. Judgment came suddenly and destroyed them all. When our Lord returns suddenly in glory, "he shall reward every man according to his works" (Matt. 16:27).

4. The Welcome Voice

JOHN 5:28, 29. "All that are in the graves shall hear his voice." This is a statement on the certainty of resurrection, both of the good and evil, not a detailed account of the partial (Dan. 12:2; Rev. 1:7; cf. *The Great Controversy*, p. 637; *Early Writings*, p. 285) and general resurrections (Rev. 20: 5, 6; Acts 24: 15).

"The terrors of Sinai were to represent to the people the scenes of the Judgment. The sound of a trumpet summoned Israel to meet with God. The voice of the archangel and the trump of God shall summon, from the whole earth, both the living and the dead to the presence of their Judge."—*Patriarchs and Prophets*, p. 339. The voice that calls men from the tomb is heard in terror but not understood by the wicked (*Early Writings*, p. 35).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

"Songs in the Night"

By Ella M. Robinson

WEARILY Rachel opened her eyes to the first rays of light coming through the bedroom window. "Another sleepless night," she sighed. "I was just getting into a sound sleep when I realized that it was daybreak. I'm more tired than when I went to bed. How can I drag through another day?"

"You poor girl! Surely there must be some physical cause for this persistent insomnia," Albert's voice revealed his true sympathy.

"But my doctor told me at the last checkup that I am perfectly sound," mourned Rachel. "He couldn't find any serious trouble anywhere. He said that it was nerves, just nerves! I guess it must be worry."

"About what, dear? What do you have to worry about?"

"Oh, there's always something. Just now it's the boys' new archery set. I saw little Danny examining the arrow holes in the target, while Joe and Ned stood behind him, holding their bows taut, ready to let those awful arrows fly at any instant. I shall be thankful if one of them doesn't lose an eye."

"And only yesterday I heard that chickenpox and mumps are in the neighborhood. Just think how serious it would be if our boys should come down with one or the other and have

to miss the last two weeks of school. And your cough, Bert, you've had it three weeks and it isn't getting any better."

"Only two weeks, Rachel. Don't exaggerate!"

"Well, that's bad enough. If you are sent to a tubercular hospital and I have to take a job, who'll care for the children? And do you know that I found the front gate open yesterday? Little Ruth might run out into the street and be run over by a car."

"But what good does worrying do? You need to relax and save your vitality for dealing sensibly with difficulties when they arise."

"I know all that, Albert, but please tell me *how* to relax. I surely do try. Last night I counted sheep, repeated poetry, wiggled my fingers and toes, and went through all the other sleep-inducing stunts I knew, but it didn't help a bit. My head ached, and my eyes felt like balls of fire; and the harder I tried to relax, the wider awake I got."

A few days later Rachel was sitting in the waiting room at a clinic. She had decided to interview a psychiatrist. Two women, also waiting in the room, were discussing their ills. Rachel was too much engrossed with her own troubles to pay attention to what

they were saying. But suddenly she became alert as she heard one of the women remark, "Sleeplessness doesn't injure a person as much as one might suppose. It's worrying about it that does the harm."

"Perhaps there's some truth in that," she said to herself. "If so, then I don't need to worry about my insomnia. I'll simply stop worrying about it. When I wake up at night, I'll just lie quietly and wait for morning."

She laid aside the magazine she had been reading, put on her gloves, and left word at the desk that she must go but might return at some future time.

That night she was so tired from her afternoon's exertions that she went to sleep as soon as her head touched the pillow. But when she woke up, thinking it was morning, her watch said only ten minutes to eleven.

Then almost instantly the worry imps lined up, ready for their nightly procession. Some had dropped out of line, but others had taken their places. They raced through her brain a dozen times or more, pointing their fingers at her and deriding her efforts at composure. Rachel shook a mental fist at them; they hissed back at her. What should she do? At any rate, she was determined not to worry but to try to enjoy her wakeful moments as much as possible.

Somewhere in her Bible she had read about "songs in the night." Now she remembered—one of Job's friends had said that it is God who gives songs

A Happy New Year

By NELLIE M. BUTLER

We wish you, one and all, a happy, bright new year,
Filled full of loving deeds, of kindness and good cheer—
Deeds like the little rills that widen into streams,
Reflecting on their surface the sun's bright golden beams,
And onward ever hast'ning, refreshing as they go,
Until, like mighty rivers, they're lost in ocean's flow.
In deeds of loving-kindness, true happiness is found;
In Christ's abiding presence, there love and peace abound.
If self is lost in love, 'twill mean a happy year
Filled full of wondrous things, with conscience ever clear.
May every day be brighter than any day before,
And may God's richest blessing be always adding more.
If this indeed shall be our lot as on through life we go,
'Twill seem that heaven itself has come to us below.



REVIEW AND HERALD

in the night. Poor Job! He must have had a doleful time lying on his heap of ashes, painfully sore all over, aching from the crown of his head to the sole of his feet, and worrying about his sudden, devastating property and family losses! If Job could sing while going through such sufferings, what reason was there why *she* could not do the same?

She remembered, too, that David had a lot to say about his bones aching at night. Just why they ached she didn't know, but thought it might have been because of the deep wounds he must have received in battle at the time that Goliath's sons came so near killing him. More than that, he had plenty of cause for worry over his wicked and rebellious sons. Yet he could say, "In the night his song shall be with me," and "when I awake, I am still with thee."

Evidently David wasted no time at night in doleful complaining. His prayers and his songs in the book of Psalms were filled with praise and thanksgiving. He thanked God for being so kind to him, for hearing his prayer, for filling the earth with fruit and gladness, for giving him a wonderful body, for the gift of righteousness and salvation. He offered praise because God's mercy endures forever, because He is a good God, not like the cruel heathen gods worshiped by the nations around.

Rachel thought of scores of things that she should be thankful for—many more than David had had. She even thanked God for waking her so that she might share the joy of these "songs in the night."

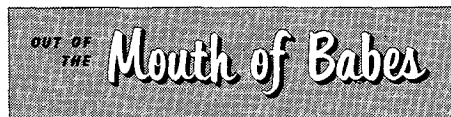
After this transforming experience her waking hours became more pleasant. At the same time, they became shorter and less frequent. The first time that she slept through the entire night without waking, she sensed a feeling of disappointment. Then one day she came to realize that songs in the daytime are just as good, even better, than "songs in the night." Songs in the night must necessarily be enjoyed alone, while songs in the daytime can be shared with the family. If she was beginning to sleep so soundly that she was deprived of songs in the night, she would engage in songs in the daytime.

Soon she was beginning each day with a song of praise and ending it with a prayer of thanksgiving. When things happened—the kind that used to start the worry fiends chattering at her—she simply closed her eyes a moment, and said, "Dear Lord, please take care of it; I can't."

The spirit of song was contagious. Little by little the atmosphere of the home became charged with contentment and happiness. Daily annoy-

ances and vexations dissolved in the sunshine of love.

When her friends asked Rachel what prescription the psychiatrist had given for her insomnia, she would answer: "None! My prescription consists of songs in the night. It is quite ancient, having come down from Job and David. Its principal ingredients are praise and thanksgiving."



[Parents are invited to send to the REVIEW unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.]

"Pray . . . Right Now"

Four-year-old Sara Mae of Fort Worth, Texas, visited her grandmother, Mrs. Glen Brown, who operates a rest home in Keene. Mrs. Brown had broken a bone and had to stay in bed.

The little girl was very sympathetic, and her grandmother said, "When you get back home will you pray for Granny, Sara Mae?"

"Why grandmother, I don't have to wait till I get back to Fort Worth. I can pray for you right now." And so saying she dropped to her knees. "Dear Jesus, grandmother has broken a bone. Please make it well soon. Thank You."

How much we all need to realize that there is no place or time that is inappropriate for prayer!

INEZ STORIE CARR



Glimpse of the Kingdom

By Arthur S. Maxwell

One day Jesus said to His disciples: "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

The favored ones were Peter, James, and John. Jesus took them off by themselves and led them up a winding path on a high mountain.

Up, up, up the steep slope they followed their beloved Master till all were weary with the climb. When at last, near the summit, Jesus stopped, they were ready to lie down and sleep. In fact, their eyes were so heavy with sleep that they almost missed one of the most wonderful sights human eyes have ever been permitted to gaze upon.

The disciples had often seen Jesus praying before, but never like this! His face

was glowing with a glorious, heavenly light. His garments were glistening as when the sunlight is reflected from purest snow. He looked like a king—but more than a king. Yes, He looked like God!

Then they saw something else that startled them. From nowhere, it seemed, two strangers appeared and stood by the side of Jesus.

The disciples stared. Could these beings be angels? No, they were men. Jesus obviously knew them and talked with them as if they were old friends of His, as indeed they were.

One was Moses; the other, Elijah.

But weren't these two people dead?

No. After Moses died on Mount Pisgah, God raised him from the dead, as we are told in the book of Jude.

As for Elijah, he never died, but was taken to heaven in a chariot of fire.

So here on this mountaintop Jesus gave His three most trusted disciples a picture of what is going to happen in the glorious day when He returns to set up His kingdom.

On that happy morning He will appear in all His glory as King of kings and Lord of lords. Then all who have died believing in Him will be raised to life, as Moses was; and those still living will be "caught up in the clouds" to meet Him in the air, as Elijah was.

After a little while Moses and Elijah vanished. When they were gone, Peter said to Jesus, "Let us make three booths, one for You, one for Moses, and one for Elijah."

It was a foolish thing to say at such a time. In very sacred moments like this it is always good to keep quiet and say nothing.

Jesus did not answer, and a moment later a cloud came down and covered Him. Presently, from the cloud came a voice—rich, beautiful, and full of melody. It said, "This is my beloved Son, in whom I am well pleased; hear ye him."

Thus again God claimed Jesus as His Son, as He had done once before by the Jordan.

Terrified, the three disciples fell on their faces. How long they stayed like this we do not know, but by and by each felt a familiar touch on the shoulder. "Get up," said Jesus gently, "don't be afraid."

They looked up and saw "Jesus only."

Why did Jesus let Peter, James, and John have this wonderful experience?

Because He knew they would need it in the sad, trying years ahead. It would help to keep up their courage when His cause would appear to be lost and everything would seem to go wrong.

Long years afterward Peter wrote about this experience, saying, We "were eyewitnesses of his majesty" (2 Peter 1:16).

For the rest of their lives this was one of the most precious and sacred memories of these three disciples.

A Letter to God

By Nellia Burman Garber

THE 1959 Chevrolet rolled along effortlessly in the early night. One by one, the lights in the farmhouses along the highway went out, and only the headlights of the car made any beam of brightness in the dark night.

Five happy teen-agers—Larry, Della, Jimmy C., Pamela, and Jimmy H.—were having a ride in Larry's new car. It was not a wild party; all the young folks were Christians, some of them very active in the various missionary enterprises of their church. Some of them were related in one way or another. But they were having fun anyway. Have you ever seen five teen-agers who did not have fun driving along in a new car at night?

Whether Larry's foot became heavy from fatigue, whether he was talking and did not notice how high the speedometer needle was climbing, or whether he might have been "seeing what she can do," we will never know. For as that speeding car (officers say it was doing more than 100 miles an hour) sped over the brow of a hill, it collided with a 1956 Chevrolet making a left turn.

"The sound of the crash was terrible," said a nearby resident. "It sounded as if they were coming right into the house." He called an ambulance at once, then dashed out to see if he could render first aid.

Larry's car had hit the other broadside, virtually disassembling it. Its hood, fenders, seats, and other parts were strewn down the road and onto the other side of the white line. The engine was found 200 feet from the point of impact.

The front and rear of Larry's new car were practically telescoped by the impact, and this once-beautiful car, horribly battered, came to rest in the front yard of a nearby residence. It immediately burst into flames.

Three of the teen-agers were killed instantly, as were the older couple in the other car. The dead were: Della, Larry, and Pamela. The two Jimmys survived, but one had a serious eye injury; the other was unconscious for days.

Several days later, as the family and friends were sorrowfully going

through the earthly possessions of Della, one of the accident victims, they found in her Bible a letter she had written. Della was a very sincere Christian girl, a mature and active member of the First Baptist church. The letter, written like a prayer in her own handwriting, was addressed to God, and revealed much about Della's close walk with her Saviour. Here it is:

"There will be much to test me and make weak my strength before the year ends. In my confusion I shall often say the word that is not true and do the thing of which I am ashamed. There will be errors of the mind and great inaccuracies of judgment that shall render me the victim of my own stupidities.

"In seeking the light I shall mistake my light for Thy light, and I shall shrink from the responsibility of the choice I make. All these things and more will be true for me because I have not yet learned how to keep my hand in Thy hand.

"Nevertheless, grant that I may pass through the coming year with a faithful heart. May I never give the approval of my heart to error, to falsehood, to weakness, to vainglory, to sin. Though my days be marked with failures, stumblings, failings, let my spirit be free so Thou mayest take it and redeem my moments in all the ways my needs reveal. Give me the quiet assurance of Thy love and Thy presence.

"Dear God, at the beginning of this new year, may I thank Thee for having been such a wonderful friend during 1958. Thy presence with me daily made a difference in some of the things I said and did, and Thy voice asking, 'Lovest thou me?' challenged me to greater efforts.

"God, Thou hast made me to realize that it is wonderful to be alive and whole, and that some of my greatest blessings come from my worst 'thorns in the flesh.'

"I made some resolutions and promises at the beginning of last year. I am ashamed to mention them, really, for Thou knowest far better than I how miserably I have failed in living and loving as I promised.

"However, I think Thou didst understand and forgive when I expected too much of myself and depended on my own strength. I know that Thy presence always was near in the hour of failure, for I could hear Thee saying, 'Your weaknesses are made perfect in My strength.'

"Thank Thee, God, not only for the written Word but also for the liv-



HAROLD L. PHILLIPS

The letter, written like a prayer, in Della's own handwriting, was addressed to God, and revealed much about her close walk with the Saviour.

ing Word, which I have seen each day in the lives of my friends—friends who were genuinely spiritual. Help me not to look critically at other friends, but to look with love upon their failures. Help me to realize that I cannot be a blessing to them by rebuking them, but that love availeth much.

"As I look to the future, God, entrusting it to Thy hands, I ask for nothing, admitting my dependence upon Thee for life itself. I have faith to believe that as I have known Thee and proved Thee faithful during the past year, Thou wilt remain with me throughout my life."

Young friend, what if something should happen to you? What would your sorrowing family and friends find among your things? A *Sabbath School Lesson Quarterly*, well marked? A *Morning Watch* leaflet? A list of New Year's resolutions? A partially completed talk to be given at MV meeting? An achievement ribbon for Ingathering?

Life is short. And perils abound. So let us resolve now that we shall abide in Christ moment by moment throughout the coming year. Though life should end unexpectedly, the record left behind will thus encourage others to walk the upward path to the Holy City.

Junior Talks

God Hears, and Answers

By D. A. Delafield

Lana had just stepped off the London-New York plane at New York's International Airport. How thankful she was for a safe trip. And now there was just one more leg to her journey—from New York to Washington, D.C. She walked briskly to the ticket office of a large airline, where she checked her reservations on a Washington flight. But she had not yet purchased her ticket.

"That will be \$16.99," the clerk said smiling, as she handed Lana the ticket. But poor Lana. She had only \$15 in her purse! Her face flushed.

"I'm very sorry," she managed to say, "I guess I'm short of money. Will you wait a minute, please?" She stepped aside to search her purse more thoroughly and lifted her heart to Jesus in a prayer for guidance.

And the Lord helped Lana, juniors. The perplexed young woman felt a finger gently tapping her shoulder. Looking up, she met the eyes of a strange woman, with a painted and

very worldly-looking face. Still, there was a softness behind the hard façade.

"I could not help overhearing your conversation with the ticket agent," the stranger said. "I'm sorry that you're in trouble. May I help you?" And pressing two one-dollar bills into Lana's hand, she disappeared almost as suddenly as she had appeared on the scene.

Lana stood there bewildered. Yes, she had been short of money, but she didn't expect assistance like this. God had sent the most unlikely-looking messenger of mercy, and her prayer was answered *just like that!*

Peter (we will call him that) also was short of money when he was asked by the General Conference to visit our mission stations in Africa. He knew that he would be traveling a lot and he felt he needed a camera in order to bring the inspiration of his trip back to the homeland. But where would he get the money to buy one? Kneeling, he presented his request to God, asking specifically for an eight-mm. movie camera. He even mentioned the make and model.

Several months passed and nothing happened, but just before his trip to Africa he was providentially introduced to the man who designed the very camera that he wanted!

One night at the New York camp meeting, while Peter was preaching before a crowd of young people, the camera wizard quietly slipped a new eight-mm. movie camera under Peter's chair, with two rolls of film, and disappeared. When Peter picked up his "miracle" camera and held it fondly in his hands, he breathed a prayer of gratitude to God that he now had the necessary equipment to bring back those stirring scenes of life in mission lands. He consecrated his equipment to God and promised to use it only in a manner that would please God. How thankful he was to the Lord who had put it into the heart of the camera designer to help fulfill Peter's desire.

Are you troubled by a shortage of money? Do you need a suit of clothes, a pair of shoes, a dress, or a winter coat? Do not worry. The God who owns all the silver and the gold and the cattle upon a thousand hills is aware of your need and He is able to take care of you.

I once knew a young student at Pacific Union College who needed a suit of clothes. He prayed about it and a few days later walked down to the post office and picked up a big package. There was his suit of clothes. A stranger had sent it from San Francisco to the college sixty miles away. The man hardly knew why he sent it. He was impressed that there was a need there and it was delivered to the right student.

Remember, juniors, there is no shortage of money or mercy with God. He loves us and will help us if we will make our requests known to Him, at the same time doing all we can to help answer our own prayers.



● Ronald Vandeman, a senior student at Takoma Academy in the Potomac Conference, won first place in the eighth annual temperance oratorical contest sponsored by the Columbia Union Conference. The weekend youth and temperance program for the academies of the union took place this year in Takoma Park, Maryland.

● On Sunday night, November 8, the Voice of Youth service presented by the young people of the Greater Boston area opened at the American Legion Auditorium, Malden, Massachusetts. Malcolm Wright, a teacher in the Stoneham elementary church school, was program chairman, and the four speakers for this meeting were: Nancy Coon, Warren Crandall, John Grayson, and Dianne Wagner.

● Approximately 90 per cent of the sophomore class of the CME School of Medicine participated recently in a fund-raising project for the new Loma Linda church of the College of Medical Evangelists. As a result of their efforts, the class secured more than \$750 in cash and pledged an additional \$410 to be turned in before January, 1960. The project consisted of two Friday-afternoon car-wash-and-wax sessions with varying donations accepted by the students for their labor and applied toward their goal of \$500.

● Gordon Hoppe, a premedical student, was elected president of the senior class of Atlantic Union College, Monday, November 2. The other officers are: Michael Odell, vice-president; Mrs. Mildred Harkins, secretary; Ralph Janes, treasurer; James J. North, Jr., pastor; and Edward Torres, parliamentarian. Dr. Robert E. Cleveland, academic dean, was named sponsor.

● It happened in Baghdad, Iraq, in the Dar es Salaam Hospital built by Seventh-day Adventists and operated by us until last summer. The sole ruler of Iraq, Abdul Karim el-Kassem, was a patient there recovering from injuries received when an attempt was made on his life. One of his nurses was an Adventist girl. On Sunday Mr. Kassem said, "I know why you were not here yesterday. You went to church, didn't you?"

"Yes."

"I know you prayed for me at the church, didn't you?"

"Yes." Then the nurse added, "And if you would like him to, the pastor will gladly come here and pray for you in the hospital." The offer was accepted. The pastor took another brother and four young ladies with him. They sang "What a Friend We Have in Jesus" and read the ninety-first psalm. Then Pastor Behnam Arshat offered an earnest prayer.

A Visit to Our HOSPITALS

By T. R. FLAIZ, M.D.



Mother bringing child with smallpox to Heri Hospital, Tanganyika. Fifty died in the epidemic.

AT THE mention of East Africa, one reader may think of the Mau Mau troubles of recent years. Another may think of the great coffee estates of the Kenya highlands, or perhaps of the fabulous Williamson diamond mines of Tanganyika. Some will surely think of the considerable herds of elephants, second only to those of the Congo, or the prowling lions.

Some may think of the herds of countless thousands of wildebeest, hartebeest, zebra, buffalo, and impala that migrate considerable distances to take full advantage of grass and water. Some may remember this as the country of the great rift in the earth's crust, with its sharp escarpments, fertile valleys, and its many volcanoes, some active. Some will recall that this is the colonial territory where the African, with his rapidly rising standards of living and education, is claiming a larger share in the government of his country.

When Seventh-day Adventists think of East Africa, often they think of the thousands upon ten thousands who have embraced the faith in this area, and must be guided, educated,

and pastored during troubled and unsettled times.

Early in 1959 the Southern African Division asked the General Conference for help in surveying the medical work in the division. The objective was to make recommendations and lay long-range plans for building up the medical work. Each union mission field operates from one to three hospitals besides their dispensaries. The East African Union Mission, consisting of the territories of Kenya, Uganda, and Tanganyika, operates three hospitals and 18 dispensaries.

Let us look first at the Kendu Hospital of Kenya. To get an idea of its location, consider the avenue of approach to this place from the outside world. Formerly you would have come by boat to the East African port of Mombasa and then by railway, built 60 years ago by workmen imported from India. Construction on this railway was nearly terminated by the man-eating lions of Tsavo, two of which are mounted in beautiful form in an African setting in the Chicago Museum of Natural History. This railway would have brought you 300 miles to Nairobi, now the headquarters for our East African Union Mission.

Today you would more likely come by air to Nairobi, and perhaps go on by rail, or air—or possibly by road—the 200 miles across the great rift to the Kendu Hospital. The hospital is situated on the northeast corner of one of the world's largest bodies of fresh water, Lake Victoria, so named by Dr. Livingstone in honor of the then-reigning queen of England.

Dr. Madgwick, our pioneer missionary physician from England, established this hospital 35 years ago. It is situated near a large concentration of Adventist Christians. The headquarters of our local mission and the mission publishing house are just down the hill from the hospital, and practically on the lake.

Our African young people are given training in the Kendu institution to a level somewhat below that of the regular nurse's training, but it is of a very practical nature and fits them to do routine nursing in our hospitals and dispensaries. Training to the approved nurse's-course level is not given, because of the difficulty in finding candidates with the required pre-nursing qualifications.

Graduates of this school in Kendu not only staff the Kendu Hospital but are sent out to staff, sometimes single-handedly, the busy dispensaries along the east shore of the lake and in Uganda to the north. Dr. Siegfried Kotz is medical director and is assisted by Dr. Arnold Roehenheimer. The Misses Rena Curtis, Veryl Mitchel, June Wilson, and Vera Robertson are the graduate nurses on the staff.

Traveling 200 miles by car across the north end of the lake we come to the Nile River as it leaves Lake Victoria at Owen Falls, with its large



At Ankole Hospital a mother climbs onto the

REVIEW AND HERALD

East Africa

power development. Twenty miles farther on is the rapidly growing lake port and air center of Entebbe, through which pass many of the South Africa-to-Europe through planes.

Another 200 miles to the west is the rolling, banana-covered hill country of Ankole. The elevation and the rainfall contribute to making this area a rich, living green. In the heart of this beautiful, heavily populated country is the Ankole Hospital, an 80-bed general mission hospital.

In many sections of this part of Africa the people do not live in villages, but are scattered out on their individual lands, in individual family kraals. Here and there are small wide places in the road where a few Indian shops provide the only trading centers of this rural environment.

The staff of Ankole Hospital is thoroughly isolated from the outside world. Major supplies must be purchased in Entebbe, a rugged 200 miles to the east. The Doctors Donald and

Mildred Stilson, physicians on the staff, have been with the hospital from its start in 1949. Martha Rossier and Dorothy Walker are the nurses on the staff.

A few miles to the west and north are the world-famous snow-capped Ruwenzori Mountains, on the lower slopes of which live the most important remaining colonies of gorillas. On the rolling hills and valleys between the hospital and these mountains are herds of buffalo, many elephants, and in the river, great numbers of hippopotamuses.

This part of the country has been especially disturbed by political turmoil. In that portion of Uganda north and west of the lake there has been a vigorous boycott of European and Indian commercial concerns. Uganda agriculture has suffered under this program almost more than the traders at whom the action is directed. This is only one symptom of the increasing unrest among the Africans, who are asking for a larger share of the responsibility for government.

Traveling south from Ankole, we pass through sparsely populated country 700 miles to the Heri Mission Hospital. From the north end of Lake Tanganyika the country rises to a cool 6,000-foot-high plateau. Down from this tableland extend many gently sloping valleys to the lowland.

A few hundred yards down on these little valleys is a somewhat level shelf or bench of land looking out over the lower hills and valleys toward the lake. On this comparatively level shelf is situated the Heri hospital, developed over the past ten years by Dr. William H. Taylor. The grounds are beautifully landscaped with well-kept roads, paths, and groves of trees. Isolated as they are from any trading center, the staff of this institution are of necessity ardent gardeners.

The hospital is the center of our Adventist work for a large area. The people are very primitive. Their ideas and practices of diet leave much to be desired, and their sanitary—or more accurately stated, unsanitary—situation falls short of the average for the bush African. In the hospital our attempt is not only to treat the immediate disease but to help these people to understand a better and healthier way of life.

The present medical director, Dr. W. E. Birkenstock, is not only an able physician and hospital administrator, he is also actively leading out in the spiritual work for these people. He is assisted by Ulla Sundell, in charge of the nursing service of the institution.

The Heri hospital has been chosen as the base for a health-education and training project for the School of



Nurse Sundell in the X-ray room of the Ankole Hospital, East African Union.

Tropical and Preventive Medicine of the College of Medical Evangelists. The plan is to make surveys of the health needs of the local people, to study their diet, available foods, eating habits, their need for instruction in sanitation, and to train a corps of African workers in health education to work with these primitive people. We look forward with much interest to the development of this totally new approach to our missionary task among the backward tribes of Central Africa.

Unfortunately, in many ways the local populations of these areas have changed little since Stanley walked into the camp of the intrepid ailing Dr. Livingstone, 60 miles south of this hospital of western Tanganyika.

In traveling from Heri back to Kendu up the east side of Lake Victoria we pass a number of active Adventist mission dispensaries. Most of these dispensaries are connected with major mission stations, some of them large mission centers. Part of these are operated by registered nurses, wives of mission station directors, or educational workers. Others are operated by well-trained African medical workers, who carry the heavy responsibility of treating 50 to 100 patients daily.

In the first 300 miles of this trip we passed through an area that boasts the greatest concentration of tsetse flies, the carriers of the dread sleeping sickness. As we stopped for lunch we were almost immediately besieged by swarms of these flies. After a sudden retreat into the car we spent quite some time in disposing of the last of our assailants.

(Continued on page 22)



h her sick baby when the nurse isn't looking.

News From Home and Abroad

Good News From Inter-America

By F. A. Mote

FROM Inter-America it is my privilege to send encouraging word to the readers of the REVIEW concerning the advancement of God's work in the 30 countries of this division. The Inter-American Division committee, under the efficient leadership of Arthur H. Roth, president of the division, has just completed the work of planning for the hastening of the message of God to the millions in this territory during the year 1960.

C. O. Franz, secretary of the division, reported that as of September 30, 1959, the division membership stood at 132,187. It is estimated that when the total figures from the seven union missions are in for the year 1959 more than 12,000 will have been baptized during the year. The baptismal goals set for 1960 in the seven unions total 18,000.

The treasurer of the division, Leonard F. Bohner, presented some figures that reveal the faithfulness of our members in tithes and offerings. These figures for the first nine months of 1958 and 1959 are as follows:

Tithe

Jan. 1, 1958-Sept. 30, 1958	\$1,253,464.35
Jan. 1, 1959-Sept. 30, 1959	\$1,326,324.74

Mission Offerings

Jan. 1, 1958-Sept. 30, 1958	\$ 174,827.05
Jan. 1, 1959-Sept. 30, 1959	\$ 183,459.43

The Sabbath school secretary for the division, L. L. Reile, informed us that their 2,258 Sabbath schools have an enrollment of 171,000 members. In this field, where the branch Sabbath school plan was started several years ago, we see wonderful results in this line of missionary endeavor in the 1,400 branch Sabbath schools now operating throughout the division field.

Literature evangelism is continuing to be a very strong feature of our work in this division with 700 full-time literature ministers who definitely expect to deliver one million dollars' worth of our books and magazines during 1959. This literature is in English, Spanish, and French. J. C. Culpepper, the publishing department secretary for the division, leads this force of workers.

The 50,000 Missionary Volunteers of Inter-America, under the guidance of G. E. Maxson, are being trained to share their faith and win thousands to Christ.

Evangelism is the watchword of all departments, missions, conferences, and institutions. The division officers and the union and local leaders are enthusiastically working with H. J. Westphal, the secretary of the ministerial association and evangelist for the division. A large number of evangelistic efforts are being held with good results.

The educational and medical institutions throughout the division are playing a magnificent part in helping to finish the work of the third angel's message. V. E. Berry, the educational secretary, reports that large numbers of our youth are being trained. Thousands are being treated in our medical institutions, and all of these endeavors help to hasten the day when Jesus will return for His people.

On Sabbath, November 14, F. D. Nichol, editor of THE REVIEW AND HERALD, spoke in two of the churches in Miami, Florida, where our delegates to the division committee meeting and the church members of Miami listened to the thrilling account of his recent trip around the world. All were greatly cheered to hear of the onward march of the gospel message in all the countries of the world where Elder Nichol visited.

The union presidents each gave reports concerning the work in their respective fields.

From the West Indies Union Mission A. C. Stockhausen, president, presented the following story:

"Among those who were recently baptized was a man whose problem was to get Sabbaths off. He discussed the problem with the manager of the firm to which he was attached, but found him very unsympathetic. He made up his mind to serve the Lord even if he had to leave the position in which he had served ten years.

"After his boss refused to grant him Sabbaths off he went to ask for his terminal pay. His boss jumped to his feet and said, 'So you mean to give up the job!'

"'Yes, sir,' he said, 'I would rather obey God without a penny in my pocket than disobey Him any longer, even if I had a million dollars in my possession.'

"The manager answered, 'You work on Saturdays or you may consider yourself fired.'

"This brother attended church the following Sabbath, and the church members offered intercessory prayers on his behalf. He returned to his work on Monday morning to collect his gratuity. The manager greeted him with a smile and told him that the firm had decided to grant him his Sabbaths off with full pay. Prayer changes things. He gave a wonderful testimony at the time of his baptism, and is now rejoicing in the Advent message. We thank God for His providence on behalf of our new believers."

V. W. Schoen, home missionary secretary of the Inter-American Division, reported that there are approximately 10,000 active lay preachers in the division. The Lord is wonderfully blessing their efforts in the winning of souls for the kingdom. Inter-America has a goal for 1960 of 30,000 active



Inter-American Division committee members with General Conference guests and division staff, Miami, Florida, November 18, 1959.



North American Sabbath School Secretaries Meet in Denver, Colorado

The Sabbath school department leaders from the General, union, and local conferences of North America met at Denver, Colorado, August 30 to September 1, 1959. Gathered with them were several officers and leaders of the General Conference and the Central Union Conference staffs. G. R. Nash, the secretary of the General Conference Sabbath School Department, led out in the meeting.

In response to the great needs of the hour and the many opportunities afforded us, the council voted to organize our Sabbath schools for more active participation in working for the unsaved in the communities and neighborhoods all around our churches. Action was taken designating the year 1960 as Branch Sabbath School Year.

E. B. Hare presented a report showing

the encouraging increase in the number of Sabbath schools, membership, and Sabbath school offerings. At the end of 1958 total Sabbath school giving had reached \$124,792,605.54, and Sabbath school world membership was reported at 1,505,411. This mighty throng gathered in 21,204 Sabbath schools in nearly every country of the world.

WILLIAM J. HARRIS

lay preachers. The following illustrates something of the way in which our lay members are winning souls:

In the Colombia-Venezuela Union Brother José Sanchez has a record of more than 300 souls for the time he has been a Seventh-day Adventist.

In the Mexican Union Brother Valenzuela, 74 years old, has won 104 souls, four of whom have become ministers and are preaching the gospel today. One of his converts, Mariano, has won 81 souls to the truth during the past ten years. He is now 62 years old and still active in soul winning. Brother Valenzuela's goal for 1959 is 50 souls, and he has reached more than half this number already.

The champion of the year 1958 was Brother Phillip from Grenada Island. He had 52 souls for a single year.

In 1959 fourteen laymen's training schools have been held, and more than 1,200 laymen have come from these schools with a goal to win not less than 11,000 souls for Christ during the next twelve months.

Most of our laymen who are active in lay preaching have an average of eight to ten souls per year, and the number of those who go beyond this is growing rapidly.

O. A. Blake, undertreasurer of the General Conference; F. L. Peterson, associate secretary of the General Conference; and F. A. Mote were present during the Inter-American

Division annual committee meeting.

F. L. Baer, manager of Inter-American Publications at the Pacific Press, Mountain View, California, was also in attendance. Let us pray that the Lord will continue to bless the brethren in Inter-America as they do their part in helping to finish the work of God on earth.

Village Sabbath Schools in Northern India

By C. R. Holford

When King Solomon wrote the words, "Let us lodge in the villages" (S. of Sol. 7:11), he might well have been writing of the work of the remnant church in the Punjab. For one must "lodge in the villages" if he is going to see much of the Advent people in this part of India.

This was forcefully brought to my attention as P. G. Matthews, Sabbath school secretary of North India Section, and I visited our people in this area. Of the 30 Sabbath schools and branch Sabbath schools in this part of India, 24 are found in villages.

The first place we visited was the village of Fategarh Churian, where our church, elementary school, and Sabbath school meet under a tin roof held up by six pillars. When there is a driving rain, the services must be

postponed and sometimes canceled. During the rainy season this happens quite often. But the people are happy in the message and look forward to the day when they can have a simple but adequate church building in which to worship.

The next three villages, Talwandi Rama, Malookwali, and Shahpur, do not have a membership large enough to hold church services. But there are progressive Sabbath schools in these places and we are hoping that in the near future churches will be established.

Aliwal, our next stop, is one of the most promising villages in the Punjab, as far as our work is concerned. Good strong laymen are carrying a large share of the burden. The meeting we had scheduled almost had to be canceled because just before the time it was to begin the rain started. Fortunately, the rain soon stopped and we were able to carry on. More than 150 interested people sat on the damp ground to hear the message of salvation.

To get to the next village, Shikar Machian, we had to leave the main road and walk along a muddy path for about a half mile. There we met our good worker, who pastors a small company and teaches the elementary school. Both the Sabbath services and the church school are conducted under a mat of reeds that keeps out only

part of the sun and practically none of the rain.

Here again our meetings almost met with disaster because the only place we could find to accommodate the number of people who came was out under the stars. For a while it seemed that the rain clouds would win out, but the stars came shining through and we had a very inspiring program. The next morning, however, school had to be dismissed because of heavy rains that kept up most of the day.

In every village where we have work, we face this problem—no place in which to worship. In Basrawan, Batala, Nakodar, Preetnagar, Chagawan, Pehowa, and other villages our believers have to meet out in the open.

In the village of Basrawan live two brothers who have accepted the Advent message. Because they refuse to work on Sabbath, they have to accept a very heavy cut in their wages—small enough even before the deduction. All the fields around their village are owned by someone else, and they must hire out in order to earn their meager living. Although this penalty cuts deep into their income, they are of good courage and pay a faithful tithe. When a call is made for special offer-

ings they are able to give their share.

The homes of these good brothers are like the regular village houses one sees throughout northern India. They are made of mud and have only one or two small, windowless rooms. Staying overnight with them, we had to sleep outside, with our mosquito nets over us. As usual, around 2:00 A.M. it began to rain, and we had to scurry for shelter. There were six or seven of us in one small, airless room. About two hours later everybody arose in order to do their chores before having to go to the fields to work.

Breakfast was the usual simple fare—a glass of hot milk and “chapatty,” Indian bread made of wheat and graham flour mixed. The people cook the bread on a flat piece of iron or in an oven made of mud. The fire is placed inside the oven, and the bread, flattened out like a pancake is pressed against the sides of the oven. The hot sides and the fire at the bottom of the oven bake the chapatties a lovely crisp brown. It is a very tasty bread and extremely healthful.

Before we left, one brother took us to a small, empty lot that belonged to him. He told us that he wanted to give this plot of ground to the mission for a church. He longed to see a place

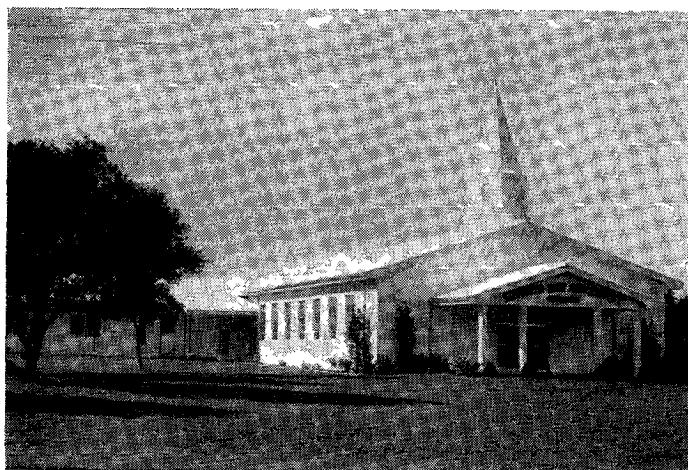
of worship for his village and was doing all he could. Both brothers, whom I mentioned earlier, although having to work from before dawn to dusk, six days a week, to care for their families, promised that they would donate labor toward the building of a house for God.

These simple believers, who can neither read nor write, are willing to sacrifice to the utmost, that they might have a place in which to worship the God they love—a place to which they can invite their friends. Let us pray for them and enter into their spirit of sacrifice.

Our Work for the Hebrew People

By W. E. Read

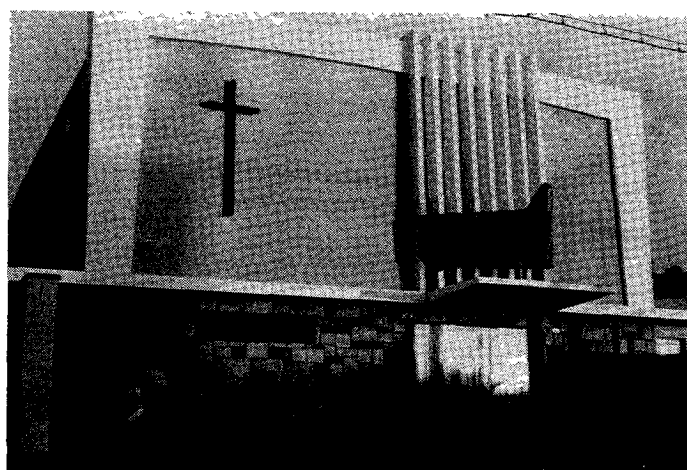
Our work for the Jewish people is carried forward under what is known as the Hebrew Scripture Association, an organization set up by the General Conference a few years ago. Among the various activities being carried forward for the sons and daughters of Abraham are the Hebrew Scripture Institute, which is our Bible correspondence course; the Hebrew Scrip-



Clearwater, Florida, Church Dedicated

Dedication of the new Clearwater, Florida, church on September 19 marked the culmination of much prayer and consecrated effort. The sanctuary has a seating capacity of 400, and in addition there is a Sabbath school wing, large assembly room, kitchen, three tiled restrooms, two mothers' rooms, choir room, pastor's study, furnace room, and storage rooms. The church is located on a six-acre tract, and represents an over-all cost of approximately \$85,000. W. C. Strawn, pastor, and the 175 members contributed much volunteer labor, thus keeping the financial outlay to a minimum. Don R. Rees, president of the Southern Union, gave the dedicatory sermon. He was assisted by H. H. Schmidt, president of the Florida Conference, H. F. Roll, conference treasurer, and Evangelist R. K. Cemer.

H. H. SCHMIDT



New Church in Lima, Peru

Sabbath, July 18, 1959, a beautiful and commodious new church building was dedicated to its Heaven-ordained task of proclaiming God's last message in Lima, Peru.

This new church building is characterized by its simplicity and advanced architecture, and blends with its modern surroundings on one of Lima's most important, broad thoroughfares.

The church provides seating for some 400 persons and contains ample church school space and parsonage. It is already being used as an evangelistic center for a large section of Lima's more than one million inhabitants.

The dedicatory message was presented by J. J. Aitken, president of the South American Division. Also participating in the service were Amaraio Peverini, president of the Peru Mission; Juan Arauzo, pastor of the local church; and the writer.

F. C. WEBSTER



Jay Hoffman conducts a baptismal service at our new Jewish headquarters in New York City, the Times Square Center.

ture Hour, which is the radio work; and *Israelite*, our quarterly journal.

The Jewish population in the world, according to the latest statistics, is 12,082,000, and in North America, 5,433,000. By far the majority of these are in the United States, but 233,000 are in the Dominion of Canada.

As we look back over the past few years we see much to encourage us. During the past seven or eight years there has been quite a revival of interest in this work for the Jewish people. Our leadership, our workers, and church members are today showing a keen interest and are cooperating nobly in the plans and arrangements that are made to foster and extend this aspect of the work of God. For this we are very grateful.

The subscription list of *Israelite* is constantly growing. A few months ago it stood at about 1,300. Today it has reached the 6,600 mark, and we are hoping to increase this to at least 12,000 during 1960.

The Bible correspondence course has an active enrollment of about 2,000. During the past few years more than 600 have graduated from the course of study, several of whom have accepted Jesus as Messiah and Lord. Others are deeply interested and are being visited by our slender force of workers. In New York and Miami at the present time between 250 and 300 families are being visited. Some of these come to church on Sabbath, and quite a number are very much interested in the message.

The radio work in Florida, with its weekly broadcast, has done much to increase the enrollments in the Bible correspondence course. Carl Rafey has privately financed this venture, and it has proved a great blessing to the cause of God. His work has the full cooperation of the union and lo-

cal conferences and the Miami churches, as well as that of the brethren at the General Conference.

About the time of the last General Conference session we purchased a property in the city of New York as a center for our Jewish work in that great metropolis and the neighboring areas. This property is situated in a strategic location, just off Ninth Avenue, on Forty-fifth Street, about

four or five blocks from the New York Center on Forty-sixth Street, between Eighth and Broadway.

As a result of these special activities, as well as extensive newspaper advertising (which has been privately financed), there has been an encouraging fruitage. We now have a Jewish membership in New York City of about 65, and several are in the baptismal class awaiting baptism. There are fully 60 or more who are members of our other churches scattered throughout North America.

We now have a local committee on Jewish work in the Greater New York Conference and another in the Florida Conference. We are expecting similar groups to be organized in other conferences during 1960. This will greatly strengthen our work on the local level.

Let us remember the words of counsel that came to us years ago: "The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—ELEN G. WHITE in *The Review and Herald*, June 29, 1905.

Iraq Biennial Session and Camp Meeting

By Anees A. Haddad

A few days ago it was my privilege to receive special permission from the Iraqi Government to go into Iraq and

visit our church there. This was well timed, for the church was about to conduct its biennial session and general camp meeting.

During the days when the Dar es Salaam Hospital was slowly but surely slipping from our hands, our leaders in Iraq, in consultation with the division officers, took steps to obtain recognition of our denomination by the Iraqi Government. Surely the hand of the Lord was guiding in this important project, for no sooner had the Government issued the legal recognition, signed by His Excellency Abdul Karim el-Kassem himself, than the hospital had to be handed over to the Government. Now all our churches, schools, and other property in Iraq were in the name of the Dar es Salaam Association, a subsidiary organization of the General Conference.

The Government was not interested primarily in anything other than the hospital, but the need arose for a legal Iraqi entity to hold the property in the name of the denomination. When the need arose, the recognition had just been completed and announced. Thus our national Seventh-day Adventist Church in Iraq is currently carrying on all the phases of our work as legally as any other recognized denomination. The president of the mission, Pastor Behnam Arshat, is the "Head of the Supreme Council of the Seventh-day Adventist Denomination in Iraq."

It was a thrill for me to go back to Iraq and meet with our earnest people there. For some time they had not seen anyone from headquarters, and everybody had a grand question-and-answer period. At present we believe that our church in Iraq has as much official recognition and standing as elsewhere in the Middle East Division.

The evangelistic center in Baghdad is rapidly nearing completion. It is situated on one of Baghdad's main boulevards and will undoubtedly be a great lighthouse of truth.

The percentage of Seventh-day Adventists to the population of Iraq is small, but the Lord has wrought a miracle in behalf of our young people there. Owing to the earnest prayers of our believers and to the persistent efforts of our church leaders, a law was passed exempting all Seventh-day Adventists from attending public schools on the seventh-day Sabbath. Furthermore, no examinations are to be given on Sabbath. The Ministry of Education sent a circular to that effect to all the schools of Iraq, and this has caused rejoicing among our people.

About 80 people attended the camp meeting in Shaqlawa, a summer resort in the northern part of the country. All the session business, all the preaching and singing, was con-

ducted in Arabic. But regardless of the language used, the message of joy, hope, and love was the same. It was a pleasure to witness the note of courage that permeated the session and camp meeting.

A Visit to Our Hospitals in East Africa

(Continued from page 17)

The tsetse fly is about the size of the horsefly. It attacks instantly and savagely. Its bite is comparable to the effect of a hot needle. We were bitten several times before our safe retirement to the car. One of our workers passing through this territory recently was bitten, and developed sleeping sickness.

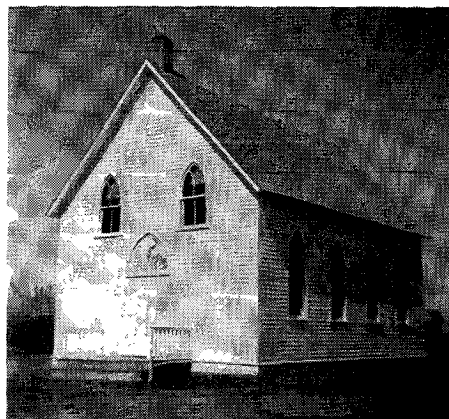
The heavy storms of the short rainy season of these parts made much of this trip a hazard. It was a tired but grateful lot of travelers who arrived safely back at the Kendu hospital late in the evening of the second day.

Our institutional surveys and the medical council brought us into close observation of our missionaries on these remote and lonely stations. Some of the places where our workers are called upon to labor leave much to be desired. Living hundreds of miles from even a modest trading post, these missionaries must use makeshift equipment in ways never dreamed of by people in the home country. Mail service may be infrequent and very unreliable. Living standards are forced down to an uncomfortable degree. Lack of association is often the most trying feature of life on these remote African stations.

Our admiration for all our missionaries is high, but for none is it so high as for the single women willing to leave family, friends, and comfortable home environment for circumstances and associations quite unknown. These women are serving in schools, offices, and hospitals. One of these, Myrtle Sather, is medical secretary of the Southern African Division. She is giving excellent leadership to this work, more particularly in the field of nursing training.

Education of the African is beginning to receive attention more in proportion to its importance. Too long we have depended on the European missionary to carry the major responsibility in our work. Just how much time remains to the missionary to train African men and women to whom he must soon turn over the responsibility of the work, is not clear. Five years at the most, some people say. In some parts of Africa it may be less than that. In others a comparative stability may prevail for a longer time.

Most mission organizations feel that what they do in Africa must be done quickly. The large and growing African church in that country must be prepared sooner than was thought to carry the major load of the gospel message to their fellow Africans. The hour is late in the Dark Continent.



A Small but Important Church in Canada

The Waldheim church, in the rich, wheat-producing area of central Saskatchewan, is an example of how God uses small churches to glorify His name in the earth and spread the third angel's message throughout the world.

In 1893, Detrich Neufeld and his family moved into central Saskatchewan to build up a homestead. This family loved the Advent message and spread it to those who would listen. D. D. Neufeld, a son of this fine family, was baptized into the church in 1907 and was ordained to preach the gospel in 1909. Elder Neufeld was a faithful worker. In 1910 he helped to establish the first Seventh-day Adventist church in Saskatchewan, then became the new church's first pastor and elder.

Since those early years, many of the Waldheim church members have gone out to serve the Lord in wider spheres. Nine doctors are in service, eight ordained ministers, of which the writer is one, 16 nurses, 12 teachers, two Bible instructors, two lab technicians, four missionaries, of which one is self-supporting, three stenographers, two mechanics, and one artist and naturalist, Harry Baerg. Don F. Neufeld, associate editor of the *Seventh-day Adventist Bible Commentary*, is also a product of the Waldheim church.

This year, under the able leadership of Brethren Henry Feyerabend, Sr., and Abe Brucks, the little Waldheim church is still wide awake. Although the baptized membership is not large, there are many children. These young people, if the Lord tarries, will enter God's vineyard to finish His work. Since the organization of the Waldheim church, there have been only two or three apostasies.

HAROLD L. FRIESEN

With Our Literature Evangelists in South America

By D. A. McAdams

The South American Division extends from the region of the great Amazon River in the north, with its luscious tropical fruits and delicious vegetables, to Tierra del Fuego in the south; from the land of the Inca Indians in the west, across the highlands of Peru and Bolivia to beautiful São Paulo and Rio de Janeiro in the east. More than 102 million people reside in the countries that make up this division. Spanish and Portuguese are the major languages spoken.

Through the years God has prospered the work of the Adventist Church in South America, until today there are 527 organized churches with 97,626 baptized members. Adventism is on the march in South America. Several other faiths are also making tremendous advances. Today there are 37,000 Catholic priests in South America, but recently Pope John XXIII stated that there should be 166,000.

God has ordained many agencies for the promulgation of the everlasting gospel. One of these agencies being used effectively in South America is the printed page. In this great division the executives, pastors, district leaders, teachers, and laity believe in literature evangelism. When the church is strong the publishing work is strong, and when the publishing work is strong the church is strong.

A good publishing program begins with strong publishing houses. There are two denominational publishing houses in South America. The Casa Editora, with Bruno Kaercher as manager, is situated near Buenos Aires. It has 74 employees and publishes ten periodicals in the Spanish language. In 1958 total retail sales of this house amounted to \$537,422.28. Near São Paulo, Brazil, is another publishing house that prints in the Portuguese language. Thirteen periodicals are published here, and in 1958 the sales amounted to \$1,371,423.31. B. E. Schuenemann is the general manager, and there are 139 employees, making the Brazilian house the fourth in size among the 44 denominational publishing houses. In 1958 it also occupied fourth place in total sales in the world field.

In 1958 sales of our magazines in Brazil totaled 3,575,000 copies. This is an average of almost 300,000 a month. There are about 52,000 Adventists in Brazil, as compared with 285,000 in North America. If church magazines were sold in North America at the same ratio per member as

in Brazil, approximately 20 million magazines would be sold in North America each year. In Brazil the literature evangelists use the combination plan; that is, they include with each sale some magazines. There are also a good number of successful single-copy workers. One young woman in Rio de Janeiro sells 4,000 single copies each month.

During the vacation season about 640 students go out to work for scholarships in South America. Two students in Brazil worked one month and sold 2,372 large books, 1,186 Bibles, and many magazines. Their sales amounted to 22 scholarships. Think of it—22 scholarships in one month!

In the Paulista Conference in South Brazil there are 13,000 Adventists, with 40 churches in the city of São Paulo alone. This conference has 110 regular colporteurs with five associate publishing secretaries. During the vacation season 100 students will work in this conference and six more assistants will be employed to train these students. In July of 1959 the literature evangelists in the Paulista Conference sold 66,000 single-copy magazines. These are sold in sets of four—a religious, health, young people's, and a children's magazine.

The year 1958 witnessed the baptism in South America of 671 people who were first approached by our literature evangelists. In Peru during 1957 colporteurs won 175 people to Christ. This represents 34 per cent of all the baptisms in Peru for that year. In 1958 in this same field 203 souls were won by the printed page—28 per cent of the baptisms for the year.

Abraham Cayetano, a Peruvian colporteur, won 42 persons to Christ in 1958. In Tinta, Peru, he won five im-

portant civic leaders to the truth, and with the help of these and other church members spearheaded a move to build a church. The church is 18 feet wide and 48 feet long. The only part the mission paid for was the roof.

In Ayacucho, colporteur Cayetano sold a copy of *The Great Controversy* to a Catholic priest and is now giving him Bible studies.

Pedro Linhares of Brazil canvassed for 19 years. During that time he won 104 persons to Christ. He had to retire from the literature ministry because of a weak heart, but he continued working for souls as a Bible instructor and church elder. During his nine years of retirement he has won 183 to Christ, a total of 287 precious souls. What a marvelous record!

The number of associate publishing secretaries in the South American Division on the local conference level has increased from 7 in 1955 to 24 in 1958. In 1955 there were 527 literature evangelists; in 1958, 774. Sales have increased from \$886,000 in 1955 to \$1,607,000 in 1958, and the baptisms from 163 to 671 during the same period. Nicolas Chaij, the efficient, capable division publishing department secretary, together with his well-qualified, hard-working union publishing department secretaries—D. G. Gomez, Austral Union; Jose Galante, Inca Union; J. J. Oliveira, East Brazil Union; Alvino Lessa, North Brazil Union; and P. S. Camacho, South Brazil Union—and all the local publishing department directors have set as their 1960 goal 1,001 regular literature evangelists, 750 student workers, and 46 associate publishing department secretaries.

It was a pleasure to work with Pastor Chaij, his leaders, and colporteurs

for a period of two months. J. J. Aitken, L. H. Olson, and K. H. Emmer-son, the president, secretary, and treasurer, respectively, of the South American Division, together with the union and local presidents and other executives throughout the division, are giving their full cooperation to the work of the publishing department. These leaders and the workers in the publishing houses, Book and Bible Houses, and in the field are determined to finish the work of God in the great South American Division as quickly as possible.

A Mohammedan Convert in Indonesia

By M. E. Diredja

At our little polyclinic in Kiaratjondong, Indonesia, I had opportunity to hold Bible studies in the local language twice a week while the nurses were taking their meals and the patients were sitting waiting with nothing to do.

Later I held meetings at night, using slides. At first nobody came in. They all stood in the dark looking in from the windows. But as soon as I turned out the lights the people rushed in like a flood until there was no place to sit. Many sat on the floor. They were timid like this for some time, but later they came in boldly with no fear at all.

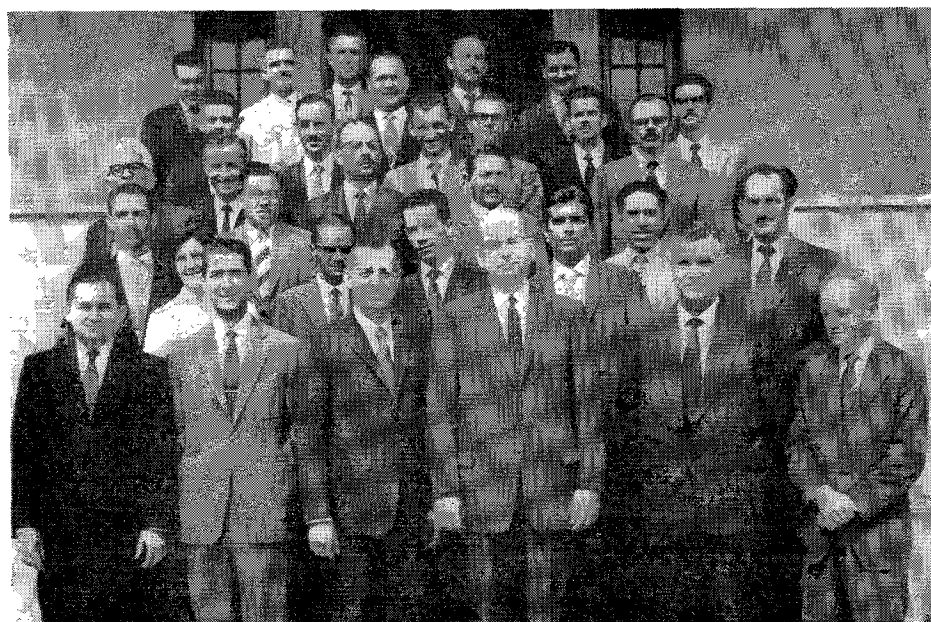
One day a man came forward to me and said: "Father, can I buy that book?" pointing his forefinger to my big Bible in the local language.

"Well, this one is not for sale," I said. "But you should have a Bible."

This man's name was Didi. He told me that 15 years ago he worked in a tailor shop. His boss, who had no interest in Christianity, subscribed to our *Indonesian Signs* (I was the editor at that time). After glancing at the pictures he would throw the paper away and Didi would take it home and read it. From time to time he got the *Signs* in this way from the wastebasket.

When the war broke, he moved to Kiaratjondong, where he opened his own tailor shop. He became ill and was treated in our polyclinic where I was holding Bible studies for the patients. His interest was again aroused, and knowing I had been the editor of the *Signs*, he took my hand and said, "I know you."

Later he and his wife and many others were baptized. The group was organized as a Sabbath school, and later as a church. This man Didi, who with his wife had been Mohammedan, was chosen as the superintendent of the Sabbath school. He was one of



Publishing department leaders who attended the special leadership training course conducted on the campus of Brazil College in São Paulo, Brazil.

many Sundanese Mohammedans won to Christ.

He lost his health, but died as a faithful member and soul winner for Christ.

• In Brief •

OVERSEAS

Australasian Division

- Special appropriate celebrations and activities in 1960 will mark the Diamond Jubilee—75 years—of the landing of American Adventist missionaries in Australia. A united effort will be made to win 5,000 souls to Christ in the division during the year.

- Coral Lambert, an Adventist church member in Sydney, has achieved high distinction in her appointment as tutor in Semitic languages at Sydney University. It is believed that she is the first woman to fill such a position in any university in the world. Miss Lambert will lecture mainly in Hebrew, but also in Akkadian and Arabic.

- In his first large city effort, held in the Adelaide town hall for seven months, C. R. Stanley has been encouraged by an average attendance of almost 1,000 people. Fifty converts have entered the church and 50 more are expected to follow shortly.

- Lecturers scheduled to attend the Institute of Scientific Studies for the Prevention of Alcoholism, in Sydney, January 18-29, include Drs. Andrew C. Ivy, Winton H. Beaven, and Jaroslav Skala (Europe); also W. A. Scharffenberg and leading Australian medical men and educators.

- During the latter part of November the annual meeting of the division executive committee convened in Wahroonga. N. W. Dunn, H. W. Lowe, and J. E. Edwards represented the General Conference at the meeting, and a very fine spirit prevailed. The various actions taken will do much to expand the work of God in this field.

Middle East Division

- Ed McGhee directed the Middle East College band Sunday night, November 22, at the Beirut Evangelistic Center, giving two complete programs—one at six and the other at eight o'clock. Wayne E. Olson and his staff of evangelistic workers, including A. Ruby Williams, have been holding these double-session meetings every Sunday and Thursday nights since the early part of November. The attendance has been most encouraging.

- E. L. Gammon has accepted a call to serve as president of Middle East College in Beirut, Lebanon, where Dr. T. S. Geraty served for some eight years.

- A. W. Fund has been appointed acting treasurer of the Middle East Division, in addition to carrying his other duties

in the East Mediterranean Union, until the General Conference can supply a new treasurer to take the place of R. E. Osborn, who has been called to South America.

- Theo Williams, laboratory technician at the Adventist Hospital in Benghazi, Libya, is installing a modern laboratory in that institution.

- Behnam Arshat, president of the Iraq Mission, was present at the annual committee meeting in Beirut, Lebanon, in November. He brought an encouraging report of the way God is blessing our people in that somewhat isolated country.

- P. G. Crestakos reports two more baptized in Cyprus, with two more to be baptized before the end of 1959. This means that four have already been baptized in 1959, with the possibility of two more. This is a new day for Cyprus. Their goal for 1959 is twenty baptisms.

- W. R. Beach and C. L. Torrey, officers of the General Conference, were in the Middle East Division territory from November 9 to 30. Their visits were much appreciated in Istanbul, Turkey; Beirut, Lebanon; Benghazi, Libya; Cairo, Egypt; and Teheran, Iran.

NORTH AMERICA

Atlantic Union

- The Huntington Seventh-day Adventist church became the first Ingathering Minute Man church on Long Island, New York, according to Sally C. Moller, Huntington press secretary.

- The Dorcas Federation of the Greater New York Conference recently celebrated the twenty-fifth anniversary of the founding of the first federation. Marie Ulloth, conference federation president, reviewed the growth and development of the federations in the Greater New York Conference since 1943. Special guests were: L. E. Esteb, home missionary secretary of the Greater New York Conference from 1945 to 1949; and J. A. Toop, home missionary secretary of the Greater New York Conference from 1950 to 1957.

- A successful year in Vacation Bible School evangelism was recently reported by D. E. Caslow, Sabbath school secretary of the New York Conference. Nine Vacation Bible Schools were held by the following churches: Batavia, Dexterville, Endicott, Ellisburg, Elmira, East Palmyra, Herkimer, Roosevelt, and Schenectady. There was a total enrollment of 458 children; of these 269 were non-Adventist boys and girls. Seventeen of the non-Adventist children enrolled in the regular Sabbath school, 15 were enrolled in the Bible correspondence course, 10 joined Pathfinder groups, and one registered for church school. Three children accepted Jesus as their personal Saviour and are awaiting baptism. There were four parents newly interested as a result of the activities sponsored for their children.

- The biennial Northeastern Conference teachers' convention was held November 11-13 at the Brooklyn Temple. All the elementary teachers were in attendance. Dr. Natekka Burrell, chairman of the division of education and psychology of

Oakwood College, lectured and gave invaluable help and guidance. Others who assisted were: Eugene Armour, educational superintendent of the Greater New York Conference; Emerton Whidbee, teacher in the Manhattan elementary school; Dorothy Young, principal of the Manhattan elementary school; H. D. Singleton, president of the Northeastern Conference; and F. L. Jones, secretary-treasurer of the conference.

- Dr. Edward W. Ney, head of the division of modern languages at Atlantic Union College, is currently teaching a class in elementary Russian. He previously taught Russian classes at the Atlantic Union College Extension School at Fort Devens, Massachusetts, with a good response. Seventh-day Adventist college officials realize the importance of the Russian language. This is indicated, according to Dr. Ney, by the action taken last summer at the council of presidents and deans of Seventh-day Adventist colleges, where a resolution was passed encouraging the colleges to offer Russian courses. Atlantic Union College is the first Seventh-day Adventist college to follow the suggestion. Nine young women and 16 men compose the 25-member class. It is planned that intermediate Russian will be offered next year.

Canadian Union

- Victor W. Collins, minister of the Oshawa Missionary College church, has accepted a call from the Greater New York Conference to serve as leader of the Pearl River-Peekskill district.

- Mildred Lee Johnson of the General Conference Missionary Volunteer Department recently conducted a special Leadership Training Seminar on the campus of Oshawa Missionary College. She was assisted by F. Brock Wells, Canadian Union youth leader, and Emerson Hillock, Rudolph Knauff, and James Wilson, conference youth directors from Alberta, Ontario-Quebec, and Manitoba-Saskatchewan, respectively.

- Clark Smith of the General Conference Missionary Volunteer Department conducted the autumn Week of Prayer at Oshawa Missionary College. Special services and counseling facilities highlighted the successful week of spiritual emphasis, which was climaxed by the organization of a large baptismal class.

- C. E. Guenther of the General Conference Home Missionary Department, accompanied by John M. Hnatyshyn, Canadian Union home missionary secretary, attended Dorcas Welfare Federation rallies in the Ontario-Quebec, Maritime, and Newfoundland conferences. Assistance was given to the ministers, lay leaders, and local conference officials in completing plans for the Ingathering campaign.

- Arthur M. Spenst, of Windsor, Ontario, reports that a baptism of 16 persons marked the initial results of the special United Evangelism revival held in that church. Prospects are good for another ten to be baptized.

- Andrew H. Schleicher, minister of the Toronto, Ontario, German and Yugoslavian churches, has accepted the call

of the Ohio Conference to serve in a similar capacity in the city of Cleveland.

● Desmond E. Tinkler, president of the Newfoundland Conference, reports that full-scale United Evangelism revival campaigns are in progress in Corner Brook under the direction of Frank A. Knutson assisted by the school principal Edward Reimche; in Botwood under the leadership of A. J. Graham; and in Bay Roberts under the direction of Carl Wessman, minister of the St. John's and Bay Roberts churches. Decisions and initial baptisms indicate a significant membership increase for the churches involved in this island conference.

Central Union

● Three churches in the Central Union were dedicated recently—Kirkville, Missouri; Florence, Colorado; and McCook, Nebraska. The union president, Theodore Carcich, gave the dedicatory address in all three churches and was assisted by local presidents H. C. Klement, R. S. Joyce, and N. C. Petersen.

● Elder and Mrs. P. L. Welklin and daughter, Lynda, have recently moved to Colorado from the Indiana Conference. Elder Welklin will pastor the Alamosa district.

● Ira J. Dennison and family have accepted the call of the Kansas Conference to serve as pastor of the Goodland district in the northwest part of Kansas. L. H. Opp who has been in the Goodland district has been transferred to the Great Bend district.

● Elder and Mrs. E. E. Johnson and sons have moved recently from the Broken Box district to the Norfolk, Nebraska, district.

● The elementary and intermediate schoolteachers of the Central Union Conference met in their biennial convention in Glenwood Springs, Colorado, October 28-31. G. M. Mathews of the General Conference Department of Education, Frances Pride of the Union College School of Nursing, and Dr. E. M. Cadwallader, chairman of the Union College department of education, were featured.

● With "The Role of Mental Health in Teaching and Learning" as their theme, the secondary teachers of the Central and Southwestern unions joined in a convention held on the campus of Union College, Lincoln, Nebraska, November 22-25. Sectional meetings made up a portion of the daily program. The general meetings featured various speakers including Frances Pride, of the nursing department of Union College; Dr. Richard Hammill, Education Department, General Conference; Dr. Don O. Clifton, University of Nebraska; and Dr. E. M. Cadwallader and C. L. Gemmell, educational department of Union College.

Columbia Union

● The new pastor of the Philadelphia German church in the East Pennsylvania Conference is Herbert Roehn. He replaces Daniel F. Roth who has retired.

● A new church congregation has been formed at Toms River, New Jersey, ac-

cording to Melvin K. Eckenroth, president of the conference. Formal organization services and the election of new officers took place Sabbath, December 5. This is the second new church to be organized in the conference during 1959. Plans are going ahead for the formation of other new companies in the State.

● Assisting in evangelistic work in the Chesapeake Conference is Elbert Cobb, formerly of the Tioga district in the East Pennsylvania Conference.

● The new pastor of the Tioga district in the East Pennsylvania Conference is Winton Anderson, formerly of the Chesapeake Conference. His district includes Wellsboro, Mansfield, and Blossburg.

● Howard K. Halladay, home missionary secretary of the Columbia Union Conference, reports a total of \$132,564.51 in the first Ingathering report for the 1959 campaign. Highest total is from the Potomac Conference with \$40,828.00.

Lake Union

● The Emmanuel Missionary College choral groups joined with the Twin Cities (Benton Harbor and St. Joseph) Symphony Orchestra, under the direction of Mrs. Minnie I. Wood, in a presentation of Handel's "Messiah" Saturday night, December 19, at the College



Whispering Halls

By Pearle Peden

Southern Publishing Association, \$2.95

The familiar odor of iodoform and hospital wards, accessories of the healing art, in this biography of a nurse's years of training mingle with the fragrance of spring lilacs and honeysuckle—symbols of youthful dreams and romance. In thorough feminine mood it portrays with vivid reality the humor, pathos, rejoicing, tragedy, and noble fortitude a young nurse experiences during her professional apprenticeship. The dialog is lively and vivacious and in keeping with the varied locale in which the incidents are pictured. It is a story that tells in admirable restraint the tussle with temptation, the fugitive affairs of the heart, the moments of professional pride, the triumphs over timidity and disappointment, and the deep, unfulfilled longings of a Christian girl as she charts her course toward competency in the distaff side of the medical profession. One gets a fair insight into some of the problems and responsibilities a nurse faces in the sickroom. And running throughout is a love note that ends with the promise of wedding bells. A wholesome portrayal of an aspect of life not often revealed to those of us in the workaday world.

church. On the preceding Sunday the Collegians and 50 members of the Bell Chorale joined the orchestra under the direction of Harold Newton in a presentation at the Peace Temple in Benton Harbor.

● Phillip Welklin, of the Indiana Conference has accepted a call to the Colorado Conference. His successor in the Evansville district is J. C. Vetter, who has been working at Henderson, Kentucky.

● Charles Keymer, pastor of the Battle Creek Tabernacle in Michigan for the past five years, has accepted an invitation to become pastor of the Bakersfield, California, church. The new pastor for Battle Creek is R. D. Moon from Central California. He was a worker in the Michigan Conference some years ago.

● Arthur Harms, assistant treasurer of the Wisconsin Conference for the past four years, has accepted a call to the Columbia Union as assistant auditor. Mr. Harms has also served at Adelphian Academy in Michigan and Wisconsin Academy in accounting and business management. In his new field he will assist E. F. Willett, the auditor for the union.

Northern Union

● C. W. Griffith, educational and MV secretary of the Minnesota Conference, conducted Week of Prayer services at Maplewood Academy, October 19-24.

● Martin Martinson, who has been an Adventist since 1888, celebrated his one-hundredth birthday, November 19. An open house for him was held at Wayzata, Minnesota, where he lives with his son, C. J. Martinson, M.D.

● Harold Jewkes, MV and educational secretary of the Wisconsin Conference, conducted Week of Prayer services at Sheyenne River Academy. Four young people made their decision to be baptized at an early date.

● Glenn Yurth, who three months ago was a successful salesman for business machines, has joined the force of literature evangelists in the Iowa Conference. In four weeks he delivered \$3,831.00 worth of our books, reports W. L. Crofton, publishing department secretary of the Northern Union.

● On November 14 the members of the Mankato, Minnesota, church celebrated the seventy-fifth anniversary of the church. C. L. Duffield, pastor of the Long Beach, California, church was a speaker. He and J. L. Dittberner, president of the Colorado Conference, were members of the Mankato church as boys. F. A. Sackett is the present pastor.

Southern Union

● The Alabama-Mississippi Conference achieved its 1960 Ingathering goal on October 25. The amount: \$102,738.13. The goal was reached in six weeks.

● The Carolina Conference achieved its Ingathering goal by the close of October with a total of \$107,075. More than \$3,000 was raised by Fletcher Academy and Mount Pisgah Academy during student-faculty field days.

● Early reports from the South Central Conference indicate that numerous large churches achieved their Ingathering goals by the end of October. The Louisville church reported its full amount of \$5,153 in September. Other churches taking the lead included Huntsville; Columbus, Mississippi; Oakwood College; and the Mississippi Delta churches of Hollandale and Clarksdale.

● Ingathering in the Georgia-Cumberland Conference, in early reports, showed the totals to be some \$20,000 ahead of the same period last year. The Beverly Road church in Atlanta reached its goal in exactly three weeks despite inclement weather most of the time.

● Nearly 100 College of Medical Evangelists students and their wives attended a supper and program sponsored by the Carolina Conference on the CME campus recently. Numerous students expressed an interest in coming to the Carolinas to practice. The number of CME graduates practicing in the conference has more than tripled in the past five years.

● The church school at Forest Lake Academy, in the Florida Conference, has just completed a \$22,000 expansion program. The new facilities include two fully equipped classrooms, bathrooms, storage room, and breezeway. A large portion of the material and labor was donated. Two new teachers have joined the school faculty, bringing the total faculty to eight. The new teachers are: James Duke, eighth grade, and Mrs. Gene Cherry, seventh grade. The present enrollment is 230.

Southwestern Union

● Tom Carter, district pastor of the Nacogdoches area in the Texas Conference, recently obtained permission from the city council to do house-to-house work, forbidden by a city ordinance, and obtained permission for our literature evangelists to work in Nacogdoches and Center. More than \$1,000 worth of literature was left in the homes of non-Adventists, and approximately 125 persons were enrolled in the Bible correspondence course. This program was followed by a rally in Nacogdoches.

● At a recent political rally for Senator Lyndon Johnson in Texas, Mrs. Pauline McGee of Bastrop, Texas, was given 120 loaves of bread to distribute to the poor. The McGees, a family of three, are the only Adventists in the city of Bastrop. They are laying a solid foundation for future evangelistic work in that city.

● A new health and welfare center was opened recently in the Oak Cliff section of Dallas, reports F. G. Roper, pastor of the Oak Cliff church.

● A. A. Esteb, associate secretary of the General Conference Home Missionary Department, has completed a visit to the Texas Conference, where he held meetings in five areas of this field.

● Ground-breaking ceremonies were held recently for the new Fort Worth First church. L. C. Evans, president of the union, and H. E. Schneider, secretary-treasurer, were the featured speakers.

In Remembrance

"BLESSED ARE THE DEAD WHICH DIE IN THE LORD."—REV. 14:13

BATES.—May Jessie Bates, born Dec. 4, 1888, in Council Grove, Kans.; died in Los Angeles, Calif., Sept. 20, 1959. For many years she was a church member. Left to cherish her memory are two sons; two daughters; five grandchildren; six great-grandchildren; and one sister.

BEARDSLEY.—Aural Brown Jordan Beardsley, born May 26, 1884, at Sutherland, Iowa; died Oct. 23, 1959, at Takoma Park, Md. She graduated from Union College in 1908, and taught in our academy at Elk Point, S. Dak., the following year. In 1909 she was married to James Irving Beardsley. They answered a call to Alberta, Canada, and had an important part in establishing the Alberta Industrial Academy, now known as Canadian Union College. They labored in the Sabbath school and young people's work in Iowa and Nebraska, and were then called to Huntsville, Ala., where they labored from 1917 to 1923. During this period Oakwood became a junior college. From 1923 to 1942 they spent some time at Platte Valley Academy in Shelton, Nebr., also at Lacombe, Alberta, seven years at Emmanuel Missionary College, and the remainder of the time at Adelphean Academy, Holly, Mich. Her memory is cherished by four children, Eldred Jordan Beardsley, treasurer of the Battle Creek Tabernacle, Mabel Alberta Jacobs, whose husband is president of the Antillian Union Conference, Dorothy Sermah McNeill, whose husband is a surgeon at the Washington Sanitarium and Hospital, and Dr. Oliver Bennet Beardsley, also connected with the Washington Sanitarium and Hospital; 13 grandchildren; and a foster sister, Alma Anderson Milne, missionary in Hong Kong.

BRACKETT.—Floyd E. Brackett, born Feb. 4, 1892, in Oakland, Calif.; died in Mountain View, Calif., April 18, 1959. He spent his life of service with the Pacific Press Publishing Association, joining them in 1906 and serving until the end of 1949. The last 20 years at the press he was foreman of the photo-engraving department. He assisted in installing the engraving department at the Review and Herald Publishing Association. He was married to Eva Engies in 1913. After her death in 1950, he married Edna Miller in 1951. Those who survive include his wife; son Elmer; two grandchildren, Nancy Moe of Loma Linda, Calif., and James Brackett of Milo, Oreg.; and a brother, Ray, of Sacramento, Calif. [Obituary received Nov. 2, 1959.—Eds.]

BUDD.—Ernest G. Budd, born Oct. 28, 1887, in West Union, Minn.; died Oct. 16, 1959, in Walla Walla, Wash. He is survived by his wife, Luva Budd of College Place, Wash.; two daughters, Mrs. Arnold Seabold, of College Place, Wash., and Mrs. Elmer Seabold, of Madras, Oreg.; five grandchildren; one brother, Lloyd, of Salem, Oreg.; and a sister, Rosella Walker of Battleground, Wash.

CALKINS.—Ernest A. Calkins, born in Minnesota; died Oct. 27, 1959, at Azusa, Calif., at the age of 89. He had lived in southern California for two years with his son, Harold L. Calkins, pastor of the Temple City church. Left to mourn also are three other sons, Dr. E. Arthur Calkins, of Lake Orion, Mich.; Elder Erling E. Calkins, of Hawthorne, Calif.; and Elder Everett D. Calkins, Trenton, N.J.; 11 grandchildren; and one great-grandchild.

CHRISTENSEN.—Alvin Davy Christensen, born Jan. 9, 1938, at Orlando, Fla.; died Nov. 15, 1959, at Orlando, Fla. He graduated from the Greater Orlando church school, Mount Pisgah Academy, and had attended Southern Missionary College for three years. He was baptized at the age of 12. He is mourned by his parents, Dr. and Mrs. L. N. Christensen; one sister, Ruth Komarniski; and maternal grandparents, Mr. and Mrs. W. B. Davy.

CRAWFORD.—Arthur Claude Crawford, born Dec. 1, 1903; died in Los Angeles, Calif., Oct. 15, 1959. For the past several years he had been employed in the White Memorial pharmacy. He was a member of the White Memorial church, Los Angeles, Calif. Survivors are his wife, Mable E., of Los Angeles, Calif.; his mother, Malvina, of Corpus Christi, Tex.; his brothers, Ralph E., of the Georgia-Cumberland Conference, and Charles M., of the Florida Sanitarium and Hospital; and a sister, Mrs. B. L. Thompson, of Corpus Christi, Tex.

CRUMP.—Caroline Rachel Crump, born Aug. 22, 1905, at Conway, Mass.; died at Halifax, Nova Scotia, Sept. 17, 1959. She was the daughter of Elder and Mrs. F. W. Stray, and during her early life traveled extensively in the United States. She attended Oshawa Missionary College, and married Frank Crump. They lived in Moncton, N.B., for several years, and in 1933 moved to Nova Scotia. She was the winner of a Maritime typing championship. Besides her husband she is survived by two sons, Frederick, a minister in Sydney, N.S., and Richard, of Fairview, N.S.; and a daughter Shirley, of Fairview, N.S.

DUNN.—Jennie Highlen Dunn, died Oct. 29, 1959, at Bluffton, Ind., at the age of 82. Left to cherish her memory are her husband, to whom she was married for 65 years; three sons, A. Orville Dunn, president of our French work in the West Indies; Everett O. Dunn, of Syracuse, Ind.; and Leslie L. Dunn, of Glendale, Calif.; and a daughter, Mrs. Cecil Guild, whose husband is president of the Burma Union.

DURKE.—Robert Lee Durke, born April 11, 1887, in Abbeville, La.; died Nov. 11, 1959, in Port Arthur, Tex. He was baptized just prior to his death. Left to mourn are his wife, Carrie; two daughters, Mrs. J. E. Summerlin, and Effie Durke; two sons, Mitchell M., and Robert L., Jr.; nine grandchildren; eight brothers; and three sisters.

EVANS.—Samuel David Evans, born May 18, 1872, at Clay City, Ill.; died Oct. 13, 1959, at Glendale, Calif. In 1892 he was married to Millie Bostwick. He followed the carpentry trade. In 1958 he was baptized. Left to mourn are four daughters, Bess Klooster, of Indiana, Bernice Gleason, of Chicago, Ill., Blanche Roberts, of Rosemead, Calif., Blondena Dent, of Baldwin Park, Calif.; and one son, Beryl, of Temple City, Calif.

FERGUSON.—Ena Alger Ferguson, born Aug. 14, 1889, in Birch Run, Mich.; died Sept. 26, 1959, in South Ozone Park, N.Y. She gave 38 years of service as a Bible instructor, and most recently she was head of the Faith for Today Bible Correspondence School. Left to cherish her memory are her husband Harold; a son, Johnathan; and a sister, Gertrude Jessup.

FINK.—Nelle A. Anderson Fink, born May 14, 1867, in Galesburg, Ill.; died at Riverside, Calif., Oct. 24, 1959. In 1893 she was married to John P. Fink, and resided in Kenton, Ohio, for 50 years. Then she lived in Bushnell, Nebr., for two years, and in Denver, Colo., then moved to Riverside, Calif., in 1950. In 1953 she united with the Riverside church.

HULETT.—Susan L. Hulett, born June 16, 1874, at Green Island, Iowa; died at Delta, Colo., Nov. 5, 1959. She was a church member for 40 years.

JACKSON.—Ethel Day Jackson, born Dec. 7, 1879, in Mount Washington, Md.; died at Washington, D.C., Nov. 23, 1959. She was baptized in 1952 and joined the Alexandria, Va., church. Her husband, George P. Jackson, predeceased her. Survivors are a stepdaughter, Mrs. Marybeth Gartlan; and a brother, Ralph Day.

KRAMER.—Alpha Omega Kramer, born Aug. 17, 1902, at Spivey, Kans.; died Oct. 13, 1959. He took two years of college work, and in 1931 joined the church at Duquoin, Kans. The following year he entered the colporteur work, and labored in Kansas, Oklahoma, Texas, Utah, Nevada, and Colorado. He spent 12 years in this line of work. In 1937 he married Geneva Jensen. After residing in Grand Junction, Colo., for some time, he moved to Loma Linda, Calif., in 1956, and was employed at the Loma Linda Sanitarium and Hospital. Mourners of his loss are his wife; two sons, Alvin and Leonard; one daughter, Marilyn, all of Loma Linda, Calif.; two brothers, Roy, of Compton, Calif., and Jeffie, of Spivey, Kans.; and four sisters, Lillie Johnson, of Los Angeles, Calif., Jean Marple, of Reno, Nev., Carmen Kramer, of Oakland, Calif., and Helen Nielsen, of Santa Rosa, Calif.

KRIETZKY.—Mabel Augusta Anderson Krietzky, born Dec. 25, 1896, at Blackberry, Minn.; died at Los Angeles, Calif., Nov. 5, 1959. She joined the church at the age of 15. In 1918 she was graduated from the nurse's course at the Hinsdale Sanitarium. She studied at Broadview College, where she later served as dean of women. In 1927 she married Michael S. Krietzky, and they labored in New York City until 1936. Then they were transferred to New Brunswick, N.J. In 1939 they were called to Butte, N. Dak., and in 1941 they were transferred to Minot, N. Dak. In 1946-47 they lived in Takoma Park, Md., while Elder Krietzky attended the Theological Seminary. The following year he served as director of the Polish Union Conference Seminary. Then followed five years of labor in Detroit, Mich. In 1954 they opened a convalescent home in Munising, Mich. The survivors are her husband; three daughters, Donniss Esther Wick, of Los Angeles, Calif., Alice Mabel Dillon, of Hermosa Beach, Calif., and Lilly Augusta Lane, of San Bernardino, Calif.; one son, Charles M., of Hamtramck, Mich.; ten grandchildren; five brothers, David Anderson, of Blackberry, Minn., Dan Anderson, of Compton, Calif., Albert Anderson, of Loma Linda, Calif., Jim Anderson, of Denver, Colo., and Elmer Anderson, of Portland, Oreg.; and three sisters, Anna Nelson, of Glenn, Minn., Ella Simonson, of Grand Rapids, Minn., and Esther Bolander, of Lynwood, Calif.

LARSON.—Dorothy Cecelia Larson, born Dec. 23, 1885, in New York State; died at Vancouver, Wash., Nov. 9, 1959. Soon after she moved to Clark County, Wash., she became a church member. She is mourned by her husband, Carl, of Vancouver, Wash.; three daughters, Mrs. Leo Davis, of Yacolt, Wash., Mrs. Lillian Harris, of North Bonneville, Wash., and Mrs. Robert Leach, of Vancouver, Wash.; 13 grandchildren; 13 great-grandchildren; and one brother, Rudolph Liden, of Minnesota.

LESLIE.—Royal A. Leslie, born Nov. 7, 1892, in Bradford, Pa.; died Aug. 12, 1959, at Bradenton, Fla. In 1913 he married Bertha Shilling, and the same year accepted the truth. In 1914 they moved to Red Boiling Springs, Tenn., where they operated the Leslie Sanitarium and Bath House for 34 years. In 1954 they moved to Bradenton, where they operated the Holman Rest Home until last year. He leaves to mourn his wife; three daughters; a son; and seven grandchildren. [Obituary received Nov. 17, 1959.—Eds.]

MILLER.—Elizabeth Ann Miller, born Sept. 11, 1864, in Minnesota; died Oct. 12, 1959, in Walla Walla, Wash. She is survived by three daughters, Bernice Miller and Mrs. W. F. Hahn, of College Place, Wash., and Mrs. J. A. Nodal, of Salem, Oreg.; eight grandchildren; and 13 great-grandchildren.

MUNSE.—Clifford W. Munse, born Jan. 13, 1901, at Greeley, Colo.; died Nov. 9, 1959, at Las Vegas, Nev. He completed a course in X-ray and laboratory technique, but because of a foot injury could not follow this line of work. He became a roofer. In 1925 he married Mafia Mae Israel. In 1929 the family moved to Ventura, Calif., and here he accepted the truth under E. Toral Seat's labors, and served with him as a singing evangelist. In 1951 his wife died, and some time later he married Helen Knolly. Left to mourn their loss are his wife; daughter Wanda Lee; son Clifford Gene; a stepson; six-grandchildren; and a sister, Ella Mae Hall.

NEWMAN.—Robert Reinhold Newman, born Feb. 19, 1888, at Kossowo, Germany; died at Loma Linda, Calif., Nov. 6, 1959. He went to Canada at the age of 16, and accepted the Advent message as a youth. He attended Portage Plains Academy, Union College, Clinton Theological Seminary, and received his M.A. from the University of Nebraska in 1920. In 1918 he married Helen Alice Gaede. He spent 28 years as an educator at Plainview Academy in South Dakota, Clinton Theological Seminary in Missouri, and as principal and manager of Sheneye River Academy in North Dakota and Enterprise Academy in Kansas. His last work before retirement was in the Wyoming Conference as secretary-treasurer, educational and MV secretary and manager of the Book and Bible House. In 1952 he retired, and settled at Loma Linda, Calif. He was a member of the board of Loma Linda Union Academy. He leaves to cherish his memory his beloved companion; daughter Lolita Thompson, the wife of Elder Robert F. Thompson, of Napa, Calif.; two grandchildren, Linda Rae and Hollace Winston Thompson; two brothers, Hugo and Willis; and three sisters, Emma Heine, Hedwig Leplatoni, and Frieda Zimdars, all of Germany.

OWENS.—Myrtle Jordan Owens, born Sept. 7, 1881, at Brooklyn, N.Y.; died Oct. 25, 1959, at Auburn, Calif. She was a graduate nurse. Her husband died in 1925, and she moved to Sebastopol, Calif., where she accepted the truth in 1941. In 1946 she became a charter member of the Meadow Vista (California) church. The mourners are two daughters, Audria Day and Ora Cook; four grandchildren; three great-grandchildren; and two sisters, Mable Austin and Maude Scherfenburg.

PERRY.—Tessa Perry, born in Boston, Mass.; died in Jackson, Mich., Oct. 11, 1959. She joined the church at an early age and lived in Battle Creek, Mich., for many years. For the past 19 years she lived in Jackson, Mich. The survivors are her husband, Harry; and two sisters, Winnifred DeRose, of Battle Creek, Mich., and Evelyn Furdham, of Wayne, Mich.

PRESCOTT.—Daisy Orndorff Prescott, born Nov. 11, 1879, in Mountain Falls, Va.; died at Takoma Park, Md., April 24, 1959. She graduated from the Washington Sanitarium and Hospital school of nursing in 1911, and also that year was married to Professor W. W. Prescott. After her husband's death in 1943 she spent full time nursing at the Leland Memorial Hospital. [Obituary received Nov. 12, 1959.—Eps.]

PRICE.—Buckley D. Price, born Nov. 29, 1936, in Palmdale, Calif.; died June 30, 1959, in an aircraft accident in the West Pacific while serving in the U.S. Navy. He attended junior academy in Boulder, Colo., for the first ten years of his education, and here he was baptized. Later he was graduated from Campion Academy. He is survived by his parents, Mr. and Mrs. T. I. Price; two sisters, Anita and Patricia; two brothers, Jim and Terry. [Obituary received Nov. 23, 1959.—Eps.]

RAUCH.—Katherine Smith Rauch, born Jan. 3, 1909, in Reading, Pa.; died Oct. 19, 1959. She was baptized at the age of 12, and in 1931 she married Chester Rauch. Early in her youth she dedicated her life to church school teaching, and two years of service were given to Lake Ariel. Her 1959-60 term of teaching was interrupted by severe illness. She is mourned by her husband; three daughters, Eleanor Sincavage, Carolyn Jean Broeckel, and Shirley; three grandchildren; and her sister, Emma Smith.

REED.—Sidney Reed, born Oct. 23, 1879, near Athens, Ga.; died at Arlington, Calif., Oct. 6, 1959. For more than 50 years he resided in California. Recently he had joined the La Sierra church. Left to cherish his memory are his wife and two sisters.

REPP.—Mollie Repp, born Jan. 31, 1883, in Russia; died Oct. 11, 1959, at Walla Walla, Wash. She is survived by three daughters, Mrs. Vernon Zachrisson, of Tacoma, Wash., Mrs. Edwin Rieker, of Portland, Oreg., and Esther B. Repp, of Portland, Oreg.; one son, Samuel, of College Place, Wash.; ten grandchildren; and three brothers, Dave, of Englewood, Colo., Jake, of Nampa, Idaho, and Alex, of Glendale, Calif.

ROGERS.—Ernest E. Rogers, born March 7, 1874, at Chairmoni, Ohio; died at Portland, Oreg., Oct. 23, 1959. He engaged in farming and mill work in the Portland-Vancouver area. For a short time the family lived at Yoncalla, Oreg., and here he united with the church in May of this year. Surviving are a son, Earl Moore, of Bandon, Oreg.; two daughters, Velma Wilsey, of Amador, Calif., and Kathrine Baker, of Seaside, Oreg.; three half brothers; and one half sister.

SARGENT.—Alfred James Sargent, born July 26, 1887, at East Cowes, Isle of Wight, England; died Nov. 18, 1959, at San Jose, Calif. His father was a sea captain and his mother was often called to the summer palace of Queen Victoria to oversee the preparation of food for special events. His father joined the church when Alfred was a babe, being

among the early believers in England. He was baptized at an early age. He went to Battle Creek College at the age of 14. Dr. J. H. Kellogg gave him two years of the medical course. He finished nurse's training at the St. Helena Sanitarium and became a registered nurse in California. He went as a medic to France during World War I. In 1926 he married Eda-Frances Winslow, a graduate nurse. In 1929 the family went to Burma and remained seven years. Two more terms of service followed, making a total of almost 20 years of foreign mission work, and six more of denominational labor in the United States. Three times the family lost all their personal possessions, the first time because bandits burned their freight, and the second time when the Japanese troops came in; his wife and their two children left on the last American freighter, and Alfred walked out of northern Burma, leading, with the help of 150 head-hunter coolies, 75 refugees, among them 20 invalids. Other trying experiences for him were walking through several miles of flooded rice fields, at places chest deep, to help the suffering. After the Japanese crossed the Salween River, he walked to the west coast to baptize 14 nationals, and returned barely in time to start his own three-months' walk out of Burma. After the war he was the first American citizen to return to Burma, this time to distribute food and clothing to the needy. Many times he walked through a shower of bullets to treat a patient or a tribal war casualty at the gate of his mission. He was an ordained minister, an artist, a musician, a carpenter, and an expert seaman. Besides his wife he leaves to mourn his son Winsleigh; daughter Mareda Arriaga; and four grandchildren.

SMITH.—Lillian Smith, born Dec. 12, 1865, in Iowa; died Oct. 22, 1959, in Graysville, Tenn. In 1889 she began working at the Review and Herald Publishing Association, and for 48 years was an employee of that organization. For one year she was employed at the Michigan Conference Book and Bible House while the Review and Herald was being established at Takoma Park, D.C. A younger brother and sister survive.

SMITH.—William Fredrick Smith, born Feb. 28, 1875, in Missouri; died Sept. 22, 1959, at Lacombe, Alberta, Canada. He was converted at the age of 19. He took nurse's training at the Battle Creek Sanitarium, and married Mary Ruth Holford. In 1909 they took up a homestead near Beauvallon, Canada. The survivors are three daughters, Helen Sawchuk, Frances Prymak, and Marian Smith; two sons, Paul V. and Harold H.; 13 grandchildren; two great-grandchildren; a sister, Frances Bradbury; and three brothers, James, George, and Charles.

STALEY.—John Wesley Staley, born April 4, 1880, at Rural Retreat, Va.; died Nov. 3, 1959, at Martinez, Calif. He embraced the truth more than 20 years ago. He is survived by his wife, Bessie; son Ralph, of San Francisco, Calif.; three stepchildren, Wallace Bauns, of Seattle, Wash., Edward Bauns, of Garden Grove, Calif., and Marguerite Hardiman, of Ventura, Calif.; six grandchildren; and four great-grandchildren.

STANDISH.—Herbert Nelson Standish, born May 1, 1870, near Jonesville, Mich.; died at Loma Linda, Calif., Nov. 14, 1959. He was a descendant of Miles Standish. His education was received at Battle Creek College and Emmanuel Missionary College. He engaged in literature ministry in the Illinois Conference, and in 1908 and 1909 was home missionary secretary, which post he was forced to resign because of ill health. In 1909 he married Effie Hubbard, and in 1936 they moved to Loma Linda, Calif. Mourning their loss are his wife; five daughters, Florence Abel, of Portland, Oreg., Helen Howlett, of Loma Linda, Calif., Ruth Hoover, of Los Angeles, Calif., Celia Cox, of Lynwood, Calif., and Jeanne Molinaro, of Norwalk, Calif.; 13 grandchildren; and seven great-grandchildren.

STORIE.—Metzel Isadore Storie, born Dec. 18, 1871, in Redwood, N.Y.; died Oct. 21, 1959, at Cleburne, Tex. Early in life she accepted the Advent message, and attended camp meetings in Adams Center, N.Y., where she listened to Mrs. E. G. White speak. Shortly after her marriage to Charles V. Storie she formed the first Sabbath school in her section of northern New York State. In 1948 she moved to Keene, Tex., to be near her daughter, Mrs. Inez Storie Carr. In addition to Mrs. Carr, other survivors are three grandchildren; 13 great-grandchildren; and two sisters.

WHITESELL.—Zora Priscilla Beatty Whitesell, died Aug. 28, 1959, at Lewisburg, Tenn., aged 75 years. She was a native of Marshall County, Tenn., and a church member. Her husband, Rufus Gentry Whitesell, predeceased her. The survivors include two daughters, Mary Reade, of Nashville, Tenn., and Mrs. Emery Bundy, of Chewelah, Wash.; a son, George William, of Vallejo, Calif.; seven grandchildren; 12 great-grandchildren; three great-great-grandchildren; and two brothers, John Beatty, of Comanche, Tex., and Ezra Beatty, of Bellfast, Tenn.

NOTICES

Literature Requests

[It is understood that all literature requested through this column in the Review will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value; destroy if not deliverable.]

WANTED: *Liberty*, also booklets on the subject of religious freedom, by Hope A. Maiden, 1757 Wayside Rd., Cleveland 12, Ohio.

Please send doctrinal tracts and booklets, old Bibles, children's papers, but no *Reviews* or periodicals, to Helen Rogol, 3041 Donner Way, Sacramento 17, Calif.

An old Bible is desired by Isaac Famobino, P.O. Box 68 B-B, Agbor, Nigeria.

WANTED: Old Bibles, material for children's departments, periodicals, and small books for the following:

Gabriel Don-gon, Basak, Lebak, Cot., P.I.
Toribio de Tomas, Fuloy-Fuloy, Lebak, Cot., P.I.
Pacífico Estore, Fuloy-Fuloy, Lebak, Cot., P.I.
Rostia Umapas, Salaman, Lebak, Cot., P.I.

A continuous supply of *Signs, Review, Instructor, Guide, Little Friend, Life and Health*, old Bibles, small books, *Liberty*, songbooks, *These Times, Worker, Listen, Present Truth*, picture cards, *S.S. Quarterlies*, finger plays, *MV Kit, Primary Treasure*, and tracts to the following:

Pedro Bermudez, 19-2 Int. Magallanes St., Davao City, P.I.

Josephine Sheriffe, Morant Bay P.O., Jamaica, B.W.I.

Daniel M. Natavio, Balutacay, Digos, Davao, P.I.
Phebe Deramas, San Pedro, San Jose, Antigua, P.I.
Joaquin Cortejo, Sagna San Pedro, San Jose, Antigua, P.I.

Rebekah Deramas, San Pedro, San Jose, Antigua, P.I.

Benjamin R. Gazan, Guimbal, Iloilo, P.I.
Judy Eduardo, Lopez Jaena, Sagay, Negros Occ., P.I.

Dr. Arturo M. Saberola, Don Carlos, Maramag, Bukidnon, P.I., wishes health magazines, *Liberty, Signs, Review*, et cetera.

WANTED: Missionary literature including *Little Friend, Guide, Signs, Instructor*, tracts, small books, *Listen, Liberty, These Times, Message, Life and Health*, and *Present Truth*, but no *Reviews* or *S.S. Quarterlies* to the following:

J. P. Morrison, 22 Platt St., Moss Side, Manchester, 15, England.

Irvin Austin, Bara Cara, Canje Creek, Berbice, British Guiana, So. America.

Lancelot Fleming, Bootooba, Demerara River, Demerara, British Guiana, So. America.

Dr. T. S. F. Edwards, S.D.A. Medical Unit, 71 Queen's Park West, Port-of-Spain, Trinidad, B.W.I.

Alexander G. Haynes, P.O. Box 156, Kingstown, St. Vincent, B.W.I.

R. E. Richardson, No. 5, A, Rapsey St., Curepe, Trinidad, B.W.I.

Bartolome R. Dar, Mangelala Propper, Tacurong, Cotabato, Mindanao, P.I.

Hindenberg Rey, San Fernando, Romblon, P.I.

Robert H. Marshall, 345 Richardson St., Middle Park, Melbourne, Victoria, Australia.

S.S. Quarterlies, Morning Watch, songbooks, magazines, and small books in a continuous supply are wanted by Atlas Rey and Apolinario Baladhay, San Fernando, Romblon, P.I.

Alice Henry, 33 Juno Crescent, May Pen, Clarendon, Jamaica, B.W.I., and Clifford A. Ferguson, West Indies College, Mandeville, Jamaica, B.W.I., wish a continuous supply of old Bibles, *Signs, Life and Health*, small books, and other material.

WANTED: *Review, Signs, Instructor, Worker*, by Fermin L. Rosalia, Lomapa, Canlaon, Oriental Negros, P.I.

Church Calendar FOR 1959

Ingathering Campaign for 1960

November 21-January 9

CHURCH CALENDAR FOR 1960

Home Missionary Day (Lay Bible Evangelism)	January 2
Church Home Missionary Offering	January 2
Religious Liberty Campaign	January 16-23
Religious Liberty Day Offering	January 23
Christian Home and Family Altar	February 6
Christian Home Week	February 6-13
Church Home Missionary Offering	February 6
Television Offering	February 13
Temperance Commitment Day	February 27
Visitation Evangelism—Home Visitation Day	March 5
Church Home Missionary Offering	March 5
Missions Advance Offering	March 12
Sabbath School Rally Day	March 12
Missionary Volunteer Day	March 19
Missionary Volunteer Week	March 19-26
Thirteenth Sabbath Offering	March 26
<i>Signs of the Times, These Times, Message Magazine</i> Campaign (Special prices during April and May)	April 1-30
Literature Evangelism	April 2
Church Home Missionary Offering	April 2
Dorcas and Welfare Evangelism	May 7
Church Home Missionary Offering	May 7
Servicemen's Literature Offering	May 14
Spirit of Prophecy Day	May 21
College of Medical Evangelists Offering	May 28

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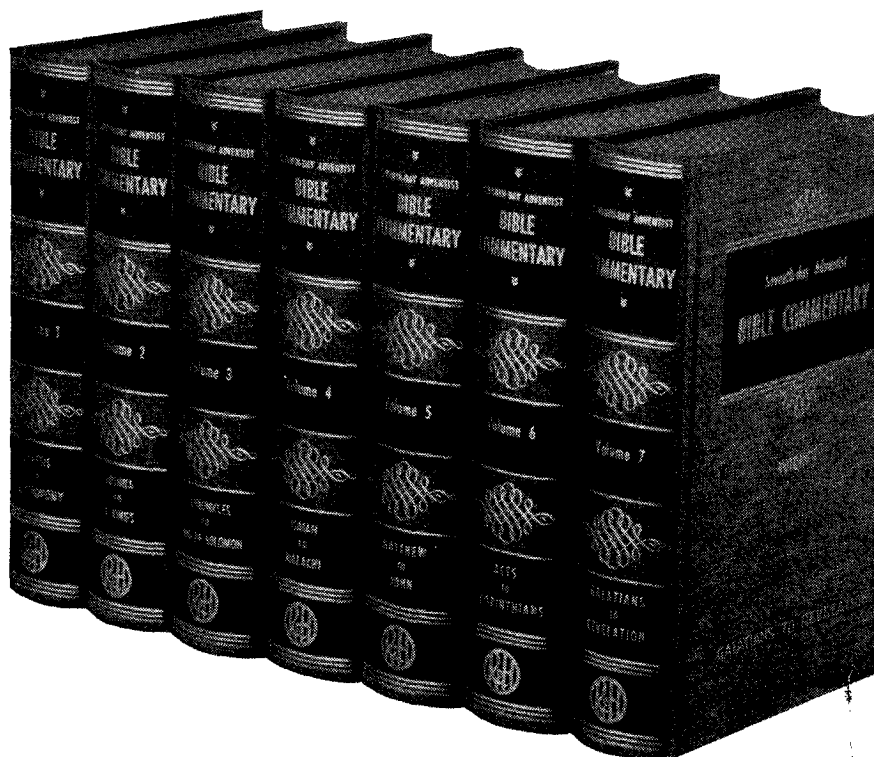
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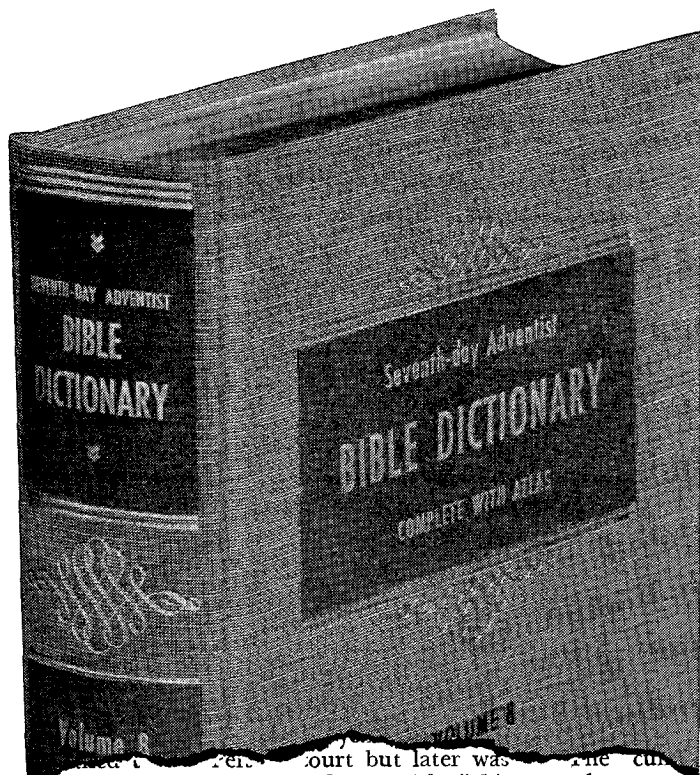
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Perseus court but later was allowed to serve a second term (chs 5:14; 13:6, 7). The arguments in favor of identifying the Artaxerxes of Ezr 7 and Neh 1 and 2 with Artaxerxes I are discussed in the *SDACom* 3:369-374, 399, 400.

Artemas (är'tê-mäs) [Gr. *Artemas*, a contracted form of *Artemidōros*, "gift of Artemis," a name attested by inscriptions.] A Christian worker whom Paul desired to send to Titus (Tit 3:12).

Artemis (är'tê-mīs), KJV **Diana** (dī-ăn'ā). [Gr. *Artemis*, named Diana by the Romans.] A goddess worshiped at Ephesus (Acts 19:24, 27, 28, 34, 35), more or less equivalent to Cybele, or to Magna Mater, the Great Mother, one of the many forms of the mother goddess of the Orient. As a goddess of fertility she was worshipped as

the sun taken away as part of t. 3:3).

Artillery. [Heb. once in the sense of weapon not be construed artillery. In the and arrows as

Artisans. Persons crafts. The KJV, and only but the concept in Scripture. decreed that Adam was Jesus was a Society

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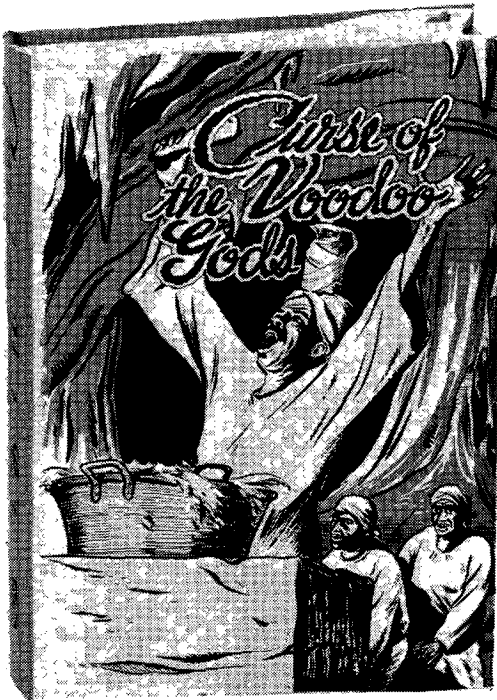
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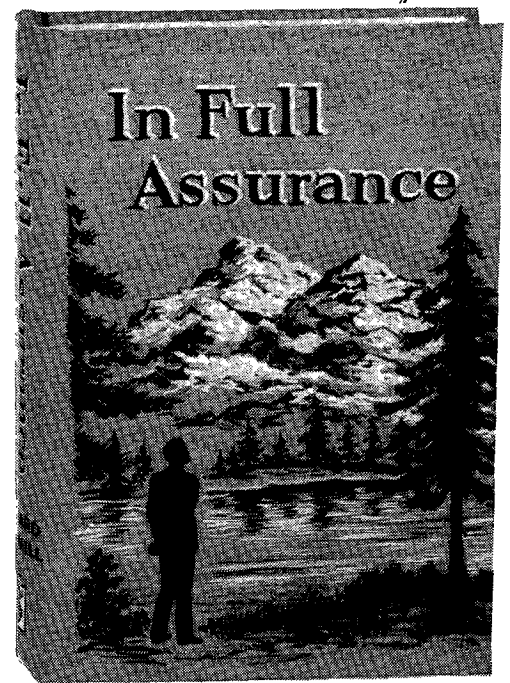
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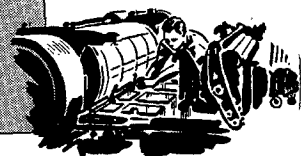
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As We Go to Press



Death of W. B. Hill

The president of the Illinois Conference, Wayne B. Hill, died at the Hinsdale Sanitarium and Hospital Sabbath afternoon, December 19. Elder Hill had been ill for about two months. Funeral services were held in the Hinsdale church Monday morning, December 21, and at St. Albans, West Virginia, December 23, where interment took place.

Before his years of service in Illinois, Elder Hill had been the pastor of large churches in the Potomac and Ohio conferences, and had been president of the West Virginia and New Jersey conferences.

We extend our deep sympathy to the bereaved loved ones. A life sketch will appear later.

All-Time Record for Ingathering

The North American Ingathering report for December 12 registered an all-time record for the third week of an Ingathering campaign. All ten unions showed gains above the previous year. These gains amount to \$581,000. The total Ingathering reported was \$2,659,799.

Caroling work has been favored with good weather in most areas. Hundreds of thousands of Ingathering contacts prove the appreciation of the general public for the work of Seventh-day Adventists. C. E. GUENTHER

MV's Sponsor "Missionary Interns"

A high light of a recent Missionary Volunteer rally at Walla Walla College was the announcement on Sabbath afternoon of the plan to sponsor a "missionary intern" who will spend the summer of 1960 in Alaska to become acquainted with the people and their State, learn firsthand what mission work is like, and help in the work in varied ways as the need may be. A student from the college will be chosen for this honor. This is a co-operative project of the college Missionary Volunteer Society, the college administration, the North Pacific Union, and the Alaska Mission. When the announcement was made before

the large rally audience, representatives of each of these sponsoring groups were present.

Last year the Missionary Volunteer Society of the Sligo church in Takoma Park, Maryland, sponsored a similar venture, sending Marlin Mathiesen, a premedical student of Washington Missionary College, to the Inter-American Division for the summer. Results have exceeded even the high expectations of leaders who pronounce eminently successful this new way in which Missionary Volunteers are sharing their faith.

THEODORE LUCAS

Literature Evangelists on the March in Mexico

During the first 10 months of 1959, literature evangelists in the Mexican Union delivered 1,602,257.27 pesos' worth of denominational subscription books and magazines. According to José Quintero, the union publishing department secretary, this represents a gain of 304,124.57 pesos over the corresponding period of 1958.

God is greatly blessing the publishing ministry in Mexico. More sales and more souls are the great objectives the publishing leaders in Mexico are constantly holding before the literature evangelists.

D. A. McADAMS

Won by MV's on Formosa

Under date of November 3, E. L. Longway, president of the South China Island Union Mission, writes:

"The effort carried on by our YPMV union associate secretary here in Taipei, which was in progress at the time you were here, resulted in around 40 who are continuing now in Bible study classes. Possibly half of them may come to the place where they will be ready to be baptized by the end of the year.

"On the night of the first of this month our young preacher here at the sanitarium began a two-week evangelistic effort with about 100 non-Adventists present the first night, and nearly as many last night. We are glad for the training some of these young men have had in evangelistic efforts and for the enthusiasm with which they enter into their work."

Adventist Missionary Passes Japanese Medical Exams

A year ago we were thrilled with the news that one of our missionaries in Japan, Dr. Richard Nelson, had passed the qualifying medical examinations in the Japanese language. This was the first time in history that a Caucasian had written and passed the medical examinations in the Japanese language. We have just received a cable from Japan that reads: "Delmar Johnson, second Caucasian to successfully pass Japanese medical examinations."

Remembering that the Japanese examinations are fully as difficult as the examinations in other parts of the world, and that the examinations are not only in the Japanese language but in the strange characters and script of this ancient culture, you have a better comprehension of the magnitude of this accomplishment.

C. E. RANDOLPH

Sydney Institute of Scientific Studies

The first session of the Sydney (Australia) Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at the University of Sydney Medical College, January 18-28, 1960.

Dr. Andrew C. Ivy, president of the International Commission for the Prevention of Alcoholism, and Dr. Winton H. Beaven, who is serving as associate director of the International Commission in addition to his duties as dean of Washington Missionary College, will participate in the institute.

The Sydney Institute is conducted under the auspices of the Australian National Committee for the Prevention of Alcoholism. The Honorable G. F. R. Nicklin, Premier of Queensland, is honorary president of the Australian Committee; Senator Ian Wood is chairman; and Ernest H. J. Steed, executive secretary of the Australian Temperance Society, is secretary of the Australian Committee.

Dr. W. H. Beaven will be director of the first session. Dr. E. G. McDowell, president of Australasian Missionary College, will act as associate director. W. A. SCHARFFENBERG