

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Good News From Baghdad

By R. A. Wilcox, *President, Middle East Division*

ABOUT a year ago our 100-bed Dar Es Salaam Hospital in Baghdad was taken over by the Iraqi Government. The entire staff, with one exception, was moved to various places in the Middle East. This exception was a national nurse by the name of Sohila Khalil Nabood. She remained when the others left.

It must have been a difficult experience for Sohila to watch the Adventist doctors move out through the gates and away from the institution, and other medical personnel come in to take over the management; but she faithfully carried on her work and became one of the most responsible persons in the new hospital organization.

A few months ago a counter-revolution swept Iraq. Premier Abdul Karem Kassem was wounded by would-be assassins and rushed to the Dar Es Salaam Hospital. The Adventist nurse, Sohila Khalil Nabood, was assigned to care for him. On Sabbath she was off duty, but the Premier questioned her when she returned. He exclaimed, "I know where you were Saturday. You were in church. Did you pray for me?"

"Yes," Sohila answered, "we prayed for you. If you desire, my pastor, Elder Behnam Arshat, will come to see you here in the hospital, and read the Bible and pray for you." The Premier invited him to come, so three days later the pastor and a group appeared. They sang and read the Bible and prayed. The Premier asked them to do likewise for the other members of

his guard who were wounded and in the hospital. This opened the door to many new experiences.

For many years in Iraq the Seventh-day Adventist Church was not recognized by the Government. Church services and schools were permitted but we were not recognized as a denomination. Now, however, we are pleased to report that the Government has granted full and unrestricted denominational recognition. The church is at liberty to carry on its general program. The Voice of Prophecy lessons are reaching the students and a real interest is awakening through this medium. We rejoice that God is guiding through the difficult problems in this portion of the field.

Several new church buildings are being planned. At the moment in the very heart of Baghdad a fine new church seating 600 is nearing completion. There will be ample space to house the new mission headquarters. The final touches to this building are already completed and the day of dedication is drawing nigh. This event will mark the opening of a public series of evangelistic meetings.

There is a growing interest in the Advent truth in Iraq. Recent revival meetings were most encouraging and the public response was warm and friendly. Recently four converts were baptized. Several others are waiting to join them. This year a church will

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Dar Es Salaam Hospital in Baghdad. Inset: Premier Abdul Karem Kassem who was cared for by an Adventist nurse after being wounded by would-be assassins.

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TO OUR CONTRIBUTORS

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

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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.]

U.S. Catholic Population Seen Doubling in 30 Years

✓ A Notre Dame University sociologist predicted that if the rapidly increasing Catholic population in the United States continues to grow at its present rate, important changes in church organization and personnel will be required. Dr. Donald N. Barrett said this country's Catholic population, which is "growing minimally twice as fast as the general population," will double to more than 86 million in three decades. He said there are now an estimated 43,650,000 American Catholics—about 25 per cent of the total population. He noted that while the general population of the U.S. had increased 16.6 per cent between 1950 and 1959, the number of American Catholics had risen 35.8 per cent in the same period. "In other words," he said, "41.1 per cent of the total United States growth was derived from the Catholic sector of the population."

Court Rules Sunday-closing Statute Unconstitutional

✓ Domestic Relations Court Judge Richard Nash dismissed charges against three Louisville, Kentucky, stores of doing business on Sunday with the opinion that the statute under which the charges were made was unconstitutional. Warrants for operators of the stores had been signed by members of Citizens for Sunday Closing, an interreligious organization formed to combat the increasing amount of business on Sundays.

Nine Billion Pounds of Surplus Food Distributed

✓ Since 1950 religious and other nonprofit relief agencies in the United States have distributed 9 billion pounds of U.S. surplus food, valued at \$1 billion, to some 90 million needy people in 82 countries, it was reported at a Food for Peace conference in Washington, D.C. Convened by the U.S. Department of Agriculture and the International Cooperation Administration, the meeting was attended by representatives of Protestant, Roman Catholic, and Jewish welfare agencies, as well as other voluntary aid organizations.

Study Lists Reasons for Church Absenteeism

✓ There are many reasons why some people do not attend church, but by far the chief reasons given in a recent survey of rural farm and nonfarm families were that people are not "interested" and "feel no need." This was the response of 34 per cent of the persons interviewed in southern Delaware County, Ohio. Of those questioned, 17 per cent said people would go to church if they "weren't so lazy." Among other reasons stated were "no time," "dislike of ministers and members," "can't afford to," and "no interest in socializing."

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• EDITORIALS •

Mental Illness

In mid-September Dr. Ashley Montague, leading anthropologist and social biologist at Princeton University, told the Eighth Annual Psychiatric Institute, meeting on the campus, that mental health or illness can usually be traced to the mother-child relationship during the first eight or ten months of infancy. Birth, he says, should not interrupt the prenatal symbiotic unity of mother and child, since the special physical and emotional need of the one for love and a feeling of security based on physical contact with the other continues for at least another nine months. Such contact, he told the assembled psychiatrists, is an indispensable condition for the well-being and healthy development of the infant, and failure to provide adequately for it "is likely to contribute in a major way to the predisposition to mental illness."

Earlier Dr. Montague had passed on to mothers what he called the "exciting news" that "you can control the development of your unborn child." "There is now sufficient evidence from many sources," he said, to indicate that it is largely up to the mother of an unborn child "whether her infant will be born a happy, healthy, sweet-tempered individual or an ill-adjusted neurotic." In similar vein Dr. William S. Kroger, gynecologist of the Chicago Medical School, told a convention of the American Medical Association that a woman's emotions may influence her unborn baby to the point of making him a neurotic and may also predispose him to psychosomatic ailments, which grow out of emotional stresses instead of from actual physical causes.

This "exciting news" about prenatal influence first came to Seventh-day Adventist mothers more than half a century ago. God's messenger to the church today counseled that the dispositions, appetites, and mental and moral tendencies of the parents, especially the mother, "are, to a greater or less degree, reproduced in their children," and that it is she, especially, who imparts to them the "mental and spiritual influences that tend to the shaping of mind and character." If she "unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character" (*The Ministry of Healing*, pp. 371, 373).

Again, as so often in the past, science and inspiration speak with one voice. Are you as a parent what you want your children to be?

R. F. C.

"Floods of Power"

Everyone is aware of the fact that feverish efforts are being made to orbit a man in space and return him safely to earth. Day after day experiments are being conducted that are steadily bringing the day closer when man shall investigate personally the unfamiliar (and perhaps hostile) conditions outside earth's atmosphere.

But the scientific brains of the major powers are working on other problems besides those of space travel. In laboratories on both sides of the Atlantic, research is be-

ing conducted on a myriad of challenging problems.

We were reminded of this recently as we read an article by Donald J. Ritchie, supervisory mathematician of the Bendix research laboratories at Southfield, Michigan. In the article Mr. Ritchie tells of experiments being conducted by Prof. Georgi Il'ich Babat, a Russian scientist, in an attempt to produce artificially a powerful electrodeless discharge (something similar to a ball of lightning in nature). Professor Babat "proposes the use of two very large paraboloidal or ellipsoidal mirrors, each with an area greater than the electromagnetic wavelength multiplied by the distance from the reflector to the point of discharge. The focal points of the two reflectors would meet. Thus a reflector greater than 18.5 feet in diameter (100 square meters) would cause a one-centimeter wave to produce a discharge of an altitude of 1,000 meters, more than half a mile up."—*Saturday Review*, Sept. 3, 1960, p. 50.

Mr. Ritchie points out that balls of lightning might be made in this way and used for purposes of war. "Think what would happen," he says, "if this fiery mass of ionized gas should come in contact with the wall of a building or an airplane. It has been calculated that lightning ball discharges can produce pressures up to 100,000 pounds per square inch while the surface temperature of a lightning ball can be as high as 9,000 degrees F."

Sister White's Vision

This recent development in the field of science (a development which, we might add, has not yet been improved to the place where it can be of any practical use) brought to our minds this familiar statement in volume 9 of the *Testimonies*:

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction."—Page 28.

When the atomic bomb was developed, some people thought this was the "ball of fire" Sister White had seen in vision. Perhaps it was, but we doubt it. Perhaps she saw the man-made lightning on which research is now being done; or perhaps she saw some other terrifying weapon of war not yet even dreamed of. It is not important for us to equate some modern invention with what Sister White saw; it is important that we understand the purpose of the vision in which she saw this "immense ball of fire," and that we take to heart the solemn warning it contains.

The message of the vision is threefold: (1) Ere long it will be too late to warn multitudes who may now be reached with the gospel; (2) God expects the remnant people to spread the light of truth everywhere; (3) the world has not been lightened with the final warning message because character deficiencies exist in God's people.

Now to point 1. Perhaps some think that the church is fully awake to the judgments and troubles that ere long will break upon the world; but this is not true. Church members, like others, tend to become inured to the threat of annihilation that has become so much a part of life in this period of "cold war." They grow accustomed to living in a world whose uneasy peace is

maintained by "the balance of terror," as Winston Churchill so aptly expressed it. Thus the church needs to be reminded constantly that one of these days, soon, horror will follow horror.

The second point in the vision likewise needs constant emphasis. It is God's purpose that the whole world shall be lightened with the glory of truth until there are "memorials for Him in every city and village." To accomplish this, the service of every member is needed. Each Seventh-day Adventist has a God-given responsibility to spread the truth by every means at his disposal—personal witness, literature, financial support, prayer, et cetera.

Now to point 3. Why are many parts of the world still dark? "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."—*Ibid.*, p. 29.

We Are Responsible

The natural tendency of the human heart is to lay the blame for failures and disappointments on others. In the case of the unwarned world, we might like to think that millions are without the Advent witness because of inadequate denominational resources, the population explosion, nationalism, or any one of a dozen other causes. But God says that "the work is years behind" because we have "cherished hereditary and cultivated tendencies to evil"; because we have made "questioning and faultfinding and accusing the chief business" of our lives; because our "hearts are not right with God," and we have hidden our light.

At first blush this might seem like a discouraging situation. Actually it is bright with courage and hope, for since our failures and weaknesses have prevented the completion of the gospel commission, the work can be finished when we are concerned enough about our sins and spiritual deficiencies to make the changes necessary.

Then "shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance humbling our proud hearts before God. Floods of spiritual power are to be poured forth upon those prepared to receive it."—*Ibid.*, vol. 8, p. 46.

The task we face is monumental, but "floods of spiritual power" will enable us to conquer every obstacle. The presence of our blessed Lord will give us success. Are we as interested in obtaining saving power as is the world to obtain destructive power? Are we as interested in going to our heavenly home as the world is in space travel? If not, is it any wonder that much of the world is still in darkness, without the light of present truth?

K. H. W.

From the Editor's Mailbag

We have received several letters of late that say in substance: Why doesn't the REVIEW speak out vigorously right now on the question of the national election in the United States, and on the Catholic Church? Isn't this the time to speak up, when other religious bodies everywhere are discussing the matter of the religious affiliation

of one of the candidates for the Presidency, or have we established a new policy of silence concerning Rome? Also, what should be our stand on voting?

The following is a composite of our replies to such letters.

Our Reply

First, let me say that the REVIEW is establishing no new policy in relation to the Catholic Church. If you will turn back to the issue of May 7, 1959, you will find there the first of a series of four rather extended articles that discuss the subject of the Papacy, its growth, its policies, its prospects. One of my able associates, R. F. Cottrell, spent a great deal of time gathering the material for this series. In the minds of those who read this series there could be no doubt as to where the REVIEW AND HERALD stood on the matter of Roman Catholic doctrine or policy.

This year there appeared in the issue of April 28 an editorial that discussed the phenomenal growth of Roman Catholic membership in the United States, with appropriate comments on the significance of this. Beginning in the issue of May 12 and going on through the issue of June 23 appeared editorials on the relationship that a Seventh-day Adventist should bear to civil government, and particularly in the matter of voting. This was followed, in the issue of June 30, with an editorial that discussed, in the light of very current developments, the sweeping claims of Rome in relation to civil government. Perhaps there were other articles and editorials besides these, but at least these come quickly to my notice as I look through the pages of the 1960 volume of the REVIEW.

A Time to Speak

Solomon said that there is a time to speak and a time to be silent. We felt that we could render the largest service by setting down certain great principles ahead of the whirlwind rather than in the midst of it. We do not say that we should uniformly follow the plan of being silent when controversy is raging, but we do think that as a general rule we can render a better service to our subscribers if we can present helpful guidance when minds are calm.

Let me add, parenthetically, that at the REVIEW office it is our regular policy, whenever possible, to refrain from discussing a difficult and divisive problem at the moment when that problem is under vigorous discussion. I have always believed that if possible I should seek to wait until the waters quiet a bit, and then endeavor to set forth what I sincerely believe are relevant, right principles that should be considered in an endeavor to solve the problem. Sometimes silence is golden. When emotions are tense, reason is likely to take fright and depart. And what does reasonable argument avail under such circumstances?

It is sad that emotions should dominate, at times, the thinking of some of us—most of us. But, after all, we are still in the flesh and have the same passions as all other men. It would therefore certainly be a shame for me to do anything to accentuate emotional tension. We have good, loyal church members who vote for opposing candidates for major offices. The REVIEW likes to think of our membership, not as Republicans or Democrats, but as members of the Advent Movement, whose first—and last—objectives are to carry on a task assigned to us by God in this troubled world. To help keep this assignment clear before the eyes of our people and to provide them with a strong stimulus to go forward with the assignment God has entrusted to us in this day is, I believe, the chief reason for the publication of the church paper.

Our Duty to the State

Now when I say this I do not mean to imply that we as church members have no responsibility to the state. We do. Paul well declared that "the powers that be are ordained of God." There are duties we should perform as citizens as well as duties we should perform as children of God. Among the duties of citizenship in this world, most men would regard that of the ballot as among the foremost. I have no desire to debate this point, and certainly I have no desire to tell anyone how he should vote. To all who have written me as to whether the denomination believes it right to vote, I cannot do better than quote an action taken by the General Conference 95 years ago, an action that I think well expresses the denominational thinking today. It reads thus:

"Resolved, That in our judgment, the act of voting, when exercised in behalf of justice, humanity, and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven."

There is no record that Mrs. White ever wrote anything in criticism of this General Conference resolution, which was voted in 1865. I do not believe that a fair reading of all that Mrs. White has written on the subject of the ballot requires that any of us abstain from voting.

In our discharge of our duties as citizens of any country let us go forward quietly, seriously, and in a responsible manner, that we may be of strength to the community in which we live, and to the state to which we rightfully owe allegiance. No matter in what land we live, that principle applies. We ought to be the most law-abiding people in all the world. We ought to be the most helpful citizens in all the world, remembering, of course, that our first work and our first duty is toward God and the salvation of men. We can be good citizens and we can be good Adventists. Only if the state calls upon us to do something that would violate our conscience must we find ourselves in tension with the state. It is still true for the Christian that he must obey God rather than man. Let us be thankful that in almost all lands we can be both good citizens and obedient children of God.

F. D. N.

"Doomsday Weapons" Now on the Way

Modern weapons have now reached the stage where planners envision instruments of destruction so lethal that one of them would suffice to incinerate the entire continent of Europe or the United States west of the Rockies. Such a weapon would render obsolete the Strategic Air Command and the Polaris missiles scheduled to become operational this month. These new vehicles of destruction, called "doomsday weapons" in "Pentagonese," are not the bad dream of some obscure science-fiction writer but the subject of serious planning by the military.

The reasoning behind weapons of the doomsday category is this: Our policy of refusing to strike the first blow leaves us vulnerable to would-be aggressors. The alternative, say military planners, is a stand-by deterrent force capable of literally obliterating the enemy at one fell swoop. Furthermore, doomsday weapons would be an infinitely more efficient and cheaper means of achieving such an objective than anything available today. A one-begaton weapon, for instance—the equivalent of

one billion tons of TNT—would pack the destructive force of a thousand missiles such as the Polaris or Minuteman, and would cost only a few hundred million dollars instead of as many billion. The magnitude of a doomsday explosion becomes evident when we remember that a single Polaris or Minuteman can produce more destruction than all the bombs dropped by both sides in World War II.

The simplest doomsday instrument would be a submarine crammed with nuclear explosives and planted, in advance, off the coast of the target continent. From halfway round the world with one finger poised on the fatal pushbutton, a warning voice would come: "One false move and I'll fire." Another and more complicated way of delivering a doomsday weapon would be the Nova rocket already in process of development. In five years, so it is claimed, the Nova will be able to boost a monster nuclear satellite into orbit loaded with enough explosives to create a one-begaton blast. Upon its descent from outer space, this messenger of death would vaporize everything and everybody in an area the size of the State of Texas. It would be triggered to go off only over enemy territory, and would automatically blow up should the enemy try to destroy it as it passed overhead.

These developments serve us with an eerie reminder that doomsday is indeed literally just around the corner. Doomsday—a man-made doomsday, that is—would dawn when someone somewhere makes a single miscalculation, a single error of judgment, or indulges in a brief moment of overconfidence. But we are inclined to the belief that the end of the world will not come about in any such fashion. The apostle Peter declares that the earth and the atmospheric heavens above it are "kept in store" by the great Arbiter of human destiny until the day when He Himself shall descend from the skies. Then and only then, he says, the atmospheric heavens "shall pass away with a great noise, and . . . the earth also and the works that are therein shall be burned up." In an instant the entire atmosphere will become a solid mass of fire, and the elements that compose this old world will "melt with fervent heat." Read the third chapter of Peter's Second Epistle.

As the apostle meditates upon this awesome spectacle he asks, in view of these things, "What manner of persons ought ye to be in all holy conversation and godliness?" and then soberly reminds us that we are even now "hasting unto the coming of the day of God." If so fearful a prospect is not enough to rouse us from a business-as-usual, eat-drink-and-be-merry attitude, what could possibly do so? In what somber tones must God speak before we are willing to listen? Unless we are ready to heed the monitory words of the apostle—*today*—we cast our vote, in effect at least, with those whom he classes as "scoffers" and "willingly ignorant," with the men and women who made light of Noah's solemn message and who taunted him as he went persistently about his labors in that ancient shipyard. In so doing we are forgetful that the heavens and earth of our day are, by the same word that loosed a deluge of waters upon the ancient world, "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (verses 3-7).

Spiritual complacency is the most lethal weapon in Satan's arsenal. With it, he is sometimes able to convince even Christians that "all things continue as they were from the beginning of the creation," and that their Lord delays His coming. The antidote our Lord prescribed for this deadly miasma is a spirit of watchful waiting. Certain it is that none who witness the dawning light of doomsday will feel complacent. Let us not surrender to a spirit of complacency today, lest *that* day take us by surprise, as it will the vast majority of earth's inhabitants.

R. F. C.

What Are the Fires of Hell?

By Roland R. Hegstad
Editor, Liberty Magazine

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa. 33:14).

MY SUBJECT is "Hell," though not in the Jonathan Edwards' tradition. I am here to ask four vital questions concerning hell. The first of these questions is *What are the fires of hell?*

Certainly they are very real. Says Peter: "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). And their effect on the wicked is not left in doubt. The fruit of the wicked shall be destroyed "from the earth, and their seed from among the children of men" (Ps. 21:10). They shall be as ashes under the feet of the righteous (Mal. 4:3, 4).

Asks the prophet again, "Who among us shall dwell with the devouring fire?" Do you not see that this is speaking of God? As the writer of the Epistle to the Hebrews puts it: "Our God is a consuming fire" (Heb. 12:29)—to the wicked, that is.

In *The Desire of Ages*, after describing the destruction of Satan and his followers, the servant of the Lord concludes: "By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them."—Page 764.

Thus our question "What are the fires of hell?" finds this answer: Our God is a consuming fire. The glory of God destroys the wicked. Hell is to stand in the presence of God without a robe of righteousness.

Our second question is *How did the glory of God come to be "hell" for some beings?* It was not a change in the nature of God. God is "the same yesterday, and to day, and for ever" (Heb. 13:8). In Him there "is no

variableness, neither shadow of turning" (James 1:17). What God was in the beginning, He will be at the end. Not a change in the nature of God, but a change in the nature of His creation made the glory of God a destructive force.

Here is the story: * In the beginning there was harmony in heaven.

* This section is based on *The Story of Redemption*, pp. 13-41.

Autumn Skies

By Carrie Mae Nichols

Blue, blue, new,
A heavenly blue
No artist can paint
Or ever renew.
It is autumn's gift
To the universe,
To write about, sing about,
In beautiful verse.

When a morning cloud
Comes over the blue,
Gold tinted and shining,
Brilliantly new,
We gaze and wonder
That far above earth
Such glamorous splendor
Was given birth.

Autumn's presence
Seen in the sky!
Again we question,
Then comes reply:
"It's the sunset of summer,
The trees must sleep;
And the Maker of earth
Close vigil will keep."

And His promise is bright,
His pledge is made
By a deep true blue,
Of the loveliest shade.
We look up and know
That a Father's love
May be seen in the autumn
Skies above.

All created beings sang the same songs in the same key; everyone enjoyed perfect pitch. But one day a new note was sounded by the choir director himself—Lucifer, son of the morning, reflector of God's glory, who aspired to exalt his throne above the stars of God.

This new note was sour, offbeat, discordant. "God is love," sang the choir; "God is selfish," sang the director—not loud at first. Actually, his envy was aroused by the scheduling of a new creation oratorio. Lucifer was not consulted; he was not invited to join the Father and the Son in writing the score.

God permitted Lucifer to sing his solo part until nearly half the heavenly chorus was echoing the offbeat refrain. This was the first real jazz session—a revolt against harmony. God did not immediately put Lucifer's program off the air, for the angels would not have understood—they did not apprehend on what note his composition must inevitably end. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. Therefore God permitted him to sing it through; the true nature of his attack on the constitution of heaven must be demonstrated. His own work must condemn him.

Up to the time of Lucifer's offbeat solo, the angels had scarcely thought of there being a divine tuning fork—an instrument of law—to which they must attune their lives. They knew only that while the allegiance of love was the theme, the melody, of their lives, there was perfect harmony throughout the universe of God. They had delighted in reflecting His glory and showing forth His praise. When the Creator, God's Son, sang a solo lead on the love of the Father, and the score called for an answering chord, it was their delight to render it.

But now, confused by Lucifer's accusations, charmed by the subtlety of his refrain, almost one half the angels left the heavenly choir and formed

[A sermon given in the Takoma Park church.—
EDITORS.]

their own troop. Lucifer's rebellious note changed the tenor of the universe, for it found lodging in the hearts of other angels. As a pebble dropped in water causes ripples to spread in ever-widening circles, so the accusation of Lucifer was destined to affect the whole creation.

The Father called a meeting of the inhabitants of heaven. Boldly Lucifer set forth his claims; unblushingly he made known his dissatisfaction that Christ should be preferred above him. He argued that he should be taken into the inner councils of the God-head and be permitted to help write the score of the creation oratorio.

The Father informed Lucifer that in His Son, and in Him alone, was invested creative power. He told him that all heavenly beings were required to harmonize with the divine tuning fork—His holy law.

Sneeringly Lucifer expressed his contempt for authority. Law was a restriction on liberty; law must be abolished. Everyone should be free to find his own pitch. He would defend his position with force if necessary.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Rev. 12:7, 8).

Now the creation oratorio that had initially aroused Lucifer's ire was performed against a backdrop of the starry heavens. Encompassing seven movements, it began with a note of nothingness on a background of indigo. Suddenly the Divine Trio struck a majestic chord, and light was, and earth and water.

Before the awe-struck audience of the universe, the Creation moved toward its climax. "And God said, Let us make man in our image. . . . In the image of God created he him; male and female created he them" (Gen. 1:26, 27). And the morning stars shouted for joy, and the heavens thundered their applause.

Then from whence had been but silence, a new note: the sound of lions and lambs frolicking together; of birds flitting from tree to tree, their mellow-toned music echoing with sweet accord to the pizzicato of breeze in glen and forest. And the voices of the holy pair united with the rest of creation in harmonious songs of love and praise for the Father and His dear Son. "And God saw every thing that he had made, and, behold, it was very good."

Meanwhile, Satan, exiled from heaven, stood amazed at his new condition. His happiness was gone. The countenances of the angels cast out with him were gloomy and despairing. Instead of strains of sweetest mu-

sic, discord and angry words fell upon the ear of the great rebel leader. Not a quartet, no, not so much as a duet, could be sung without sour notes of jealousy and suspicion creeping into the score. Is it not all a horrible dream? Is he shut out of heaven? Are the gates never more to admit him?

Man!—if he could cause man to fall, would not God find a way to reinstate him? And would that way not be open to Satan and to his followers? Man must be made to rebel and fall.

God had not created Adam and Eve without the possibility of sinning. They were free to exercise their choice, for only from free voices can come melody to delight the heart of the Father of all. God had warned them, however, of Lucifer's rebellion. One tree was denied them as a test of allegiance—the tree of the knowledge of good and evil. Ah, bitter its fruits!

Eve eats; and for the love of her, for lack of faith in the Father, Adam eats. The prince of darkness becomes the prince of this world. The glory of God that encircles earth's parents in garments of light departs; the music of their souls is silenced; nought is now heard but the voice of lament and recrimination: "The serpent beguiled me, and I did eat." "The woman whom thou gavest to be with me . . ."

The guilty pair are driven from

Eden—they must not eat of the tree of life, and thus immortalize sin. Adam looks on the first dying leaf, and the sorrow of his soul is as that of men today over the death of their first-born. But within man is decay too; subtly the very molecules of his being move into a new orbit; the pattern of his thinking is changed; the woof of righteousness becomes the warp of sin.

And now there is hell on earth, for the glory of God that gave light and life to His creation now brings pain to man, not because the nature of the light has changed, but because man no longer lives on the same plane. The open communion that Adam and Eve had enjoyed with their Creator is no longer possible. Indeed, man exists at all only because One has pledged Himself to die for the fallen race and is counted the Lamb "slain from the foundation of the world."

It is hell to stand in the presence of God without a shield of righteousness. To men on another plane of existence, to lives out of harmony with the tuning fork of heaven, God's very presence is a consuming fire. Not a change in the nature of God, but a change in the nature of angels and men made the glory of God the fires of hell.

(To be continued)



Dr. Maud Bull



Dr. Bull was born in Michigan in 1872, but she has been a resident of Marion, Ohio, most of her life. At the age of 18 she went to Battle Creek to study nursing, working her way through that training. Then she enrolled for a one-year premedical course. One of her classmates was George Harding II. After completing the course she entered the American Medical Missionary College, graduating in 1901. Owing to serious illnesses in her family, she was prevented from beginning a regular medical practice. Five years elapsed before she was in a position to open an office. She decided to take a refresher course to learn the latest medical techniques, so she enrolled at Ohio State University for a year, being the only woman in her class. Returning to Marion, she opened her

office in the family residence, and from that time on "never had an idle hour for the next 50 years!"

When first in practice Dr. Bull rode a bicycle on her house calls, regardless of whether her patients were city or country residents. In 1913 she was appointed chief of staff of the women's section of the New England Sanitarium near Boston. Here she used a horse and buggy to make her house calls. In 1914 she bought her first automobile, but having considerable trouble with it, she "sold the thing and went back to riding her bike."

During her career Dr. Bull specialized in obstetrics, and in her 50 years of practice she delivered about 9,000 babies. In one of her busiest weeks she delivered 17, including a set of twins. She was one of the founders of the Marion, Ohio, Adventist church in 1888, when she was only 16 years old. After starting her medical practice, she donated the first \$2,500 she earned to help purchase the original church property.

She has been a busy church worker as well as a busy physician, serving as deaconess, church clerk, Dorcas member, and Ingathering leader. Dr. Bull represents a large group of capable and dedicated women in our ranks who quietly and devotedly serve the cause with little or no publicity. Their record is kept on high.

ERNEST LLOYD

Two Kinds of Doubt—Chronic and Acute

By J. W. Osborn

Pastor, Sligo Church, Takoma Park

THERE comes a time in the life of even the staunchest Christian when his soul is harassed by agonizing doubt. Shadows of doubt creep over his soul shutting out the light of faith. Look with me for a moment at an experience in the life of John the Baptist, one of the greatest men of God. He had given a ringing and positive testimony to Christ's identity and mission. With great power and certainty he had proclaimed his own mission as the Messianic forerunner. He had baptized the Son of God. He had witnessed the descent of the Holy Spirit upon Him in the form of a dove. He had heard the voice of God proclaiming Christ as His beloved Son. These and many other remarkable experiences had strengthened his faith and given him confidence in the message he bore.

Now he was imprisoned in the gloomy fortress of Macherus. Dark and foreboding thoughts began to grip his soul. The drabness and confinement of prison life began to tell on him. He had been accustomed to the free and open life of an expansive wilderness. He had enjoyed the freedom of the wilds in which he lived. Now he was encased in a hollow cube of stone.

A spirit of melancholy began to spread over his soul. Black thoughts came to roost in his heart. The weaknesses of human nature began to show through. Even though he was a saint of God he was still human. The record says: "Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?" (Matt. 11:2, 3). This is a strange utterance from a man who had so strongly proclaimed Christ as the Anointed One.

If we are honest with ourselves we will recognize that it takes much less to cause doubt to arise in our souls than it did in John's. Weakness of faith and proneness to doubt are common characteristics among us. In spite of the many evidences of God's leading in the past, we quickly forget and give way to doubt.

The problem of doubt falls roughly into two classifications. There is the chronic intellectual type of doubt

common among non-Christians. Many years ago I heard the noted criminal attorney Clarence Darrow speak at Constitution Hall in Washington, D.C. He ridiculed the Bible story of the "star over the stable." He pointed out that if a star came anywhere near this earth it would be reduced to a cinder in a very short time. Since he felt that the star story was a scientific impossibility he was skeptical about the entire Bible.

Some intellectual doubts are caused by a misconception of Christianity and its teachings. The preaching of the unbiblical doctrine of an ever-burning hell has made many doubters. Luther Burbank attributed his skeptical attitude toward the Bible to the teaching of an eternally burning hell. He couldn't conceive of a God of love being associated with such a gruesome practice.

The doubts of the intellectual are often caused by his deifying of reason. He insists that God divest Himself of His deity. He attempts to put God in a test tube, to place Him on the scales, and to measure Him with calipers. Not being able to prove God in this way, these knights of Doubting Castle ride forth to push God out of His universe.

There are also the acute religious doubtings of the Christian. Even the sturdiest saints have skirmishes with this form. Listen to Philip saying, "Lord, shew us the Father, and it sufficeth us" (John 14:8). Note the skeptical remark of Nathanael, "Can any good thing come out of Nazareth?" (John 1:46). When Nicodemus

came to Christ by night and listened to that magnificent sermon on the new birth from the lips of the Son of God, his response was, "How can these things be?"

Chronic and acute doubt differ greatly. Acute doubting is an honest type. It admits its skepticism but it is seeking for truth and wishes to have the doubt removed. The chronic type is often simply obstinacy. It loves darkness rather than light. It is strongly defensive and does not wish to be found in error.

It is not my purpose to leave the impression that all doubting is wrong. A doubting spirit is the very life of scientific investigation. Had not Columbus doubted that the world was flat he would not have made his historic journey to the New World. If Galileo had accepted the popular belief that the world was the center of the universe and all planets and constellations revolved around it, he would not have made his great discovery of planetary movements.

Doubt prunes error. It permits the truth to grow. It frequently keeps superstition from flourishing like a rank dense jungle. It is the prelude to knowledge, for it leads to honest investigation. Whenever doubt merely leads to honest inquiry, it is not something of which one needs to be ashamed.

Purposeless Doubts

But the form of doubt that plagues many Christians leads not to a new discovery but to an unhappy Christian experience. It takes away the ring of certainty from our religion. It even keeps some from being sure that God has forgiven them. They continue to pray year after year for forgiveness of sins committed a long time before.

Some wonder whether they have really been converted, even though they have accepted the tenets of the Christian faith. As they review their past experience and compare it with the present, not much spiritual progress can be seen. Doubts arise in their minds. They wonder whether they

The Choice

By Thais Cole

A saint or sinner I may be,
God's judgment left the choice to me;
There is no halfway in between,
No neutral place to hide unseen.

To drink the cup of sin's remorse
Is bitter punishment, of course;
The penalties I have to pay
Could make me choose the better way.

But I believe God's law is right—
He wins me more with love than might;
I see His sacrifice to save,
His victory over sin's dark grave.

I choose His will through love of Him,
His glory makes this world grow dim;
I hear Him say, in memory,
"Take up thy cross, and follow Me."

have ever been genuinely converted.

I have talked with Christians who are even doubtful of God's power to help them. They readily admit that God can and has helped others, but for some reason they feel that He isn't able to do much for them. They do not blame God for this condition. In fact, they blame themselves. If you press them for an explanation they will say, "I am just so unworthy and so far away from God that He can't do much for me." They think that they are too difficult for God to manage.

Younger Christians sometimes see inconsistencies in their elders in the forms of cold, shabby formalism and hypocrisy, and they are skeptical of the power of Christianity to do what it claims. In conversation with youth I have heard statements like this: "I have been raised by Christian parents, but I am not sure that what they have taught me is the truth. I look at the other young people who have other religious convictions which seem to be serving them just as well. Why isn't one religion just as good as another?"
(*To be continued*)

worthy of careful study. God sent to His people "a most precious message," and the object of this message was "to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world." The servant of the Lord then declares: "This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."

It is evident that the events referred to in this statement are those brought to view in Revelation 18: 1-4, where John saw another angel descend "from heaven, having great power; and the earth was lightened with his glory." Since this is true, it follows that the "glory" represents the character of God as seen in the lives of His faithful children. The world will be set ablaze with the glorious light that shines from the lives of those who are a living revelation of the righteousness of Christ. When this happens, the work will be attended by the outpouring of the Spirit of God.

So these timely messages make clear the way God intends to cut His work short in righteousness. It can be stated in one simple sentence: It will be done through the development of godly character in the lives of His children.

God is waiting for us to develop Christlike characters; waiting for us to rid our lives of every besetting sin; waiting for us to fully accept the offer of Christ's righteousness. It is this experience that will prepare us to receive the seal of God. Those who develop the character of Christ will receive the mark of His approval.

"We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. Our Redeemer covers us with His righteousness."—*The Ministry of Healing*, p. 37.

Christ Interceding for Us

Let us draw aside the veil and see what is now taking place in the heavenly sanctuary:

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, 'My blood, Father, My blood, My blood, My blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a

The Magnitude of Our Work—4

The Message That Brings the Latter Rain

By Ralph S. Watts

FOR he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth' (Rom. 9:28).

There is something commanding in these words—something that demands our attention. When it appears from a human point of view that the world will continue indefinitely, God will say to His Son, "It is time." He will bring the work of redemption to a close. The end will come quickly. We must now prepare for what will break upon the world as an overwhelming surprise.

Using the language of this scripture, the servant of the Lord says: "I saw that this message [the third angel's message] . . . needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness."—*Early Writings*, p. 75.

"I saw that the quick work that God was doing on the earth would soon be cut short in righteousness."—*Ibid.*, p. 50.

If God is going to do a "quick work" on the earth during the last days of probation, then we might well ask the question, What can we do to accelerate the tempo of giving the last message and to bring about the finishing of the work?

In the previous article of this series (see October 6 REVIEW) we discussed the sealing message of Revelation 7 in relation to the loud cry of the third angel's message. We understand that when the servants of God are sealed, the Lord acknowledges that transaction by showering upon them the

Holy Spirit—"the refreshing from the presence of the Lord." The descent of the Holy Spirit in the latter rain gives power and glory to the message. The children of God, now clad in the armor of Pentecostal power, go forth fearlessly to proclaim the final message of mercy. They call upon all honest souls, wherever they may be, to join the true body of Christ.

As a preparation for this glorious experience, an urgent message came to Seventh-day Adventists years ago. This message is designed to initiate the beginning of an era in the finishing of the work in all the earth.

What Is the Message?

"The Lord in His great mercy sent a most precious message to His people. . . . This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, pp. 91, 92.

This comprehensive statement is

work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'—*Early Writings*, p. 38.

Think of it! The Ruler of the universe restraining the nations, repressing the many provocations that could lead to war, suppressing the elements of nature—tempest and earthquake, turmoil and strife—yes, holding back that which Infinite Wisdom dictates should be done, but which the world is not ready to receive. God does this because He sees the merciful eye of Jesus as He gazes on the remnant who are not yet sealed—who are not ready to face the final crisis. With pitying voice Christ pleads with the Father: "My blood, My blood—it was shed for them. Hold, hold a little longer."

Oh, the marvel of it all—the Son of God willing to shed His blood for us. He gathered to Himself the sins of the world. Guiltless, He bore the punishment of the guilty. He offered Himself as a substitute for the transgressor. He took our place in the conflict with Satan. Our Saviour was tempted as we are tempted, but never did He sin. He loved righteousness and hated iniquity. In His perfect life of obedience He met the highest demands of the law, and the wonder of it is that God accepts Christ's righteousness in the place of our unrighteousness.

It is through faith in the blood of Christ that all our sins are canceled and that the righteousness of God is put in their place to our account. We are considered righteous, and we stand approved before the divine law. Oh, what a manifestation of love and grace!

There is no work in our world so great and so glorious, no work that God honors so much, as the gospel of justification in the Lord Jesus. And may I add, fellow believer, that there is no power that can prohibit any soul from receiving the righteousness of Christ. All who hunger and thirst after righteousness, whatever their race, color, or creed, will be numbered among the true Israel of God. "Whosoever will, let him take the water of life freely" (Rev. 22:17).

When we accept this gift of righteousness we shall cease from our own works, cease from our own efforts and struggles. We shall know that the blood of Christ has cleansed us from all sin. Then we can enter into a calm, trusting, living faith in the merits and righteousness of Christ. These we may present to God in place of our many failures. Then we shall have peace in our hearts. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Righteousness by faith is not a theory, a mere doctrine for the Christian to accept. It is a living experience. It is a willingness to reflect in our lives the principles of the truth we profess. It is submitting our ways unto the Lord. It is walking in the light.

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

Do you long to do what is right? Who has your heart? With whom are your thoughts when you first awaken and when you retire? Who has your affections? "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ*, pp. 57, 58.

We must continue to strive to enter into a more intimate fellowship with our Lord. As we do so, we may soon discover that despite our best intentions and desires we find it easier to *will* than to *do* God's good pleasure. But does this imperfection then estrange us from God? Not at all. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His

own divine merit."—*Selected Messages*, vol. 1, p. 382.

Think of it—Jesus makes up for our deficiencies. He does this when it is in our heart to obey and we strive to do so. In this life we cannot claim perfection of the flesh, but it is our privilege as sons and daughters of God to experience perfection of the soul. Our dependence is in what God can do for us in Christ. Thank God, we are not dealing with impossibilities in this matter. Day by day we may enjoy the favor of God.

"Our dependence is not in what man can do; it is in what God can do for man through Christ. . . . We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute."—*Ibid.*, vol. 2, pp. 32, 33.

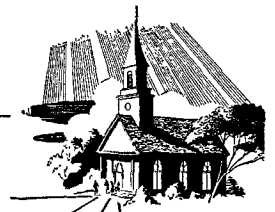
Let us take time to make an entire surrender of heart and life to Christ. Let us take God at His word, and then go about our duties each day in perfect submission to His will.

When we enter into this day-by-day fellowship with our Lord, God will honor our surrendered lives by placing His seal upon us. He will then cut His work short in righteousness and prepare us for translation. Let us not rest until we have fully entered through the door of faith into that blessed experience of pardon, righteousness, and peace in Christ our Lord. (*End of Series*)

SUNDAY AGITATION SPOTLIGHTS SABBATH

By M. E. Loewen

Secretary, General Conference Department of Public Affairs



An Opportunity to Witness for the Truth

In Philadelphia an appeal was being heard on the case of a discount house that had been convicted of violating Pennsylvania's Sunday law. Desiring to secure Christian testimony regarding the Sabbath, the lawyer issued an invitation to R. L. Odom to appear as a witness at the hearing by a three-judge panel.

"Now, Mr. Odom, will you please tell the court what Seventh-day Adventist views are on Sunday laws and why they object to Sunday laws." These were the instructions of the lawyer as Elder Odom was sworn in as a witness. During the next half hour Elder Odom gave the court the history of the Sabbath from Creation down to modern times. The

courtroom was hushed and the judges leaned forward, listening intently, anxious not to miss a word.

After the hearing the lawyer told some of the Adventists attending that previous to this case he had thought Sunday was the seventh day. But during the six weeks preceding the hearing he had studied this question and was convinced that the Adventists were right on the Sabbath. He said that he wanted to give Seventh-day Adventists this opportunity to bring out the truth.

We have been instructed that many will hear the Sabbath truth for the first time as the result of Sunday-law agitation.



Safe Protection From Dangerous Diseases

By T. R. Flaiz, M.D.
Secretary, General Conference Medical Department

IN A REHABILITATION center in the West is a young man 19 years of age. A few months ago he was stricken with polio and left completely paralyzed from his neck down. At the time of my visit to the center he had been in the hospital two months and was just coming to the realization that he would never walk again; never run, climb, swim, or throw a ball; never write a word or raise a spoonful of food to his mouth; no, not even brush an annoying fly from his face.

The thought was overwhelming. Could he possibly come to accept this cruel fate? It was understandable that his sorrow and depression were evident in his countenance. But he is only one of thousands crippled by polio, a disease that may soon join smallpox and cholera as rarities in the more advanced countries of the world.

What can be said of polio could also be observed regarding other dangerous epidemic diseases. There are still some children not protected from diphtheria. From among these unprotected children and some adults many unnecessary deaths occur annually in the United States from this killing disease. There are even a few people not protected by smallpox vaccination, and I am not referring to the people of Central Africa.

There are those who refer to the rare occurrence of smallpox and point to this fact as justification for their refusal of vaccination. What they do not think of is the fact that their comparative safety from smallpox derives from the loyalty of the great majority of the population to our sanitary practices, including vaccination against smallpox. People who are vaccinated do not get smallpox; and vaccination is so nearly universal that the disease has no effective carriers. Those who are not vaccinated and who boast of this continued freedom from the disease are perhaps unaware that the security they enjoy is the direct result of the almost complete elimination of the disease be-

cause others do take the trouble to be vaccinated.

So important does the General Conference regard the protection attained from inoculation against certain diseases that no missionary appointee is given health clearance without certification of the necessary inoculations. The unfortunate and sometimes tragic experience of those not thus protected is the basis of our position on this matter.

Why Some Are Not Protected

It would probably be profitable to note reasons for failure to take advantage of this simple plan of protection.

Reason number one is procrastination. Many who have no question as to the need for, or the desirability of, this protection fail to find a convenient time to go to the doctor's office. The young man mentioned at the beginning of this article had no objection to such a medical procedure, and he knew the danger, but he thought, "It probably won't happen to me." His was a case of procrastination or of careless disregard. I fear there are many children, young people, and middle-aged persons who have not taken this important step simply because of procrastination.

Reason number two is the lack on the part of many of an awareness of the very real danger. With such widespread health education as is available to all now, it is difficult to see how there could be many not aware of the facts involved. Dangers from these serious epidemic diseases do persist. Were it not for the vigilance of health authorities in requiring general inoculation against these diseases, we would shortly see the return of these epidemic scourges of an earlier day. Because we see so few cases of certain diseases, even some well-educated and otherwise well-informed people have lightly regarded this matter. I think of the wealthy father who in his anguish reproached himself for neglecting the inoculation of his chil-

dren when diphtheria snatched away one of his two handsome sons.

Reason number three relates to some kind of conscientious scruple. Many of those who object to these life-saving procedures on the basis of conscience are influenced by professional propagandists who misrepresent the medical techniques by which this protection is acquired. Posing as scientists, or sometimes quoting or misquoting medical men, they attack the validity of the vaccination or inoculation and malign the integrity of the physicians or health authorities who promote the plan.

At the beginning of the Salk vaccine program in this country, a well-financed organization scattered great quantities of literature attacking the Salk program and the motives of those promoting it. We received many letters asking about the statements in this literature. What a responsibility rests upon those who may by such misrepresentation have prevented some from receiving protection against the crippling disease of polio.

The attitude of these people rises from a lack of understanding of what happens in vaccination. A common observation of such people is that vaccination is not a natural process. Natural or otherwise, the fact remains that vaccination prevents disease and saves lives, leaving no harmful results.

What Vaccination Does

Let us note briefly what happens in vaccination. Smallpox gives us a typical example. Those who are fortunate enough to recover from smallpox cannot contract the disease again. The body has built up a defensive mechanism that prevents reinvasion by the disease. The person is now safe from smallpox. This safety, this defense, is a reasonable objective of preventive medicine.

But the person who gets smallpox, and thus acquires immunity in this way, may well have died from the disease. Only one in two, or possibly one in three, survives an attack of smallpox. This makes contracting the disease an exceedingly dangerous way to acquire immunity. If there is some means of stimulating this same protection by the body in a less dangerous manner, we will have achieved our purpose.

A century and more ago, when smallpox epidemics were a scourge in England, it was observed by William Jenner, a physician, that milkmaids rarely were affected. Dr. Jenner recognized a possible connection between the very mild cowpox, which the milkmaids experienced, and their freedom from the death-dealing smallpox. If

(Continued on page 24)



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Beautifully Old-fashioned

By Ruth M. Hoffman

THE company had gone. Pretty Boy, my parakeet, scolded harshly to relieve his injured, outraged feelings. Seeds, sand, and feathers scattered wildly in the cage were witness to repeated surprise attacks and deadly struggle. Even my cherished goldfish (which had survived six happy, uneventful years within a schoolroom) relaxed and lay in complete exhaustion at the bottom of their bowl. Music, books, pictures, bedspreads, and mirrors on the wall—each in turn had been strewed, dropped, hurled, jumped on, or yanked with vigor.

All this confusion was caused not by a wild party or a gang of neighborhood delinquents but by one little girl of three, determined and uncontrolled.

While recovering from the devastation, I indulged in a bit of reminiscence. Memories of my childhood, of mother's loving counsel and father's kindly ways, came back in pleasant retrospection. What, I pondered, would my parents have done in such a situation?

From experience (on chairs for measured periods, with privileges denied, or in contact with effective little switches) I feel assured that mother's disciplinary tactics would not have been influenced by theorists who advocate tolerance and leniency toward a turbulent, obstreperous youngster. No doubt you have met a parent who has been educated to remove every object that searching eyes may covet and insistent hands demand, but in my childhood home, no bird was ever given cover in some dingy closet, nor were the goldfish afforded refuge in the refrigerator (or in any other type of shelter) until an "enemy retreat" allowed an "all clear" signal to be given.*

Inspired counsel admonishes parents to bind their children to their hearts with "cords of love and kindness and strict discipline" (*Counsels to Parents and Teachers*, p. 265). Re-

* For very young children, of course, it is recognized that putting fragile objects out of reach is preferable to continually commanding, "Don't touch that!"

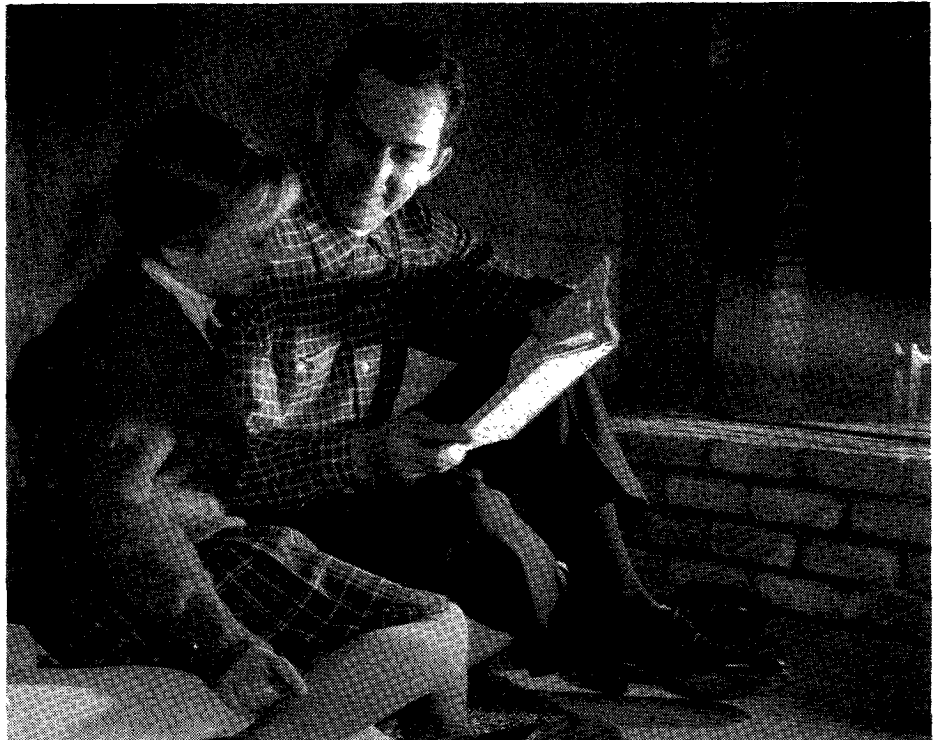
flecting upon mother's methods and philosophy, I see these cords, like golden strands, beautifully woven through the pattern of our daily living.

No professional rendition of modern music by way of today's radio can touch my heart as did mother's sweet voice singing the beautiful story of the little lost lamb that was found by the loving Shepherd at such a cost. No popular horror drama or comedy performance flashing on the television screen (possibly planting poisonous seeds of crime or cluttering children's minds with mental rubbish) would I exchange for the gospel stories and wise counsel from mother's lips as she literally followed divine direction: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way" (Deut. 6:7). She carried in her apron pocket copied bits of scripture to be

memorized and studied as we worked happily together.

And father (bless his heart), with the fine New England background of an older generation, clung to some philosophy that may at present be somewhat in disrepute: "Answer courteously when you are spoken to"; "Respect your elders; let them be served first"; "Eat what is set before you." He felt there was a time when little children should be seen rather than heard. Have you wished that modern parents had assented to this axiom when you have tried to hold a conversation over the din and hubbub of small "cops and robbers" or "play Indians" on the warpath?

At times he emphasized a point still further with a little application. One very impressive lesson resulted from an attempted deception. To my question, "Daddy, may I have some money for ice cream?" he asked another—"Who is going with you?" Knowing that he disapproved of my associating with two mischievous little neighbor boys who were anxiously waiting outside for me to bring the money, I gave the name of a little friend I knew he liked. Gladly he consented, and soon three small red tongues were



EWING GALLOWAY

The precious memories of companionship with daddy are deeply cherished.

Memories

By DEWEY PARFITT

The old home seems so silent—
There's no knocking on the door,
No sound of children's laughter,
Or toys around the floor.

For now the house is empty,
Our boys and girls have flown;
Those little tots of yesteryear
Have children of their own.

When the wind among the willows
Sings its haunting lullaby,
Our memory paints a picture
That money cannot buy.

In the quiet of the evening,
In the smoke that dips and swirls,
We see again the laughing faces
Of our happy boys and girls.

The sound of children's voices
Still lingers in the hall,
As we live again in memory
Those days beyond recall.

The mem'ry of each harmless prank,
Each childish family row,
The sudden tears, the sudden frown,
Are all forgotten now.

How much we'd give to live again
Those happy days of yore,
To see again that happy crowd
Come storming in the door;

To soothe again those broken hearts,
And wipe away the tears;
To tuck them warmly into bed,
And hear their evening prayers.

Dear Lord, we pray this evening
That wherever they may roam,
Thou wilt guide their faltering footsteps
And lead them safely home.

At last in that home beyond the stars,
How happy we will be
To welcome all our boys and girls
Throughout eternity.

licking the cool, sweet but ill-gotten
treat, but not beyond father's window
view.

Here let me borrow the eloquence
of Paul: "Now no chastening for the
present seemeth to be joyous, but
grievous: nevertheless afterward it
yieldeth the peaceable fruit of right-
eousness unto them which are exer-
cised thereby" (Heb. 12:11). For this
little episode, ending in confession
and forgiveness, some tears, much
love and kisses, I am truly grateful.

I have heard some mothers com-
plain that their youngsters are ex-
tremely restless, unwilling to sit still
long enough to study the Sabbath
school lesson quietly, expressing sheer
dislike for bedtime stories. Can it be
that little minds have been overstimu-
lated by TV "thrillers," which destroy
the taste for better things and glorify
rude, unkind words and manners?

Are television, radio, and other
time-consuming entertainments, like
fraudulent imposters, robbing chil-
dren of many simple joys that make
life richer and more satisfying? I re-
call our cozy living room on winter
evenings. "Read just one more story,
Daddy," I would plead, then settle
down contentedly close to him. Next
would follow real adventure; perhaps
with Ruth, the faithful daughter—or
a trip with Kipling on the road to
Mandalay. These precious memories
of companionship are deeply cher-
ished.

Through all my pleasant reveries,
Pretty Boy, the parakeet, had had
time to regain his composure. He had
become his cheerful, chirping self
again. The goldfish had returned to
their playful game of hide-and-seek
among the mosses; my thoughts, too,
reached some definite conclusions.

If some consider it outmoded and
outdated today to teach children obe-
dience, courtesy, and respect for oth-
ers; to take time to fill their lives
with simple pleasures; to help them
develop skill and pride in common
duties; to plant in their young hearts
a deep, abiding love for their Creator
—then my parents are wonderfully,
beautifully old-fashioned, and I thank
God for them.



Denied by a Friend

By Arthur S. Maxwell

Now false witnesses were called in to
say that Jesus had said and done things
that were wrong. But they didn't agree.
One contradicted another. The trial was
getting nowhere. Then two men came
forward and declared, "This fellow said,
'I am able to destroy the temple of God,
and to build it in three days.'"

"What have you to say to this?" asked
the high priest.

But Jesus kept silent.

Having no more witnesses, the high
priest decided he must try to get Jesus
to condemn Himself. Rising to his feet
he cried, "I adjure you by the living
God, tell us if you are the Christ, the
Son of God."

Here was a question Jesus had to an-
swer. It touched the very heart of His
mission. He couldn't deny His divinity
though it meant His death.

"You have said so," He replied calmly,
which was the same as saying Yes. Then
He added, "I tell you, hereafter you will
see the Son of man seated at the right
hand of Power, and coming on the clouds
of heaven" (Matt. 26:64, R.S.V.).

At this the high priest tore his robes
in fury. "He has uttered blasphemy!" he
shrieked. "Why do we still need wit-
nesses? You have now heard his blas-
phemy. What is your judgment?"

"He deserves death!" they cried to-
gether.

They would have killed Jesus then and
there had they dared. But they couldn't
put anyone to death without permission
from the Roman governor. So they sent
Him, bound, to Pilate.

While Jesus waited in the guardroom,
men spat on Him and struck Him. Some-
one covered His head with a sack while
the mob sneered, "Prophecy to us, you
Christ! Who is it that struck you?"

Meanwhile, in the servants' hall, Peter
had been having a hard time. As he
warmed his hands by the fire, one of the
maids said to him, "Weren't you also
with Jesus of Galilee?"

"No!" said Peter. "Never saw the Man."

As the maid went away a cock crowed,
but Peter was too worried to notice it.

A little later another servant came over
to him, and after taking a good look,
said to the others who were standing
around, "This fellow was with Jesus of
Nazareth. He's the one who cut off
Malchus' ear!"

"I don't know what you're talking
about" cried Peter with an oath.

But the others were not satisfied. By
and by several more came over to him
and said, "You are a Galilean! Your ac-
cent betrays you. You are one of them."

At this Peter began to curse and to
swear saying, "I am not. I don't know
anything about Him." Just then the cock
crowed again, and Peter remembered
how Jesus had said to him, "Before the
cock crows twice, you will deny me
thrice."

Suddenly looking up, he caught sight
of Jesus, His hands bound, and marks of
suffering on His face.

"And the Lord turned and looked at
Peter."

Their eyes met.

Peter was all broken up. Leaping to
his feet in shame and sorrow, he rushed
outside "and wept bitterly."

Disappointed?

By L. M. Nelson

Secretary, MV Department, Southwestern Union

HAVE you ever been disappointed? You are not the only one. As a youth leader I have seen scores of heartbroken youth and parents. Perhaps there is a dream of wedding bells, but one party proves untrue. Or sickness strikes, and a career is canceled. Or there is an accident, and a loved one is taken away forever.

But there is One whose heart has seen more sorrow and disappointment than any of us can imagine or understand. Focus your mental power for a moment and picture Jesus looking upon Jerusalem with tears in His eyes. He recalls the disappointment when Adam and Eve sinned in the Garden, the grief that filled His heart when He had to destroy the world with a flood, and of sorrows uncounted when Israel continually rejected His counsel.

Here Christ stands, One who longs to heal every known disease, yet the people try to stone Him. He is the resurrection and the life, and can bring the dead to life again, yet they try to push Him over a cliff. He can supply every known want; yet they refuse Him as king, and would take Caesar instead. He can change the heart and give victory over every sin, yet they are planning to crucify Him. No wonder Jesus wept.

What caused the death of Christ? Was it the nails driven through His hands and feet? Or the whipping by a Roman lash? Was it the abuse, the inhuman treatment, or the loss of blood? No. Jesus died of a broken heart. The disappointment and weight of sin were more than human life could bear.

Do you remember the day you first discovered your Saviour? How your heart beat with divine love as you came up from the baptismal waters and knew that every sin had been washed away! What assurance you found in 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

You experienced the reality that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Victories

were gained. Old habits were put away. How diligently you daily studied the Good Book. You had to tell everyone of your new-found faith. Your heart was filled with joy, peace, and the love of God.

Tell me, has something happened to change this experience?

The First Love

In the book of Revelation, the second chapter, verses four and five, we read: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."

Years ago, in the REVIEW AND HERALD of December 15, 1904, the servant of the Lord wrote: "Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description."

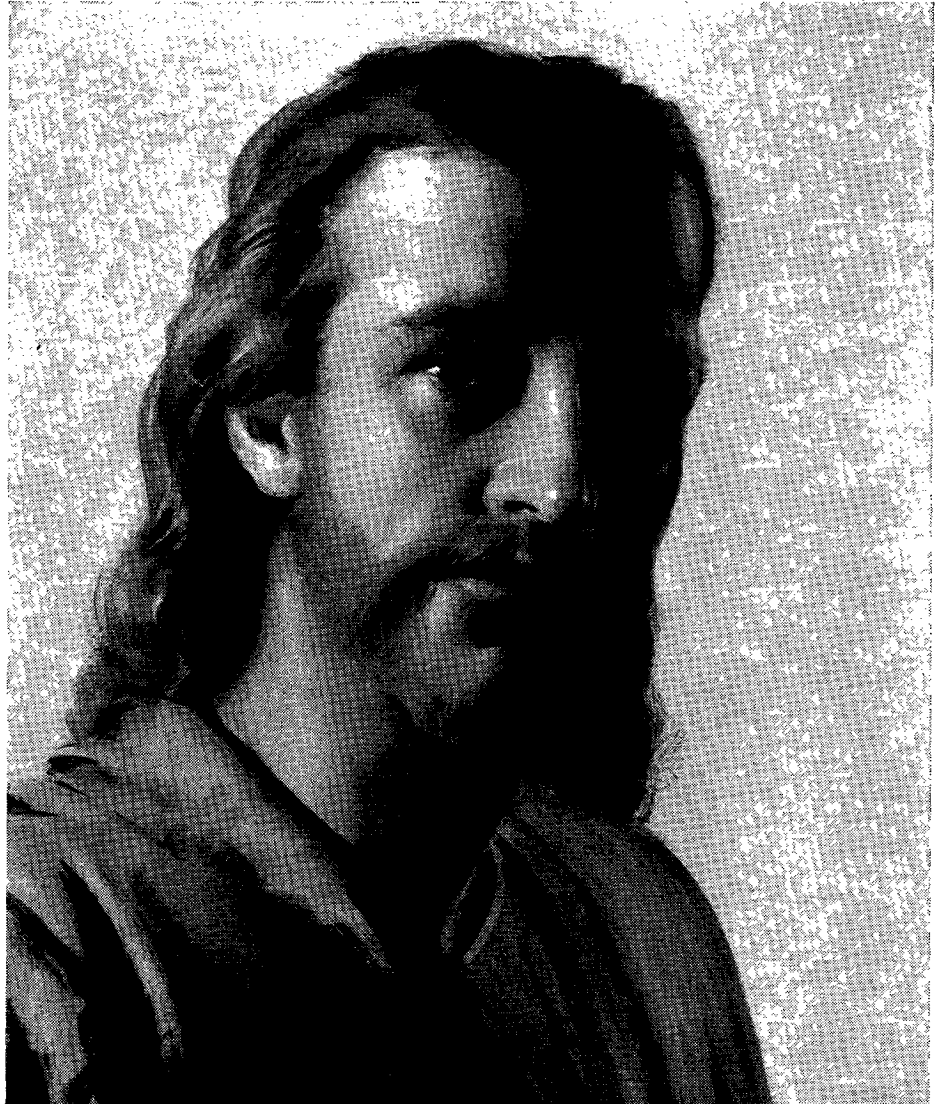
Here we stand on the verge of the kingdom. Every sign points to the soon coming of our Lord. God has given us a church with a pure Bible faith. He has revealed His ideals to separate us from the world, to make us a peculiar people, holy unto Himself. He has promised us victory over every sin, and the Holy Spirit to seal us unto divine perfection. He has given us every known blessing and a prophet to guide us, and yet we read of the church today: "The disappointment of Christ is beyond description."

"Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very

As the Master studies our lives, is He pleased or disappointed?

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HARRY ANDERSON, ARTIST



inception, sin has brought to the heart of God.”—*Education*, p. 263.

Our hearts should be filled with shame. We should be moved to immediate action to change our lives. We must heed the appeal that God makes to the Laodicean church: “Buy of me gold tried in the fire.” The Word of God must become a part of our daily experience. The Morning Watch must take on new meaning. We must not only taste, we must feed upon the living Word.

The appeal continues: “and white raiment, that thou mayest be clothed.”

Surely, now is the hour when Adventist youth should be wearing the robe of Christ’s righteousness. Every sin must be confessed. We must submit ourselves to Christ until the heart, the will, the mind, and the thought are merged into His life. This is

what it means to be clothed with the garment of His righteousness.

And last, we are told, “Anoint thine eyes with eyesalve.” This is the hour when Adventist youth should be pleading with the Holy Spirit to provide heavenly discernment, so we may see and overcome the evils that beset us on every side.

What a change would come into the church of God if all were to heed the counsel of the True Witness. The youth could then take their rightful place in finishing the work. Soon we could behold the glorious scenes of the second coming. The disappointments of this life could be exchanged for the joys of heaven, and we could behold the joy of a loving Saviour and experience peace of heart. Adventist youth must not disappoint their Saviour. They must respond to His appeals.



● The Lakewood, Ohio, Missionary Volunteer Society has successfully completed a two-week evangelistic series. Every part of the meeting was cared for by academy- and college-age young people. Although details were planned in cooperation with the pastor, the meetings took place while the pastor was on vacation—the only two-week period when the church would be available to them.

● In the Temuco church of the South Chile Conference a group of some 50 youth have united their activities to carry the message by means of public evangelism and Bible studies. Three small groups have been formed to bear the responsibility of preaching, and others have joined a choir under the direction of Hector Pontigo, to aid in the public meetings. A goal of ten souls was set, but already more than 40 have been baptized. One of the recent converts, Alejandro Benegoni, in new-found zeal began to participate in the preaching of the Word, and had the joy of noting his own father listening as the message was presented. The young son was even more thrilled as he noticed his father’s interest, and soon it was his privilege to see his father baptized—won by his own son who was a recent convert in the meetings conducted by the youth in Temuco.

Junior Talks

Largest Organ in the World

By D. A. Delafield

Did you attend the youth congress at Atlantic City, New Jersey, June 21-25? If you did, you saw and heard the mammoth organ, largest in the world, with its console on the rostrum. By the way, the huge auditorium had a seating capacity of 41,000. You can see how big the organ in such a large room would have to be.

This spectacular instrument is equipped with two consoles—the stationary console visible from the audience and the movable smaller console. The bigger one has seven manuals. And the electrical connection with the pipes and motors are so elaborate and complicated that enough wire is used to circle the world at the equator five and one-half times. Think of it!

According to the *Music Education Journal* of January, 1960, the Atlantic City organ requires eight rooms to house the 33,000 speaking pipes, and 12 rooms to accommodate the electrical and mechanical devices. Eight motors, developing 395 horsepower in all, are employed to provide wind for the pipes.

The pipes vary in size from the gigantic speaking pipe, 64 feet long and representing low C of the diaphone, to a tiny pipe that has a speaking length of only one-quarter inch. The largest pipe is made of Oregon fir, three inches thick, and tapers from a 10-inch square to a 36-inch square.

Wasn’t it thrilling to hear Brad Braley, of the Voice of Prophecy, and M. K. West, of Walla Walla College, play this superb instrument? As I thought of the great organ with its many parts—the little pipes and the big ones, the intricate wiring and stop controls, the involved jungle of mechanical connections uniting under the skillful touch of a master musician to pour forth a powerful melody—I caught a new vision of what might happen as the youth of the Advent Movement unite their talents, large and small, to carry the truth of Jesus’ soon coming to all the world. What opportunities there are for service when we all unite our talents, little and big, in harmonious action to present Jesus and His love to the world.

Our voices and our message should be powerful, and there should be harmony and beauty in the strong voice (Rev. 18:1, 2) that is heard—like the mighty moving peals of an organ. Wrote Ellen G. White: “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!”—*Messages to Young People*, p. 196.

And the gospel of salvation sounds like the sweetest music to those who hear it for the first time. Don’t you want to have a part in the great organ music that will swell to a loud cry—to a great crescendo—and bring in the beautiful Saviour, the coming King? I know you do, juniors. The angels of God will join us as we all tell others the happy story of God’s great salvation.

Gate 17

By Lois Ann Finck

PARDON me, where is Gate 17?” The blank look on my face answered the confused woman who asked the question before my lips formed the words, “I’m sorry, ma’am, but—” Then she laughed, “I thought you were a stewardess; your blue suit fooled me.”

I was amused during my two-hour lay-over in Chicago’s Midway Airport at the number of questions that came to me because of my blue suit. The mirror confirmed the lady’s thoughts—the color and style of my suit were similar to those worn by some stewardesses.

What a compliment, I thought, to be taken for an attractive stewardess! But I felt like an empty first-aid kit when I was unable to give the bewildered travelers any assistance.

When someone asks me the way to the gate of salvation, can I give adequate directions? Or must I confess I am not what I appear to be?

Do I wear a form of godliness that is so much like Christ’s robe of righteousness that I have fooled even myself into thinking I am a representative of God’s kingdom?

Let us never forget that “the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”



Group of Chilean Dorcas members classifying and preparing clothing for distribution.

A REPORT ON *Disaster* *Southern*

By L. H. Olson, *Secretary*

Clothing being distributed at Temuco, Chile.



Distributing clothing and food on a typical rainy day.

Bales of clothing being unloaded from one of the trucks provided by the General Conference.



READERS of the REVIEW AND HERALD are aware of the terrible disaster that struck southern Chile late in May. It is not our purpose here to review the details of this catastrophe, but rather to report on the relief work that was begun almost immediately after the disaster and which is still being carried forward.

As the days and weeks have elapsed, it has become more evident that without doubt the quakes that struck Concepción on May 22 and the one that centered in the city of Valdivia, approximately 200 miles to the south, on May 23, were the most severe that have taken place on the earth in recorded history. Even those of Lisbon, San Francisco, and Tokyo are dwarfed by the magnitude of the two that struck Chile a day apart, affecting two neighboring cities. Seismologists have informed us that had this been a densely populated zone, a million persons could easily have perished in the upheaval. Previously we reported that one Seventh-day Adventist lost her life, but later it developed that this woman was an interested person and not one of our baptized members.

As our relief workers began their task, their eyes met only desolation, ruin, and destruction on every hand. Anxiety and fear were etched in deep lines on every face. Our workers immediately organized their forces to reach those in dire need.

Fortunately, our relief work had previously been organized under the name OFASA (Obra Filantrópica y Asistencia Social Adventista—"Adventist Philanthropic Work and Social Service"). Carlos Ayala, president of the South Chile Conference, was in

Relief in Chile

South American Division

charge of the relief organization, being directly aided by his local conference associates and also by workers sent from the sister organization, the Central North Chile Conference. The Austral Union provided two workers, and from the South American Division office, Juan Riffel was sent to supervise the general plan of organization.

It was evident at once that the Chilean Government authorities, who are accustomed to dealing with earthquake disasters, had the immediate food and health problems well organized. There was little need for further aid at the moment in this regard. However, while the earth still shook, the homeless fled rapidly from the coastal region that was most seriously devastated, and the larger part of these refugees gathered in the region around Temuco, where our conference office is.

The condition of these weary and anxious people required immediate attention. Our OFASA organization was ready to meet the emergency and a relief kitchen was set up where some 400 needy were served meals for more than two weeks. The public-health authorities remarked as they observed this aid: "Certainly the Adventist church is giving very effective aid, which is of great benefit to the refugees."

After this it was determined that we should give attention to a long-range program to secure and distribute warm clothing and bedding. The earthquake had struck at the very beginning of the winter, and in this section of Chile the rainfall is heavy, accompanied by cold winds.

The General Conference, South American Division, and the Austral Union responded as soon as the magnitude of the disaster was known—the General Conference with financial aid, two trucks for use in effectively distributing the aid, and 90 tons of clothing that had been lovingly gathered and carefully prepared by our Dorcas Societies in the homeland.

Providentially several tons of powdered milk, corn meal, and wheat flour had arrived shortly before the disaster and were stored at our Chile College, Concepción and Talcahuano churches, and other strategic centers. This cared for immediate needs, and later 100 tons of foodstuffs were shipped by the General Conference. All these supplies have been used to good advantage in relieving the needy. Our workers and lay members have been grateful that the Adventist Church organization has made preparations for emergencies such as the one in Chile.

It should be noted that the distribution of relief was a difficult task owing to impaired transportation facilities, of which in ordinary times Chile no doubt has the most efficient in South America. Now railway lines and highways in the affected zones are damaged, and bridges are either destroyed or considered unsafe. Many warehouses are wrecked. This has put an additional burden upon the national airline and has hindered the transportation of relief personnel and supplies.

Pastor Ayala reports that the United States Government authorities were most cooperative in transporting our food supplies, clothing, two trucks, and two prefabricated warehouses from the United States to the ports of Valparaiso and Talcahuano. Here the national authorities stepped in and granted free entry into Chile without customs charges. Soldiers unloaded the shipments at the ports and reloaded them into freight cars on the national railway, which then transported the supplies free to zones that the Ministry of the Interior had assigned to our organization.

Vessels of the Chile Navy cooperated by carrying the supplies to the large island of Chiloe, which without doubt was the most seriously affected in the entire region, both from the earthquake and from the tidal wave that followed. The national airline, LAN, granted a total of 88 hours free air transportation for our workers.

Soon after the disaster struck, it was evident that two trucks were essential if we were to quickly and efficiently distribute the food and clothing that had been received. These vehicles were requested, and the General Con-

ference responded by donating them and arranging for their immediate free transportation to Chile. This was greatly appreciated. On each of these trucks was clearly printed the name of our church relief organization, OFASA. As these vehicles were driven through the streets of Santiago, en route to the disaster area, they attracted widespread attention and favorable comment.

As the trucks began the delivery of food and clothing to our churches, so that distribution could be on an organized basis, our members in general and the Dorcas Societies in particular were organized so that some would classify the clothing while others personally investigated the needs of those families suffering serious privation. When their situation was determined, a card was given with a printed number on it, while on the corresponding card with the same number our worker noted the special needs, sizes of clothing, et cetera. This card was presented at the time specified and the articles needed were already wrapped and ready for delivery when the person showed the card. With such multitudes in distress and need, only confusion would have resulted if this plan had not been followed. This also avoided long waiting in line for those seeking aid.

Pastor José Riffel writes of one instance when special help was provided by OFASA. In a small town terribly damaged by the earthquake the tidal wave completed the destruction. Here lived a shoemaker named Rojas, whose home was totally destroyed and whose clothing, household effects, and even his shoe-repair tools were swept away. Learning of this case, OFASA provided him with a complete set of tools as well as materials so he could resume his trade. His radiant face revealed his appreciation for this timely aid.

Reference constantly has been made by government authorities to our constructive and well-organized relief program. They especially noted that we were giving aid without regard to creed or religious affiliation. One member of the National Congress who was helping in the area wrote to the director of a public school: "I shall greatly appreciate your cooperating in every way with the Adventist philanthropic workers in their outstanding and impartial aid for those who are in such great need."

In the city of Santiago the two leading newspapers, *El Mercurio* and *La Nación*, have given favorable publicity to our relief work, their articles being accompanied by appropriate pictures.

(Continued on page 21)

News From Home and Abroad

The Matabeleland Mission Circuit

By V. Davies
*Director of the Matabeleland Mission
Circuit, Southern Rhodesia*

THE Matabeleland mission circuit in Southern Rhodesia is the oldest circuit in the Zambesi Union Mission of Seventh-day Adventists. Even 30 years ago, it must have been well-established under the guidance of old Solusi Mission.

How clearly I remember that day in March, 1931, when I first set foot on this soil, on the platform of Bulawayo Station. But it was not only for a few hours. My call was not to this field then, but to the newest and wildest mission field in the Southern African Division.

Of Helderberg's graduates up to that time, I was being called the farthest away from home—right to the very heart of Central Africa. As I proudly crossed the platform from one train to another, a Mauser rifle slung over my shoulder, I was halted by a group of policemen.

"Where are you taking that gun?" they asked.

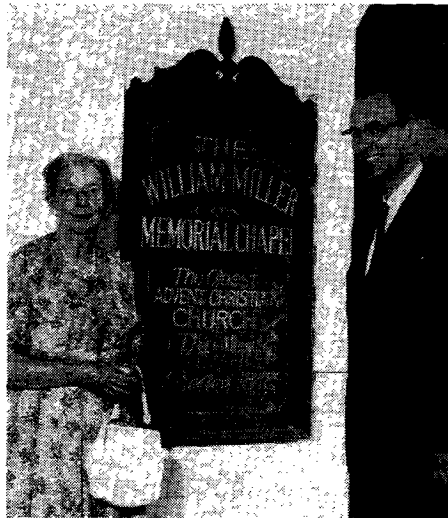
"I am en route to the Belgian Congo," I replied. The answer satisfied them. Perhaps they knew that I needed it. Perhaps they knew of the leopards that would fight the watchdogs around the mission home at night, or the lions and the hyenas that would prowl around the tent when I would be camped out in the "way-beyond" visiting the outschools.

Now those days are long past, and once again I find myself in civilization, laboring in a field nearer home, among a people whose language and customs I knew as a boy. Not only has it been a most interesting experience but it has also been most enlightening. All too often, we think of the great needs in the missions beyond, and forget those nearer home.

Southern Rhodesia, it is true, has long had contact with civilization. The Advent message has gone forward rapidly in the 66 years that have passed since old Solusi Mission was established. Very little remains of what the pioneers knew and experienced. Modern buildings have replaced the old thatched huts, and fast transport has taken the place of the old mule cart and slow-going ox wagon.

Fine highways lead out of Bulawayo in all directions. Well-organized bus services run regularly several times a week to all outlying districts, and there is no difficulty in sending supplies to any school in the circuit. Even the most distant schools, some more than 160 miles away, can be reached within four hours.

No longer is there the need to urge parents or even pay them to send their children to school, but so great is the demand for education and Christian education that those in responsible positions are perplexed to know how to meet the situation.



In Memory of William Miller

J. E. Edwards and Mrs. Ella Adams, granddaughter of William Miller, stand beside the plaque on the William Miller Chapel, Low Hampton, New York. Cars from as far away as Florida brought people to the all-day meeting in the chapel, August 6. The crowd, which overflowed the little chapel, heard the services conducted by J. E. Edwards, Home Missionary Secretary of the General Conference, via public address system.

Recalling the disappointment of Miller's time, Elder Edwards keynoted his message with the question, "Are we today prepared for disappointments?"

M. REES
*Departmental Secretary
New York Conference*

The most difficult delegations to face every year are those of parents coming to plead for more schools and more classes so that their children can obtain a Christian education. So great is the demand, which is so out of proportion to what we can do, that the need staggers us. But there it is—urgent, demanding solution.

Our 25 schools are so scattered that one must travel fully 1,500 miles to make a complete inspection tour. Sad to say, many of our churches and companies are far removed from our schools. Sadder still is the fact that only three or four or five years of primary education is offered, and then we lose to other schools these precious young people in the very best years of their lives. Many are unable to find a place to continue their education even in other schools. Some try patiently year after year, but eventually they become discouraged, for it does not take long before they are considered too old for school.

On the other hand, many Christian parents keep their children at home, for they prefer to see their children grow up in ignorance rather than send them to worldly schools. Thus many deserving young persons are found herding cattle out in the reserves, or doing some menial task when their hearts are longing for a place in the Master's vineyard.

We are fortunate to have a fine Christian chief at our Ngungumbane school. He is also the church elder. Through his good example and sacrifice he encouraged his people to work and give willingly until a fine new classroom building was completed. An upper primary school was soon authorized by the African education department. Government inspectors have spoken very highly of this community, for they did not find even one broken window despite an enrollment of nearly 300 lively children.

Ngungumbane school was established in the year 1931. Now preparations are being made so that the school can get its standard VI approved for next year. The name of the new teacher has already been announced. The circuit inspectors have set the date for their next inspection so that the final approval may be given. All is excitement. But think of it—it will have taken 30 long years to bring this school up to full upper primary level. We hate to think of all the young people who saw only the lower pri-

mary doors of this Christian school. No one knows where many of them are today. Nevertheless, we rejoice that through God's rich blessings, we can now keep these boys and girls with us for many years to come.

At two other places, mostly through the hard work and good example of the head teachers, upper primary school buildings are nearing completion.

Schools, though occupying much of our time, are not the only part of this great circuit. In all, it is composed of 175 churches, schools, and companies. So greatly spread out are these companies that they are visited usually only by the African pastor. The shortage of funds and limited time make it impossible for them to be visited by a European minister except on very rare occasions. Some places never receive a visit from the missionary. This is a great pity, for it means much to our African people to receive a visit from the missionary. Our camp meetings also are many, and can only be held at large centers. Often they are conducted entirely by our African pastors.

All of our evangelistic workers, who number ten, have large areas to cover. They do this mostly on bicycle, and very often through hot and sandy country. Most of these workers are old men now, and have long borne the burden of this work. It is no easy task to have to cycle many miles each month under such conditions. We can only admire their great faithfulness and patience and the good spirit of cooperation amid many difficulties.

In Bulawayo city, with its more than 67,000 African inhabitants, we have only one pastor. But Harry T. Nkiwane has his work well organized. Not only does he find time to visit and take care of many growing churches, he also provides for the spiritual needs of our many Adventist youth. In this great city we have no school of our own, but in the many government schools, a time is set aside every week in which the ministers of the different denominations can teach the Bible to their adherents. This task cannot be accomplished by the pastor alone, but he has organized the church elders, the deacons, deaconesses, and many lay members to take care of these Scripture classes.

Recently, Pastor Nkiwane has obtained permission to visit the Central Prison on Sabbath afternoons. When he was first introduced to the inmates as a minister who would conduct services on Saturday afternoons, they were indignant. They had never heard of religious meetings on Saturday. But Pastor Nkiwane went right ahead, and taught them the song, "I have a Friend so precious . . ." Now,



Dr. C. E. Weniger placing the doctor's hood on Elder H. M. S. Richards, with President F. O. Rittenhouse and Registrar Esther Benton looking on.

they enjoy these meetings very much.

Pastor Nkiwane suggested that this same little song be their greeting song. So when he arrives at the prison, they all arise and join in singing, "I have a Friend so precious . . ." From the windows nearby, the Euro-African (colored) prisoners who are separated from the African prisoners, were able to watch the meetings being held. Now, they have requested to join in these meetings.

From the continent of Africa today, a great cry has gone forth until it has bounded across the oceans, and its voice has echoed and re-echoed in radio, press, and television. No one can ever be in doubt as to many of the great needs and desires in Africa. But there are other needs. Christian education is one of these.

The desire for Christian education is deep in many hearts, but the facilities are so few for so fast a growing population.

The last words of Cecil Rhodes were, "So much to do; so little done." How true those words are today. Opportunities for advancing God's work are endless. Will we not one and all heed Africa's deepest cry?

Commencement at Andrews University

By N. F. Pease

Chairman

*Department of Applied Theology
Andrews University*

Thursday, August 18, was a historic day on the campus of Andrews University, Berrien Springs, Michigan. It marked the first commencement since the reorganization of the institution under its new name; the

first commencement on the new campus; the first commencement in which candidates from the undergraduate school were involved; and the first such exercise in the beautiful new Pioneer Memorial church on the campus.

Eighty degrees were conferred by Dr. F. O. Rittenhouse, president of the University. Thirteen of the candidates were presented by Emmanuel Missionary College, 11 by the School of Graduate Studies, and 56 by the Seventh-day Adventist Theological Seminary. The high point of the evening was the conferring of an honorary degree of Doctor of Divinity on H. M. S. Richards, director and speaker of the Voice of Prophecy. In presenting Elder Richards as a candidate for this degree, C. E. Weniger stated that he is "considered by many as the dean of contemporary Adventist ministers."

Colleges Represented

The 67 persons who received degrees from the School of Graduate Studies and the Seminary were representatives of the following undergraduate colleges:

Emmanuel Missionary College	13
Washington Missionary College	11
Union College	8
Atlantic Union College	7
Walla Walla College	7
Pacific Union College	5
La Sierra College	5
Southern Missionary College	4
Oakwood College	2
Canadian Union College	1
Australasian Missionary College	1
New Jersey State Teachers College	1
Nebraska State Teachers College	1
Oregon State College	1

On the day before commencement the chapel service was devoted to an old-fashioned testimony service. It was heartening to listen to the enthusiastic expressions of appreciation on the part of students for the spiritual, intellectual, and professional help received. Some who had attended graduate schools of other universities and colleges expressed their confidence in the high quality of work being done at Andrews University.

Calls for graduates have been so numerous that it has been impossible to meet all the needs of conferences and institutions. The administration and faculty of the school is dedicated to the program of supplying well-trained men for responsible leadership. They ask your prayers and your support in this important undertaking.

First Graduation at West New Guinea Training School

By L. E. Keizer
Principal

After three years of operation West New Guinea Training School has graduated its first class. A total of eight students finished the prescribed course of study and received diplomas at graduation exercises held June 24 to 26.

Graduation was new to nearly all who attended. Several problems came up when the class was organized, especially in planning the program. What were we going to use for the graduation march? The school had neither piano nor organ, but several students knew how to play the bamboo flute, so we chose six and instructed them to play the graduation march. Since any well-known march would be too difficult for them, we selected several appropriate musical pieces from the Malay church hymnal.

There were no special guests from outside the mission so we used local speakers. I had the privilege of speaking on consecration night, and K. Tilstra, the West New Guinea Mission president, delivered the baccalaureate sermon and commencement address.

It was a thrilling moment to see the graduates receive their diplomas

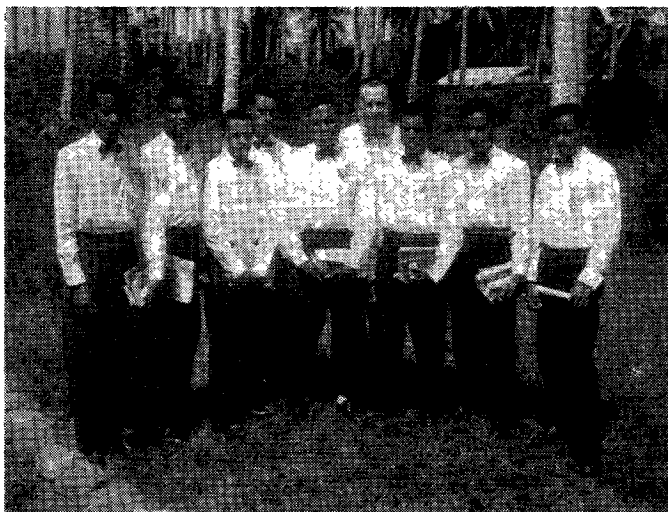
from Elder Tilstra. Some shed tears of joy, but all realized the weight of their responsibility. For me it was a great satisfaction to see these students step out into the work. I remembered the day when they came to class for the first time—to receive a Christian education, to regulate their life by a school program where God and the Bible are given first place, to learn new health habits and eat healthful food. All these factors shaped them for the important task of carrying the gospel that lay ahead.

Of the eight students who graduated, five were placed in the service of our King. Three were still studying the truth and, of course, could not be employed. Three of the graduates will be Bible instructors in three coastal towns, while two others are going to teach in the interior. One teacher is relieving another worker who is due to return to the school for further training. The other new teacher, Adolf Imbenai, the most promising of the group, is to open a new school among the Mander tribe deep in the interior.

When these prospective workers left, they took with them all the available school materials that Elder Tilstra and I could gather as well as parcels sent by other persons. They also took medicine with them to treat the sick.

We could not but admire the courage of these workers. They present a challenge to us all, for how many are willing to go to a place where there is no school, no blackboard, no library—perhaps not even a notebook or pencil—but only people in darkness desiring the light?

Remember these consecrated workers in your prayers. They are at least a three-week hike on foot from civilization and need heavenly strength, health, and wisdom to carry out the Lord's command.



First graduating class of West New Guinea Training School. The writer, L. E. Keizer, stands in the center.

A Challenge to Christianity

By W. A. Scharffenberg

Secretary, General Conference Temperance Department

October 29, by action of the General Conference Committee, has been designated World Temperance Sabbath this year. On this day our ministers are to call attention to the importance of our temperance message.

"This matter," we are admonished in the Spirit of Prophecy writings, "must not be passed over as nonessential; for nearly every family needs to be stirred up on the question."—*Temperance*, p. 245.

Through the International Temperance Association and its many affiliated regional and national societies, the Temperance Department of the General Conference has launched a worldwide educational program in behalf of total abstinence, for we believe that total abstinence is the only platform on which God's people can conscientiously stand.

Temperance in its true sense refers to moderation in all things that are good and total abstinence in all things that are evil.

Throughout the centuries there has been a stigma attached to the manufacture, distribution, sale, and consumption of alcoholic beverages. As far back as 2205 B.C. we read of a Chinese emperor during the Hsia Dynasty having banished a man who had discovered a way of making wine. In the year 459 the emperor Liu Pe'i issued an edict that all liquor makers, liquor sellers, and liquor drinkers should be beheaded; and in 1729 the Mongol emperor Kublai Khan issued an edict condemning all dealers in alcoholic beverages to banishment and slavery.

Temperance was endorsed by many Greeks. Homer's heroes often preach a modified form of temperance. Among the Spartans drunkenness was regarded as a disgrace.

In the early days of Rome men under the age of 30 were not allowed to drink, and the use of strong drink by women was regarded as a serious offense. Men were even allowed to kill their wives if they so disgraced their family.

The attitude toward strong drink gradually changed, and by the time Christianity became the established religion of the Roman Empire, in the fourth century, the cultivation of the vine became very popular. Later the best wines were made from the vineyards belonging to the church. Most of the monasteries applied themselves to the cultivation of the vine. Because cultivation of the vine developed simultaneously with the spread of Chris-

tianity, millions of people have taken the position that drinking has its roots in Christianity. This is one reason why the Moslems, the Hindus, and the Buddhists in particular are doing all in their power to resist the efforts that are being made to Christianize them. Smoking, drinking, and Christianity are synonymous terms in the minds of many of these honest and sincere people.

Let us remove this stigma from Christianity by making it very clear to the world where Seventh-day Adventists stand on this issue. The evidence against alcohol and the alcoholic-beverage industry is overwhelming.

Said Dr. Metchnikoff, who discovered the fractions of the white corpuscles: "When you take alcohol, you poison the cells of your body."

Sir Wilfred Grenfell similarly wrote, "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor."

Sir Andrew Clark, late senior physician to London Hospital, testified that "out of every hundred patients which I have charge of in the London Hospital, 70 per cent are drunkards."

Senator Estes Kefauver has declared: "Without fear of contradiction, I say that corruption of law enforcement officers is rampant in many American communities today on a scale that makes the corruption of prohibition days look like kindergarten play."

Mahatma Gandhi once said: "If I were appointed dictator for an hour for all India, the first thing I would do would be to close without compensation all liquor shops."

Our marching orders are clear cut. Certainly the time has come for us as a denomination to stand up, "raise our voices, and cry out against the reports that are going all around us," for "we are able in God to do a mighty work upon the point of temperance" (*Temperance*, p. 256). Let us gird on our armor, rededicate ourselves to the task before us, and heed the counsel that "the temperance question is to receive decided support from God's people" (*ibid.*, p. 249).

Good News From Baghdad

(Continued from page 1)

be built in Kirkuk and another in Basra. A new academy is also being planned. Money for the land is already in hand.

Our youth of military age have been given special consideration in the Iraqi Army. One pastor relates his experience with the military leaders.

He says, "One day I went with two brothers to the officer of the army. We told him, 'We are Seventh-day Adventist people. We keep the Lord's day, the seventh day. We don't do any ordinary work on Sabbath. That is why we want you to help us by granting permission for these two brothers not to attend military camp on Sabbath.' The officer was most willing to grant permission. He not only gave them their Sabbath, but also mentioned that their salary would not be reduced and the lost time would not be counted against them."

A new door has been opened through the blessings of God, and the work is progressing, but there is still a closed door to Seventh-day Adventists in Iraq. It is the door of the Dar Es Salaam Hospital. May we ask you to pray that the Lord will open that door and permit the right arm of the third angel's message to do its work in the land of old Babylon?

Disaster Relief in Southern Chile

(Continued from page 17)

It should also be noted that in addition to the aid in cash, food, clothing, et cetera, received from the United States, in several nearby countries, such as Argentina, Ecuador, Uruguay, and Brazil, our Dorcas Societies cooperated and sent generous quantities of supplies. Our members in Puerto Rico and even distant Germany sent liberal help.

It is difficult to describe the widespread destruction of the earthquakes in southern Chile, and much more so when these were followed by tidal waves that erased even the location of streets in some seaside towns. The newspapers reported the danger of flood waters from Lake Rñihue, where the outlet was blocked by landslides caused by the earthquakes, and sensing the danger to the people living in the valley, many workmen were sent to blast open a channel and thus avert the danger.

Pastor Ayala relates the following incident in this connection: While working at this task, a small landslide reached a spot where five men were digging—two of them members of the church. One of our members was buried up to his chest. He was not only able to get free but he also rescued the other Adventist member who had been working with him. Their three companions had been cursing God and blaming Him for the earthquakes only moments before the volume of earth descended upon them. The three unbelievers were buried under

the rocks and lost their lives, while our brethren were spared!

In the city of Concepción one of the members of our church is a building contractor. Following the quake a businessman came to tell him his store had collapsed but that the edifices our brother had constructed for him had all withstood the quake. Now he wanted him to rebuild his business property.

Some may wonder regarding our church building in Valdivia, which was nearing completion at the time of the earthquake. It is well situated on a high lot on one of the principal streets not far from the center of the city. The building was not even slightly damaged by the earthquake or the flood that followed, and for several weeks it has housed a large number of refugees. Construction will be resumed soon.

While it is hoped that disaster will not strike again soon in this region, it has been felt that every possible precaution should be taken so there would be no delay in providing needed aid in such an eventuality. It has therefore been decided to retain the two warehouses donated by the General Conference, one in Temuco and the other at our Chile College in Chillán. Our members in Chile as well as the government authorities have obtained a new concept of the preparedness of the Adventist Church to meet disasters and bring early relief to stricken zones.

Our faithful members in lands not scourged by the earthquake, and especially our Dorcas workers, will never be able to understand fully how much their labor in gathering and preparing the clothing has meant in this hour of need. Truly every effort seems worth while when one sees the ruins, the destroyed homes, and the people walking about without sufficient clothing or food in the cold wind and rain. It is only when careworn faces radiate gratitude on receipt of necessary aid that the true value of these gifts of love is understood.

In the few weeks following the disaster, reports have reached our division office that there is a spirit of inquiry prevalent in that region. Persons who have known of our work for many years, but who were not even slightly interested, are now requesting Bible studies and preparing for baptism. The attendance at the evangelistic services of our churches has increased. New groups and interests are springing up, and our workers are unable to attend to all the requests for studies and visits. Writes Pastor Ayala: "This disaster has revealed the deep yearning of many hungry souls. It has been an opportunity for Christian charity to work."

Health Education in Southeast Asia

By Daniel R. Guild

Departmental Secretary, Southeast Asia Union

The work among the Moslems is known for its great difficulty. Many of our ministers work for years and never make a single convert. The following is a thrilling report written by Djamaan Soelaiman, who is in charge of the Malay section of the Singapore Voice of Prophecy.

Within a short time after its birth six months ago, our Malay Health Course became the topic of the day among the Malay community. The word spread speedily to Malaya, Brunei, Singapore, Sarawak, and North Borneo. Applications came in so rapidly that within three months we had to curb enrollments for lack of funds.

Congratulations poured in from students, teachers, school principals, businessmen, and clerks. The most encouraging of all is a letter from the office of the Ministry of Health in one of the above-mentioned countries: "Considering the immense amount of expense you need in fostering your noble aim, why not let the Ministry run the school?"

An elderly clerk writes: "Our once-wretched home is now a little heaven after we let Pandu Kesehatan guide our lives. The money that would otherwise be wasted on tobacco and alcohol can now be used to foster better education for our children."

"The nobility of your work surpasses all claims of those who profess to work for the good of the people," writes a Moslem priest.

Of the 312 graduates from the health course to date, 248 are now active in the Malay Bible Course. Truly the health message is proving to be the right arm opening doors to the message of the three angels.

From Home Base to Front Line

Dr. and Mrs. Wm. Wagner and three children left New York City, September 8, for Benghazi, Libya, returning after furlough. Sister Wagner's maiden name was Kathleen Mae Rothgeb. She attended La Sierra College and graduated from the White Memorial Hospital School of Nursing. Dr. Wagner graduated from Washington Missionary College and the College of Medical Evangelists. During the years 1948-1953 Dr. and Mrs. Wagner were connected with the He-

He Mission Hospital, in Nigeria. After a furlough they transferred to the Dar Es Salaam Hospital, in Baghdad, Iraq, serving there from 1954-1959. During their furlough Dr. Wagner has taken a year's residency in surgery at the White Memorial Hospital and Glendale Sanitarium and Hospital. He is to connect with the Benghazi Hospital, in Libya.

Mr. and Mrs. Harold D. Erickson, Jr., and two children sailed from New York City, September 9, on the S.S. *Steel Vender*, en route to India following furlough. Before marriage Sis-

ter Erickson's name was LoRita Mae Lange. She is a daughter of Elder and Mrs. Oliver W. Lange, who have been missionaries in India since 1930. Brother and Sister Erickson graduated from Walla Walla College, and Brother Erickson also graduated from the SDA Theological Seminary. They began their work in India in 1953. He served as a teacher and principal in the Assam Training School in Jowai, Assam. During their furlough Brother Erickson obtained an M.A. degree in Education from Andrews University. Upon their return they

CHURCH CALENDAR FOR 1960

"'Educate, educate, educate,' is the message that has been impressed upon me."—*Temperance*, p. 245.

Listen

Educates Wisely!



Youth today are looked upon with envious eyes as potential customers by the tobacco and liquor interests. For this reason, the most subtle and appealing advertising is directed to them to pressure them into habits of smoking and drinking.

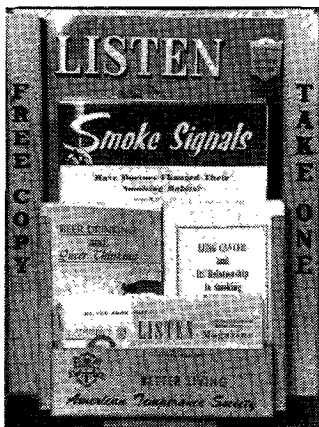
Youth need to be warned, and to be educated for temperance. In this field nothing is stronger and more persuasive than truth.

Our program includes supplying temperance literature, showing films, providing educational materials. Primary emphasis this year is on *Listen* for schools.

Educators appreciate *Listen*. High school principals and supervisors say of *Listen*:

- "Timely, presenting the facts in such a way teen-agers and adults can grasp the meaning."
- "Valuable; wish it were possible for each student to read it in class and discuss."
- "One of the best sources of information on alcohol, tobacco, and narcotics that has been available. I hope we can receive enough of this material to present to our high schools."

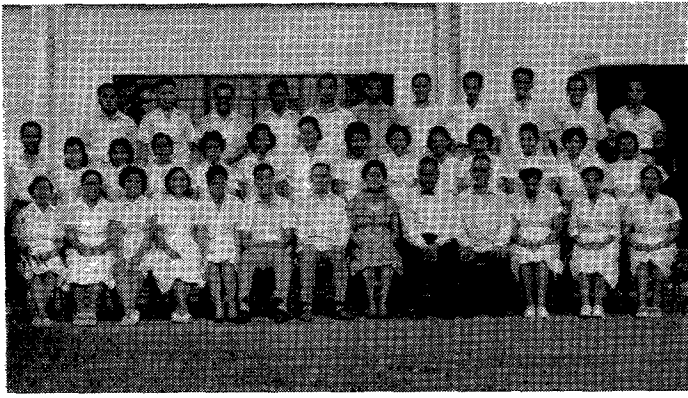
75,000 sponsored *Listens* for the nation's youth—the goal for World Temperance Sabbath, October 29, 1960—will furnish three *Listens* for every junior and senior high school in the United States and Canada.



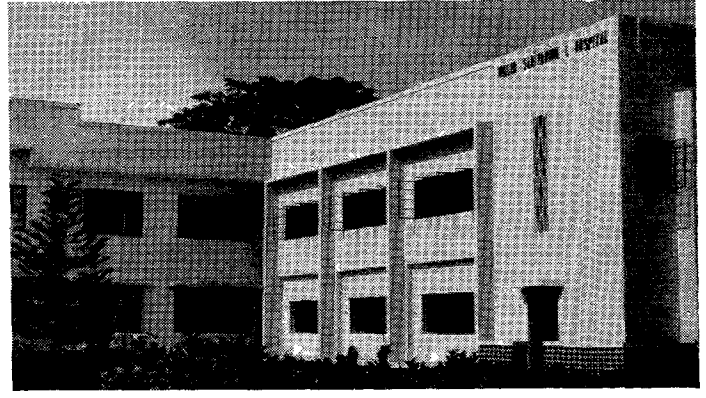
Temperance Day—

October 29, 1960

REVIEW AND HERALD



Medical and service staff of the Miller Sanitarium and Hospital.



New annex to the Miller Sanitarium and Hospital, Cebu City, Philippines.

will be at the Raymond Memorial Training School, Falakata, in the Jalpaiguri District, in India.

Mr. and Mrs. Johnny D. Johnson and his nephew, William L. Burns, left New York City, September 12, returning after furlough to Monrovia, Liberia. Sister Johnson's maiden name was Ida Adelaide Clemmons. She graduated from Emmanuel Missionary College and attended Roosevelt University. She is an experienced teacher and was for some years principal of Shiloh Academy in Chicago. Brother Johnson graduated from Emmanuel Missionary College and the University of Illinois. He was a teacher in Shiloh Academy for a number of years. In 1957 Brother and Sister Johnson were sent to Liberia. He was for a time a teacher in the Konola Academy. Later he served as principal. Sister Johnson has been dean of girls and teacher of English in the Konola Academy. They are to continue their service in that institution.

Gladys Martin left New York City, September 15, for Addis Ababa, Ethiopia, returning after furlough. Miss Martin attended Pacific Union and La Sierra colleges. Since 1946 she has been connected with the work in Ethiopia in various capacities. In 1954 she became principal of the elementary section of the Ethiopian Union Training School, in Kuyera. She will resume this responsibility upon her return to Addis Ababa.

Elder and Mrs. Doyle M. Barnett sailed from San Francisco, California, on the S.S. *President Garfield*, September 18, returning to Taiwan after furlough. The maiden name of Sister Barnett was Paulene Louise Moddrell. Both Brother and Sister Barnett attended Southwestern Junior College. Brother Barnett graduated from La Sierra College. Since 1940 they have served overseas. Sister Barnett was head of the English department of the Voice of Prophecy Bible Correspondence School in Hong Kong and later in Taiwan, and in recent years has been Sabbath school secretary for the South China Island Union Mis-

sion. Brother Barnett served as treasurer and later as president of the Yun-nan Mission. For several years he was associated with Fordyce Detamore in evangelism. He has more recently directed the Bible correspondence school in Taiwan and served as president of the Taiwan Mission. He will continue to carry these responsibilities.

Elder and Mrs. Milton Lee and daughter sailed from San Francisco, California, on the S.S. *President Garfield*, September 18, returning after furlough to Taiwan. Sister Lee's name before marriage was Helen Virginia Warren. Her parents, Elder and Mrs. M. C. Warren, were missionaries in China and the Far East from 1914-1960. Sister Lee attended Pacific Union College and graduated from the St. Helena Sanitarium School of Nursing. Brother Lee, a son of Elder and Mrs. Frederick Lee, who served as missionaries in the Orient from 1905-1935, attended Southern California Junior College and graduated from Pacific Union College. Brother and Sister Lee have served in China and Taiwan since 1936. During their furlough Brother Lee attended Andrews University and obtained an M.A. degree. Upon their return he is to be head of the Chinese-language evangelistic team in the Far Eastern Division.

Dr. and Mrs. Jack R. Kennedy and three children, of Los Angeles, California, left Los Angeles, September 18, their destination being the Philippine Islands. Sister Kennedy's name before marriage was Loella May Tomm. She attended Pacific Union College, majoring in music. Dr. Kennedy graduated from Pacific Union College and the College of Medical Evangelists. After practicing medicine for 18 months he took a residency in obstetrics and gynecology. For the past six months he has been in private practice, and also an instructor in the College of Medical Evangelists. He is to serve as a physician in the Manila Sanitarium and Hospital.

W. R. BEACH

New Miller Sanitarium and Hospital Annex

By F. T. Geslani, M.D.

Medical Director

The Miller Sanitarium and Hospital, in Cebu City, Philippines, officially opened on April 8, 1956, as a 20-bed hospital with an initial staff of 18 workers. Ever since, the prospering hand of God has been with this growing institution.

Recently a new modern and all-concrete annex was completed, giving the hospital a bed capacity of 50. The present staff consists of 40 dedicated workers. The institution has been entirely self-supporting and self-sustaining from the time of its opening to the present.

Miller Sanitarium cares for all types of patients, from the poorest indigent to the sophisticated members of society. We had the rare privilege of ministering to the former first lady of the Republic of the Philippines. The reputation of the institution is highly regarded and its influence is felt far and near.

The new wing provides for first-class private rooms. It has an expanded physical therapy department, which is attracting many patients, and a good conference-library room. The financing of the project was undertaken jointly by the Far Eastern Division, the South Philippine Union, the East Visayan Mission, and the institution. But the largest share came from Dr. H. W. Miller, in whose honor the hospital is named.

The missionary activities of the institution are a reflection of the dedication of its workers, who serve faithfully, many times beyond the call of duty. The nurses and staff despite their busy program are conducting six branch Sabbath schools regularly every Sabbath afternoon. Every member of the staff is enthusiastic in participating in church work. All the doctors, nurses, and aides are officers and leaders of the Cebu City church. Last summer 140 children were grad-

uated from the Vacation Bible Schools conducted by the workers and church members. Ingathering work every year has been made easy because of the good name of the hospital.

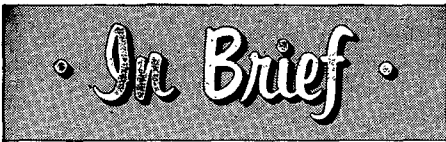
Safe Protection From Dangerous Diseases

(Continued from page 11)

these girls could be protected from smallpox by acquiring cowpox from the cow, why not devise a method of protecting the population generally by artificially infecting them with this mild disease? Thus was learned the simple but effective method of inoculation with the relatively harmless cowpox. This is the reason you probably never have seen an active case of smallpox.

If this principle could be so effective against smallpox, why not apply it to combat other dangerous diseases? The medical profession has gone on in the development of comparable means of immunization against other diseases. Diphtheria, scarlet fever, tetanus, typhoid fever, plague, cholera, and polio are some of the diseases against which significant protection is acquired by appropriate inoculation.

Let us as parents be aware of our responsibility toward our children in this matter. Consult your family physician as to what would be desirable for the protection of your family.



OVERSEAS

Southern African Division

● T. W. Staples, president of the North Congo field, has cabled that he has been able to make a successful trip from Kampala, Uganda, where he and his family withdrew during the recent disturbances, to Rwese Mission. All is well at the mission and the work is operating normally. Elder Staples and family will be returning shortly.

● Elder and Mrs. A. A. Matter, Sr., sustentation beneficiaries, who elected some years ago to retire in the Congo after a lifetime of pioneer mission service in Africa instead of returning to their Swiss homeland, were requested to relieve at Nebasa in the forests of the North Congo. During the disturbances they remained at their post. The evangelistic work has gone forward and many new converts have been won. On Sabbaths the churches are always full. The building program has proceeded normally.

● P. F. Lemon, president of the South Congo field (which includes all the Congo's Katanga Province) made a successful trip to Bigobo Mission Station where he and Fred Wilson were warmly welcomed. In six efforts that were held during the troubled days, 130 converts had been won. Dr. M. H. Schaffner has spent several weeks at Songa. The families of these brethren have not yet returned to their stations.

● On Monday, August 8, electric power from the Electricity Supply Commission began to flow to Solusi Missionary College. Eventually the commission will supply power from the enormous hydroelectric scheme at Kariba on the Zambezi River. Solusi, like many other areas of the Federation of Rhodesia and Nyasaland, will then receive its power from there.



Cabin Boy to Advent Crusader

By Virgil E. Robinson

Southern Publishing Association, \$3.50

On his first voyage at sea young Joseph Bates fell overboard and was providentially rescued from a shark. So begins this moving narrative of one of the most colorful pioneers of the Advent Movement. The wind is in the sails in the first half of this book, and all the romance of the sea is invoked as the story unfolds of this fifteen-year-old cabin boy whose experiences on British warships and American cargo vessels will satisfy any reader's love of adventure. Marblehead, New Bedford, Liverpool, Portsmouth—what tales of hardship and heroism, deviltry and daring, sorrow and sacrifice the mere mention of these seaports conjure in the memory of those who have followed the careers of the countless men who have gone down to the sea in ships. And along with many other global ports, they are all here in this lively story of Captain Joseph Bates before he was converted to the great message of Christ's second coming that so profoundly changed his life. But reformation in matters of temperance was undertaken before he was converted, and his voluntary abstention from liquor and tobacco is an inspiration to any youth. Bates was a witness to the falling of the stars in 1833, and William Miller's preaching convicted him of the soon coming of the Saviour. Putting all his accumulated wealth into the proclamation of the "midnight cry," Elder Bates felt the disappointment of 1844 with dismay, but with Wheeler, Farnsworth, and others he studied himself into Sabbathkeeping and the full Advent message. His subsequent stout defense of the faith makes heartening reading and justifies the title "Advent Crusader" applied to him by the author.

● Jonas Mbyirikira, president of the North Kivu field in the Congo Union, reports that during the first six months of 1960, 2,270 converts were won. He attributes these signal results to the fact that everyone did his work faithfully.

● T. M. Ashlock, newly appointed home missionary secretary of the Zambesi Union, has worked out a plan to get African lay members to participate in the Ingathering program. His aim is to get every Sabbath school member over the age of 12 to realize that it is a privilege to spend two or three weeks a year in Ingathering. Each person is given an individual goal and the material he needs. He is allocated a specific territory and a stated time in which to reach his goal. When he reaches it he is given a token of appreciation for his achievement in the form of a lapel pin. A simple goal chart is provided for each district leader. In the African suburbs of Bulawayo less than £50 was raised in each of the 1958 and 1959 campaigns. In 1960 the campaign has so far yielded £255—more than five times the amount of previous years!

South American Division

● From Punta Arenas, Chile, the southernmost city in the world, comes an encouraging report from Pastor Arturo Schmidt, who has been conducting an evangelistic campaign in that faraway city. Already 44 have been baptized and an additional group of 40 are preparing for this rite. The building, which has been remodeled to serve as a meeting place for our church members, is too small, and it is hoped a larger edifice can be provided.

● The lay members of the three churches at Crespo, Crespo Village, and Ramirez have united their efforts to conduct a series of meetings. They have rented a large hall in Ramirez. Pastor Godofredo Block, who is now retired and on sustentation, has conducted three meetings, each with an attendance of from 900 to 1,200. After continuing these labors for three months, 62 persons have requested baptism and about 40 more are receiving Bible studies. There is a spirit of revival in this section of Argentina where our work was first established almost 70 years ago.

● In the Avellaneda section of greater Buenos Aires a large new church is nearing completion. Immediately following the inauguration and dedication, an evangelistic campaign will be conducted in this edifice. Pastor Salim Japas is to be in charge of these meetings. Special Bible studies are already being held in the uncompleted church for those who have been taking the Bible correspondence courses, and it has been encouraging to see approximately 300 people in attendance at these studies. A good harvest is contemplated as the evangelistic campaign is carried forward.

NORTH AMERICA

Atlantic Union

● R. L. Cheney, leader of the Bangor, Maine, district, reports that approximately 165 names were secured and enrolled in the Home Health Education

Course at the booth at the Bangor Fair this year. More than 32,000 pieces of literature were given away; also 22 books. The church members in the district gave excellent cooperation to this project.

- Certificates were awarded to 35 pupils of the Vacation Bible School held in Keene, New Hampshire, at the closing program on Friday, July 29. Eighteen non-Adventist children attended the school. Mrs. B. M. Heald of Fitzwilliam was the director. To follow up the interest a Story Hour or branch Sabbath school has been planned.

- On Sabbath, August 27, two baptismal services were conducted by A. R. Friedrich in the Worcester and Southbridge, Massachusetts, churches. During the morning worship service in Worcester 18 were baptized and three were accepted by profession of faith. During the afternoon the Southbridge church members gathered for worship by the shores of Nolland Lake, and three young people were baptized.

- Lloyd S. Davis, principal of South Lancaster Academy, reports that 243 students had been enrolled in the academy by Tuesday, September 6.

- Ministers and their families of the Southern New England Conference attended a medical evangelism and soul-winning workshop, August 21-26, at Camp Winnekeag, Ashburnham, Massachusetts. This workshop was under the direction of J. Wayne McFarland, medical secretary of the Atlantic Union Conference, and Merle L. Mills, conference president. Others leading out in the program were Dr. and Mrs. H. W. Vollmer; F. D. Nichol, editor of the REVIEW AND HERALD; W. J. Hackett, president, and E. J. Folkenberg, ministerial secretary, of the Atlantic Union Conference.

- Elvie A. Fildes, R.N., who has been director of the School of Nursing at New England Sanitarium and Hospital for the past five years, has accepted a call to connect with the Columbia Union Conference as instructor in the School of Nursing at Washington Missionary College, Takoma Park, Washington, D.C. Joan Zabady, R.N., who was assistant director last year, has been appointed the new director of the school, and Marilyn Kueffner, R.N., has been named assistant director. Other new appointees in the School of Nursing are Verda Foster, R.N., obstetrics instructor; Wallis Gebow, R.N., Charlotte Greiner, R.N., and Gladys Torres, R.N., medical-surgical instructors.

- On Monday morning, August 29, the new class of X-ray students began their instruction at the New England Sanitarium and Hospital. Four students have enrolled this year. They are Marguerite Alznauer of College Place, Washington; Robert Biggs of London, Kentucky; David Gebow of Knoxville, Tennessee; and Nancy Towle of Auburn, Maine.

- The annual memorial service was held in the William Miller Chapel in Low Hampton, New York, August 6. The meeting began at 9:30 A.M. with Sabbath school under the direction of D. E. Caslow, Sabbath school secretary of the New York Conference. J. E. Edwards, secretary

of the Home Missionary Department of the General Conference, was the main speaker. New York Conference personnel and district pastors attending included R. W. Moore, R. C. Mills, M. E. Rees, R. E. Pleasants, Jr., D. E. Klam, K. B. Burke, A. S. Anderson, and J. E. Whelpley.

Canadian Union

- Harvey C. T. Johnson, secretary-treasurer and educational secretary of the Maritime Conference, reports that a new elementary school has been opened at Dartmouth, Nova Scotia, with Mrs. Mabel MacPhee as the teacher.

- According to Frank W. Baker, educational secretary of the British Columbia Conference, the New Westminster elementary school has added a third teacher to its staff, and the conference headquarters church school at Mission City began the school year in a new building recently completed.

- Ellsworth Hetke, a graduate of the SDA Theological Seminary and a former pastor in the British Columbia Conference, has accepted the call of the Maritime Conference to serve as minister of the Bridgewater, Nova Scotia, district.

- F. Brock Wells, Missionary Volunteer and educational secretary for the Canadian Union, has just completed an itinerary throughout the Maritime and Newfoundland conferences, inspecting schools and conducting an elementary teachers' convention. He was accompanied by G. M. Mathews, associate secretary of the General Conference Educational Department.

- Floyd Penstock, principal of the St. John's, Newfoundland, Junior Academy, reports that with the arrival of Arthur Blake, on loan from Oshawa Missionary College, and Florence Johnson, the faculty for this thriving church-related high school numbers 14—a record for this school, which is the most easterly Adventist educational institution in the Western Hemisphere.

- Lloyd E. Janzen, a 1960 graduate of Canadian Union College, has been asked to serve as assistant publishing secretary of the Manitoba-Saskatchewan Conference. Lyle Bergey is publishing secretary.

Central Union

- Summer evangelism in the Central States Conference proved successful. S. D. Meyers reports 41 baptized from the Omaha, Nebraska, effort; C. S. Myles reports 26 baptized in St. Louis, Missouri; W. C. Scales reports 11 at his first baptism in Springfield, Missouri; J. L. Butler has 20 in his baptismal class in Wichita; and C. R. Craig feels that seven will be added to the company in Junction City, Kansas.

- Eugene A. Hamlin of Tokyo, Japan, has accepted a call from the Missouri Conference to be pastor of the Rolla district. The Hamlins have a son and baby daughter.

- Howard Voss was appointed by the Wyoming Conference committee to serve as conference home missionary and Sabbath school secretary. Elder Voss has been pastor of the Casper, Wyoming, church.

Mrs. Voss will continue as principal of the Casper church school. The Vosses have three girls.

- On Sabbath, September 3, the believers of the New Haven, Kansas, Sabbath school celebrated five years of progress. The Sabbath school membership gained 102 members since their first meeting in rented quarters on Sabbath, September 3, 1955. At that time the membership was 75; now it is 177. Paul W. Kemper is the present pastor of the church.

Columbia Union

- Elder Raymond Spencer, former pastor of the Wilmington district in the Chesapeake Conference, has been appointed new pastor of the Baltimore First Church. He replaces Elder W. J. Keith, who has been appointed new pastor of the Takoma Park, Maryland, church in the Potomac Conference.

- Elder Elmon H. Roy, former pastor of the East Liverpool district in the Ohio Conference, has accepted a call to become leader of the Coudersport district in the West Pennsylvania Conference. He replaces Elder George Gainer, who is becoming pastor of the Erie district in the same conference.

- Mr. Claude Barrett, former superintendent of the Washington College Press, has accepted a similar post with the Emmanuel Missionary College Press in Michigan.

- September 4 found more than 300 students registered at Shenandoah Valley Academy, New Market, Virginia, with some students coming from as far as Bermuda, Africa, and Guam.

- The New Jersey Conference announces that Dr. John Butler, a dentist, will be practicing in Sparta, New Jersey, at 11 Stanhope Road. He is a recent graduate of the College of Medical Evangelists School of Dentistry.

- Those attending the second Sabbath afternoon program at the Chesapeake camp meeting learned that a 75-acre tract of land had been donated to the conference for the purpose of establishing a boarding academy. The gift was from Mr. and Mrs. Austin Babel, who have a great burden for Christian education.

- A new welfare-and-survival headquarters building has been dedicated free of debt in Kingston, New Jersey. This 30 by 60 foot building was dedicated during the camp meeting.

- R. C. Detweiler of the Illinois Conference has responded to a call to be pastor of the Willoughby, Ohio, church. He will also associate with W. R. Bornstein, pastor of the Cleveland First church in an evangelistic series in Cleveland.

- The first and only Dorcas Welfare building in the West Virginia Conference was opened recently in Huntington.

- Mrs. Virginia Cummins has joined the West Virginia Conference staff as office secretary to J. H. Lantry, MV and educational secretary, and F. J. Kinsey, home missionary, Sabbath school, and public relations secretary. She comes from the Michigan Conference.

● Keith Wiseman is teaching Bible and serves as assistant principal at Shenandoah Valley Academy. Olla Gillham is assistant dean in Hadley Hall. Jim Roberts is dean in Elliot Hall; Bill Wagner is dean of Jensen Hall as well as physical education teacher and assistant maintenance superintendent.

● Lewis Stout, recently of Peru, South America, has taken over the Cumberland area evangelistic program and will be in the Blackstone district in the Potomac Conference. Nicholas Klim will be associated with him.

Lake Union

● The SDA Theological Seminary has announced a Minister's Monday program for Berrien Springs, Michigan, and Hinsdale, Illinois, during the coming year. This will enable ministers to secure in-service training in the various Seminary disciplines. At Berrien Springs, Dr. Edward Heppenstall will offer Doctrine of the Sanctuary; Dr. Daniel Walther, Great Books; and Dr. Charles E. Weniger, Research and Bibliography. At Hinsdale, Prof. Charles E. Wittschiebe will offer Pastoral Psychology.

● Several new workers have joined the Michigan Conference working staff. Charles Lickey, from Birmingham, Alabama, has accepted an invitation to serve as pastor of the Grand Rapids Central church. He succeeds his brother, A. R. Lickey, who has transferred to Portland, Oregon. Gordon Stecker, who has been connected with the work in the New York Conference, and more recently attended Andrews University, will be pastor of the Hillsdale and Prattville churches. J. H. Turner, from the Minnesota Conference, is the new pastor of the Menominee and Wilson churches.

● A new church school building was dedicated at Hinsdale, Illinois, on Sabbath, September 10. H. M. Lodge, educational secretary of the Illinois Conference, gave the consecration sermon on Friday evening. W. A. Nelson, president of the Illinois Conference, spoke at the Sabbath morning worship service. In the afternoon Jere D. Smith, president of the Lake Union, delivered the dedicatory address. This school, established in 1914, has grown until it has an enrollment of 182, with nine teachers.

● Fred Ellis, recently a student at Andrews University, has taken up his duties as pastor of the Ladysmith district in Wisconsin.

● Ralph Combes of the Indiana Conference reports fine success with their fair booths this summer. At the Indiana State Fair several ministers of other denominations purchased a number of our books; two thousand *Listen* magazines were distributed, along with thousands of other pieces of literature; and 311 applications were received for the Bible course. From the booth at the Wabash Fair they received 489 Bible course applications, and from the Kokomo Fair booth they received 441.

● Several new workers have joined the forces of the Lake Region Conference. Three ministerial interns, recently from Andrews University, have been employed.

They are John Guy, Leslie Anderson, and Gerald Wells. Barbara Minisee, a 1960 graduate of Emmanuel Missionary College, is employed as a secretary in the conference office.

Northern Union

● K. N. Allen has accepted a call to be pastor-teacher of the Indian church and school at Red Shirt, South Dakota.

● Adrian Zytoskee has accepted a call to serve as educational, Missionary Volunteer, and public relations secretary of the North Dakota Conference. He had been serving as pastor of the churches in the Bismarck district.

● G. D. Bras of North Dakota has accepted a call to the Minnesota Conference as Missionary Volunteer, educational, and temperance secretary. C. W. Griffith, former secretary in Minnesota, has accepted a call to the Inca Union in South America.

● William J. Wilson, a 1960 ministerial graduate of Union College, and William J. Nordgren, a student at Union College, teamed together to conduct an evangelistic campaign at Nora Springs, Iowa. A large share of the expenses of this campaign of 30 meetings was cared for by a generous gift from Dr. L. A. Bascom of Nora Springs.

● H. J. Eslinger, pastor at Lehr, North Dakota, reports progress on the church being built there. The members used the short time between seeding and haying to close in the building. Thirty-three well-organized men in one day laid the sub-floor, raised the walls and prefabricated rafters, and sheeted three walls. They plan to finish the building after harvest. The residents of Lehr noted the united efforts of the Adventists in the construction, and the cafés and stores took turns serving refreshments to the workers.

● Plainview Academy, with an enrollment of 79, shows a 50 per cent increase over last year, reports K. M. Nelson, principal. Three new faculty members have joined the staff—Mary Kube, dean of girls; Arlo Krueger, dean of boys; and Alvin Morford.

● P. F. Pedersen is the new home missionary and Sabbath school secretary of the Minnesota Conference. He formerly held the same position in the Wyoming Conference. E. F. Finck, former secretary in Minnesota, has accepted a call to the Nevada-Utah Conference in the same capacity.

Pacific Union

● According to Gerald H. Friedrich, secretary of the Arizona Conference public relations department, new staff members at Thunderbird Academy this year are Richard Figuhr, teaching history and English; Derwin L. Landis, orchestra, strings, choir, choral groups; Wallace Specht, dean of boys and instructor in physical education; Joyce Swinney, dean of girls and assistant in piano and organ; Marilyn Wheeler, instructor in piano and organ; Donald C. Popp, mathematics and biology; and Mrs. Ted Chadwick, assistant food-service director. Mrs. Bob Morris, for four years the assistant food-service director, is now the director.

● Harold Green has been named assistant administrator of the Glendale Sanitarium and Hospital, working with Erwin Remboldt, administrator. He succeeds Frank Rice, recently appointed administrator of the Paradise Valley Sanitarium and Hospital. Ellen Gibson, assistant director of nursing service, follows Martha Johnson as director of nursing service at Glendale. Miss Johnson has accepted an invitation to join the staff of the Kettering Memorial Hospital in Dayton, Ohio.

● Alvin Anderson of Modesto, California, recently connected with the Central California Conference as secretary-treasurer of the conference association, replacing Ralph Jones who accepted a call to Walla Walla College. Mr. Anderson attended Pacific Union College and received his LL.B. degree from the University of California. He has been in private practice of law in Modesto.

● James Lee has taken up his new duties as assistant dean of men and assistant to the dean of students at La Sierra College. Four other new staff members at La Sierra College are Charles Crider, a graduate of Washington Missionary College, serving as assistant professor of sociology; Carl A. Forss, from Walla Walla College, an instructor in biology; Mrs. June Nickle Newton, a graduate of Union College and the University of Illinois, assistant professor of secretarial science; and Richard C. Larson, a graduate of La Sierra College and Michigan State University, instructor in business administration.

● Robert B. Grady, Jr., youth pastor of the La Sierra church, and Gordon E. Henderson, a member of the Crusade for Christ evangelistic team, were ordained on the afternoon of August 20 at the La Sierra church. They were welcomed into the gospel ministry by R. C. Baker, president of the Southeastern California Conference. Also participating in the meeting were R. R. Bietz, president of the Pacific Union Conference, and Varner Johns.

● W. T. Will, principal of Lodi Academy, reports an opening enrollment of 319, with classrooms and dormitories crowded to capacity. New faculty members at Lodi are Mrs. Mabel Koenig, R.N., in charge of health service and teaching home nursing and health; Duane Purdey, accountant, who has spent the past nine years in the same capacity at Lynwood Academy; and Lila Bietz, graduate of Walla Walla College, home arts teacher.

● Gideon Haas, pastor of the Merced and Mariposa churches in the Central California Conference, accepted a call to return to the mission field and has been succeeded by S. S. Rutan, formerly of the Northern California Conference.

Southern Union

● Southern Missionary College has announced the appointment of three new staff members for the fall school term. Mr. and Mrs. W. E. P. Tapper have joined the staff as maintenance engineer and English teacher, respectively, in Collegedale Academy. Drué Turlington has been named instructor of industrial arts.

● John A. Simons of Fort Lauderdale,

Florida, has been appointed Book and Bible House manager of the South Atlantic Conference. He replaces B. H. Ewing, who has been named district leader for Lakeland, Florida.

- Ivan Maracle, Florida Conference literature evangelist, recently sold eight sets of *The Bible Story* to one person for cash. The sale amounted to \$719.60.

- The Florida Conference gained 382 members during the first half of 1960. The current membership stands at 9,434. During the first six months of 1960, 420 were added by baptism and 38 joined the church on profession of faith. Nearly 500 joined by letter and some 380 moved out of the conference.

- Among the first churches in the Southern Union to reach their Silver Vanguard Ingathering goal for 1961 are the churches at Marion, Forest City, and Asheville, North Carolina. These three churches reported early in August that they had topped their \$25 per capita.

- N. E. Ashby, formerly principal of Northeastern Academy, has joined the Oakwood College staff. Dr. Lawrence Hundly, practicing dentist in Huntsville, Alabama, is assisting this year in the division of natural sciences and mathematics.

- A new church in Atlanta, Georgia, has been opened by the Georgia-Cumberland Conference. The Cascade Road church held its first service in the new sanctuary on August 20. The pastor is John Stevens. The Georgia-Cumberland Conference has also dedicated new churches recently at Moultrie, Georgia, and near Deer Lodge, Tennessee.

- Ministers in the Carolina Conference recently were reminded of the value

Christian education has for Adventist youth when the principal of Mount Pisgah Academy, M. E. Moore, presented each of them with a broom manufactured at the academy's new broom shop. The industry is the first of several that are being planned at the school.

Southwestern Union

- Sabbath, April 30, L. C. Evans, Southwestern Union Conference president, delivered the dedicatory address for the Edinburg, Texas, church. B. E. Leach, president of the Texas Conference, was the speaker for the morning worship hour.

- Plans have been made for a new church building at Baton Rouge, Louisiana. Total cost will be around \$110,000.

- J. Wesley Taylor of the Oklahoma Conference has accepted an invitation to teach Bible in the Puerto Rico Academy.

- The Monroe, Louisiana, Regional church, conducted its first Vacation Bible School in June, with an enrollment of 65 on the opening day and 112 at the close of the school.

- The county commissioners of Menard, Texas, have voted to build a new \$120,000, 21-bed hospital next to the present hospital. The present building will be used as a retirement home. This institution is operated by the Texas Conference.

- Tom Carter, district pastor, reports that the new Salmon, Texas, church is nearly finished. This church is being built with almost 100 per cent donated labor.

- Three new church schools opened in the Arkansas-Louisiana Conference at the beginning of the present school term.

LEGAL NOTICES

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 11:15 A.M., October 27, 1960, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the agency and the election of four directors for the term of three years.

General Conference Insurance Service
J. W. Peeke, Secretary

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 11:15 A.M., October 27, 1960, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

The International Insurance Company
Takoma Park, Maryland
J. W. Peeke, Secretary

Church Calendar FOR 1960

Review and Herald Campaign	October 15-November 12
Temperance Day Offering	October 29
Witnessing Laymen	November 5
Church Home Missionary Offering	November 5
Week of Prayer	November 12-19
Week of Sacrifice Offering	November 19
Ingathering Campaign for 1961	November 26, 1960-January 14, 1961
Home Missionary Day	December 3
Church Home Missionary Offering	December 3
Thirtieth Sabbath Offering (Christmas Offering)	December 24

1961

Home Missionary Day—Lay Evangelism	January 7
Church Home Missionary Offering	January 7
Religious Liberty Campaign	January 14-21
Religious Liberty Day Offering	January 21
Christian Home and Family Altar	February 4
Christian Home Week	February 4-11
Church Home Missionary Offering	February 4



Evangelism Through Branch Sabbath Schools

The Lord is specific in regard to the grand objective of all Sabbath school work: "The object of Sabbath school work should be the ingathering of souls." —*Counsels on Sabbath School Work*, p. 61.

The primary objective, as pointed out in the foregoing statement, is soul winning. Smooth-running Sabbath school machinery is not enough. Interesting programs, good and attractive devices, abundant helps, important as they are, still do not make a successful Sabbath school. If the soul-winning phase is neglected, its work cannot be considered a success.

In its effort toward realizing this goal the Sabbath school is playing a significant role in God's plan for the church as revealed in the Scriptures. In Isaiah 54:2

the command is given: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

"Strengthen thy stakes" involves strengthening the faith of the believers once they are brought into the truth, so that they are held inside the fold and do not slip out of the back door. The Sabbath school does its part in this by promoting regular church attendance, daily lesson study, liberal giving, and engaging in soul-winning endeavors. "Lengthen thy cords" and "enlarge the place of thy tent" suggest expansion—making more room for those who are to be gathered in from the outside.

The gathering of souls into the church through the Sabbath school is outlined in the following words: "The Lord desires that those who are engaged in the Sabbath-school work should be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness." —*Testimonies on Sabbath School Work*, p. 74.

To our happy surprise, the Central Luzon Mission's Sabbath school bulletin for the second quarter of 1959 featured an activity of some of its churches, which we believe is an example of the implementation of the inspired plan mentioned above.

The trained lay workers of three churches in Nueva Ecija—namely Guimba, Bantug, and Bunga—conduct branch Sabbath schools in nearby villages. These are held quite late in the afternoon of the Sabbath. After the session of the branch Sabbath school is over, the brethren do not go home right away but go around visiting until the evening; then they hold a cottage meeting.

Already, 14 persons have been baptized in Guimba. In Bantug two have been baptized, while in Bunga ten are being prepared for the sacred rite. Putting more of this activity into operation will surely provide much impetus to the soul-winning program of the Sabbath school. More branch Sabbath schools, more baptisms.

J. O. BAUTISTA
Sabbath School Secretary
North Philippine Union Mission

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, NOVEMBER 5, 1960

The Sabbath

[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 pre-Mosaic and patriarchal allusions to the Sabbath in the Bible are the basis on which the existence of the Sabbath for all men from the time of Creation is seen: "on the seventh day God ended his work. . . . And God blessed the seventh day, and sanctified it" (Gen. 2:2, 3). This is universally admitted to be the unchanged Sabbath of which we read in the New Testament, about a century after the birth of Jesus (see Mark 2:27; Heb. 4:1-9; Rev. 1:10).

Some consider the first word in the fourth commandment, "remember," to be retrospective in meaning, thus predating the giving of the law on Sinai and confirming the antiquity of the Sabbath. There is an atmosphere of God's presence in the words "blessed . . . and sanctified." Add the words "the Son of man is Lord also of the sabbath" (Mark 2:28) and we have very strong evidence of the perpetual sacredness of the Sabbath day.

1. The Rest Day

GENESIS 2:1-3. "On the seventh day God ended his work . . . and he rested on the seventh day." These words require an understanding of the word *rest* in relation to the word *Sabbath*. Down to the time of Jesus, the meaning of *Sabbath* (*sabbaton*) in the Jewish Septuagint Bible meant "'rest,' not in sleep, or idleness, but 'cessation from toil.'"—E. F. CAVALIER, *Preacher's Dictionary*, p. 559.

The word "rest" in Hebrews 4:9 (*sabbatismos*) clearly indicates that mere physical rest or sleep is not the primary meaning. God did not sleep with weariness. He ceased from a completed purpose, and then blessed for man an observance that meant cessation from everything which did not lead man Godward. Therein lay the blessing and sanctification to be enjoyed by mankind.

EXODUS 20:8-11. "In six days the Lord made heaven and earth, . . . and all that in them is." This verse bases the Sabbath command on Creation. The Sabbath day, the seventh in the week of literal days, is a perpetual reminder that "there is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life."—*Patriarchs and Prophets*, p. 45. Belief in Creation implies a literal twenty-four-hour day. Evolution requires a long period of time, and therefore negates belief in the Bible record of Creation in literal days. In the days of Jesus the Jews clearly accepted this seven-day

week of twenty-four-hour days (Luke 23:54).

ISAIAH 56:2. "Blessed is the man . . . that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil." It was for man's own good that he should cease from his own works and from all evil. He could not live an evil life and keep the Sabbath properly. The Sabbath was made for man's good (Mark 2:27), and required a holy life for the observance of the holy day. Sabbath desecration emanates from an unconsecrated life. "The work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah [Isaiah 56:1, 2, 6, 7 quoted here]."—*The Great Controversy*, p. 451.

2. The Lord and His Day

ISAIAH 58:13. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day." This Old Testament claim that the Sabbath is God's day is matched by Christ's words in Mark 2:28: "The Son of man is Lord also of the sabbath." "The Sabbath was made for the benefit of man; and to knowingly transgress the holy commandment forbidding labor upon the seventh day is a crime in the sight of heaven which was of such magnitude under the Mosaic law as to require the death of the offender."—*Testimonies*, vol. 1, p. 533.

MATTHEW 24:15-20. "Pray ye that your flight be not in the winter, neither on the sabbath day." A state of near anarchy filled the land just prior to the destruction of Jerusalem. No more fearful times ever beset the Jews in Palestine than during the years A.D. 66 to A.D. 70. The puppet king, Herod Agrippa, withdrew in fear to Caesarea Philippi as he saw Jewish sects fighting one another and all venting their hate on the Romans.

Gessius Florus, governor of Judea, and his superior, the Roman legate Cestius Gallus, at Antioch, both Jew haters and both selfish opportunists, got their chance when Jewish insurgents broke into the tower of Antonia, and slaughtered the Roman garrison to a man. The ensuing carnage was fearful, and often the Christian elders repeated Daniel's prophecy and Christ's words about fleeing to the mountains. Eventually they fled to Pella, beyond Jewish and Roman jurisdiction, but not on the Sabbath, neither in the winter. A Sabbath day's journey (about one English mile) would not take them to safety, and the winter would have added to their miseries. Thus, 40 years after the crucifixion and under unprecedented dif-

ficulty, the Sabbath was observed by these harassed Christian believers.

3. The New Testament Teaching on the Sabbath

MATTHEW 28:1. "In the end of the sabbath, as it began to dawn toward the first day of the week." "In the end of" may mean *at the last part of, or just after*. It evidently indicates here that the Sabbath was actually ended, for three reasons: (1) The women would probably wait till Sabbath hours were over before visiting the tomb; (2) the meaning of the Greek expression is indefinite, but many authorities accept it as meaning *after* (see *SDA Bible Commentary* for extended discussion); (3) in *The Desire of Ages*, p. 788 we read: "The women . . . waited and watched for the hours of the Sabbath to pass. On the first day of the week, very early, they made their way to the tomb." Compare with Mark 16:1, "When the sabbath was past." The passage proves that no change in the Sabbath occurred at the time of the resurrection.

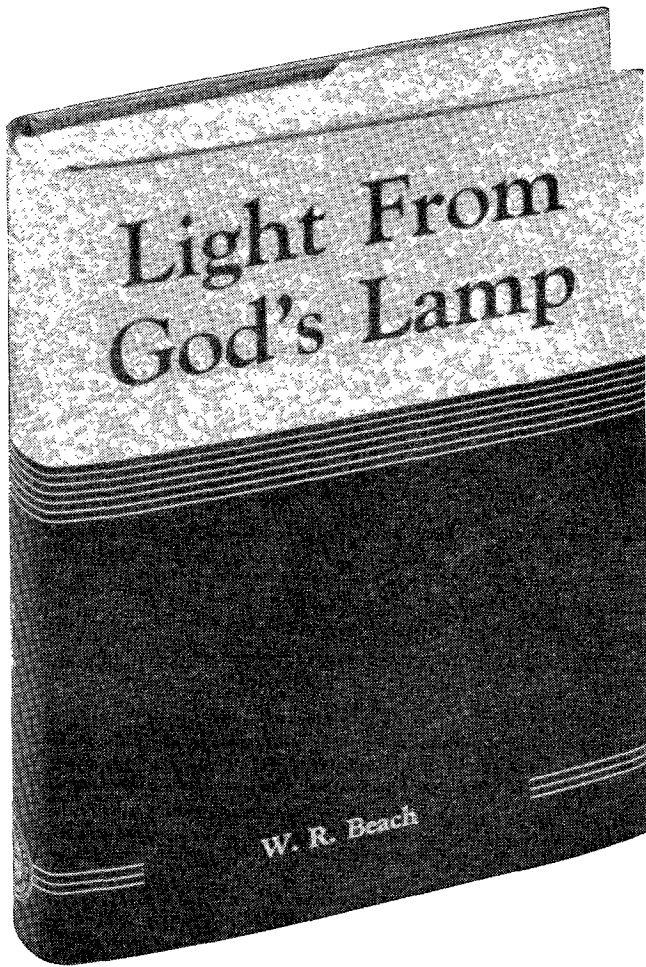
ACTS 13: 14, 42, 44. "They came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." The rulers of the synagogue then invited them to exhort the congregation. The Gentiles asked "that these words might be preached to them the next sabbath," and the following Sabbath "came almost the whole city to hear the word of God." Here then is Paul, not far from the end of his life, habitually worshipping God on the unchanged Sabbath day. (Compare with Acts 16:13; 17:2; 18:4 for further evidence of the Sabbathkeeping habits of Paul and his companions, many of them Gentile Christians). Thus in Judea and throughout the Greco-Roman world, wherever there were Christian believers, God was worshiped on the Sabbath, and there certainly was no division of opinion as to which day this was.

4. The Sabbath in the Kingdom

ISAIAH 66:23. "It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." It was originally God's plan that His kingdom would be established on earth. Just how this would have happened, we do not know.

The original purpose of God is seen in *Prophets and Kings*, p. 19. "The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God, were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. . . . As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world."

Israel's failure meant that the kingdom was to be established through Christ and His church, though certain details would change with the different circumstances. Isaiah 66:23 is applied to the new earth in *Prophets and Kings*, page 732: "The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving."



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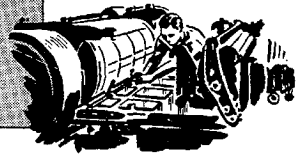
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As We Go to Press



Australasia on the March

This year the Australasian Division is celebrating the seventy-fifth anniversary of our work in that extended field. Numerous projects are being carried into effect to celebrate this jubilee, one of them being to baptize 5,000 new believers during this 12-month period. Reports on hand indicate that this goal will be exceeded by a considerable number. Numerous evangelistic campaigns, many of them large city efforts, are being conducted. The fruitage from these is most encouraging.

Lay evangelism is on the march, especially in the home sections of the division. In the islands of the South Seas large numbers of people are stepping out of heathenism with its degradation and into the glorious light of the gospel. The Sabbath school membership in the division now exceeds 85,000, and prospects for the further rapid growth of the "church at study" are exceedingly bright.

ERWIN E. ROENFELT

Baptisms in Peru

Charles Case, home missionary secretary of the Upper Amazon Mission of the South American Division, under date of September 10 reports regarding the progress of our work among the Indians at Loma Linda, near Yurimaguas, Peru. He writes: "I just had the privilege of baptizing 22 more from Loma Linda and 18 from Panhan." In 1959, twenty-six Indians from this area were baptized, and before that Benjamin Riffel, then president of the Peru Mission and now circulation manager of Spanish publications at the Pacific Press Publishing Association, baptized the first five believers of the tribe.

We greatly rejoice to see the gospel message penetrating the remote corners of earth. Thank God for these 71 believers witnessing for the Lord Jesus among the members of their tribe.

W. E. MURRAY

Faith for Today in Nigeria

The Faith for Today telecast is now being released on a regular schedule in Africa on Nigerian TV station WNTV, a commercial station, in Ibadan. The first program went on

the air October 2, the day after Nigeria became an independent nation.

David H. Hughes, radio-TV secretary of the West African Union, conducted negotiations with the Ibadan station to secure the time. The Adventist television program is being released from 6:00 to 6:30 P.M. the first three Sundays of each month, and at 9:50 on Saturday evening once a month.

There is an estimated viewing audience in the Ibadan area of approximately 100,000, and this audience is increasing rapidly as television develops in this new West African nation.

Pastor Hughes is organizing a West African branch of the Faith for Today Bible Correspondence School in Ibadan, and a special insert is being prepared by Faith for Today to advertise the course in Nigeria, giving a local address to which people interested in studying the Bible may write.

C. A. OLIPHANT

Gains in New Guinea

A letter from A. J. Campbell, who has long done valiant service for missions in the New Guinea field, contains these cheering paragraphs:

"A wonderful piece of news came to us from Laiagam west of Wabag the other day. Some time ago three of our helper teachers, or volunteer missionaries, found themselves, most unjustly, in prison at Laiagam. Missionaries are not allowed to go into uncontrolled areas, although a native from such areas cannot be legally prevented from returning as a missionary to his own country. But a certain officer did not like this, and he set out to persecute these brave lads. The outcome was that this officer and his native police helper were themselves put out of the country, and new men were put in their place.

"A strong effort was made to make our men work on Sabbath. This had been forbidden by government instruction sometime before. We knew of this. These fine lads, when released, went back to their own people and continued to witness for Christ. Now we learn that 1,500 people have decided to follow them into the gospel fold!"

Elder Campbell sent with his letter a good report of expansion of the work in New Guinea. Watch for it in the weeks ahead.

Mental-Health Broadcast in Massachusetts

The Fuller Memorial Sanitarium in South Attleboro, Massachusetts, has entered into the public service field with a new series of radio programs on mental health in the community. The 15-minute panel program entitled "Conquest" will be aired twice monthly in cooperation with radio station WARA in Attleboro.

The initial program, keyed to the opening of the new school year, dealt with the problem child and his influence on the atmosphere of the American classroom.

Panelists from the sanitarium were Dr. Laurence A. Senseman, medical director, and Michael G. Touloumtzis, staff psychologist. They were joined by two guest panelists, Superintendent William F. Clark and Miss Mildred E. Leary, elementary supervisor, both of the North Attleboro public school system.

Other members of the sanitarium staff will appear on subsequent programs with civic leaders from communities throughout the station's broadcast area.

RICHARD L. SHERMAN

New Temperance Film

The premiere showing of the new full-color temperance film entitled "From 5 to 7:30" took place Saturday night, October 1, at the St. Moritz Hotel, Miami Beach, Florida, in connection with the annual meeting of the Temperance Department Advisory Committee.

"From 5 to 7:30" shows the tragic effect on modern youth of drinking in the home. It puts a stigma on drinking parents and shows how the young people meet this problem in their own homes.

While the film is beamed primarily to teen-agers, drinking adults who view the film are bound to be influenced, and many, it is hoped, will be led to change their ways as a result of seeing this film.

The film, which is priced to sell at \$197.50 per print, including the container and shipping carton, may be secured from the American Temperance Society, 6840 Eastern Avenue NW., Washington 12, D.C.

W. A. SCHARFFENBERG