

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Thanksgiving Prayer

By Harry Moyle Tippet

O Thou who hast set eternity in our hearts, we light
our evening lamps of memory before Thine altar.

We bless Thy name for our memories of yesterday
and for the visions of tomorrow,

For the steady hand of duty,
For the inspiration of golden dreams that will not be denied,
For the struggle of achievement,
And the sense of divine help when the veil between the seen and the
unseen grows thin and we are awed by the rush of angel wings.

We thank Thee for the memories of other altars than this in days
gone by—

For the bedside altar of mother's knee in childhood,
For little sanctuaries in quiet country places when the sights and
sounds of fruitful summer came stealing through open windows,
For the lighted hearth of home, and long evenings around the fire,
For high moments with Thee in music and great books,
For laughter and the silent understanding of a friend,
For peace at the end of toil.

For this day past and its ministries we
thank Thee. And now at eventide we
stretch forth our hands in the darkness
for the comfort that comes in the thought
that the dark and light are both alike to
Thee.

Then on the morrow open unto us
new ways for serving Thee, and new
courage for life as duties press. Restore
unto us the joy of the common task and
the rapture of the forward look, and the
gladness of the goal that is set before us
in Him who has bought us and sealed us
unto the day of redemption.

Amen.

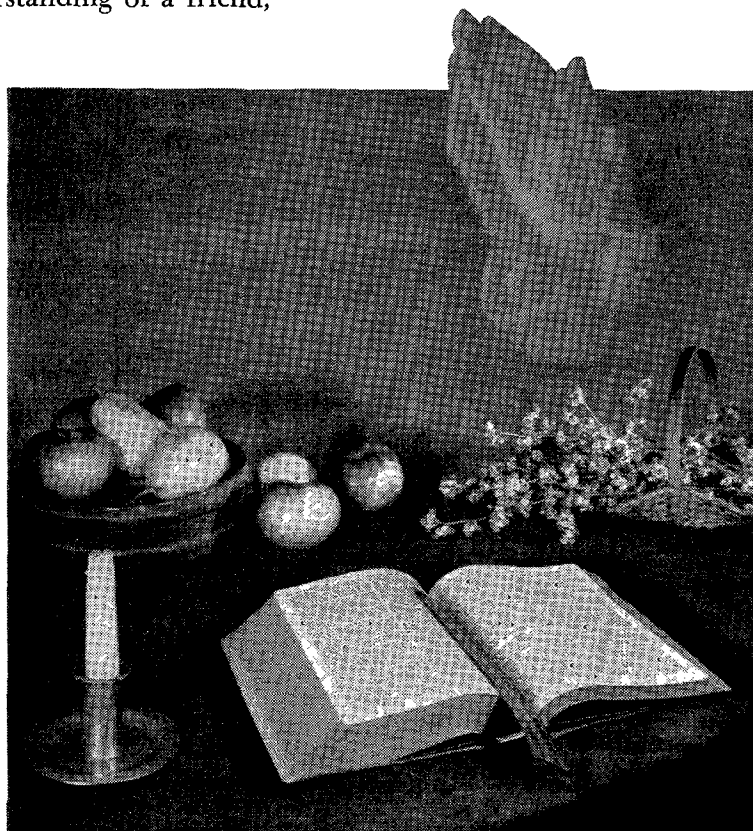


PHOTO BY A. DEVANEY

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

Bishop Lilje Alerts Churches to Tempo of Change

✓ Because of the "breathtaking tempo" of world change, Christianity faces one of its most critical periods, Dr. Hanns Lilje, presiding bishop of the United Evangelical Lutheran Church in Germany, warns. Under present conditions, he says, Christianity is exposed to a "drying-up process." Citing the formation of numerous new independent states, the rapidly increasing growth of the human race, expanding scientific knowledge, and a "revolution" in the modern view of life, he said these laid special responsibilities upon the church.

Moscow Radio Attacks Seventh-day Adventists

✓ A Moscow Radio broadcast charged that although the Seventh-day Adventist sect has been banned in the U.S.S.R., it still "continues to poison the minds of the people and exploit them financially." The broadcast said that Kasimiar Andreyevich Korolev, a member of the sect, has been illegally collecting funds for his church. A number of the sect's members, the broadcast added, have been arrested on charges of fraud and "impersonating saints." The broadcast concluded by declaring that atheistic propaganda must be increased in the rural areas to counteract such "crimes" as those committed by the Adventists.

West German Protestants Support Waldensian Church

✓ West German Protestants in Düsseldorf have founded an organization for the support of the Waldensian Church, the largest non-Catholic body in Italy and oldest Protestant group in the world. The organization calls itself Circle of Friends of the Waldensian Church. Its program provides not only for material relief measures but also for the establishment of personal contacts and individual aid. The Waldensian Church numbers about 50,000. Its members spread in small groups all over Italy.

Catholic Criticism of Queen's Reformation Address

✓ Queen Elizabeth, in a special message she delivered in person before the General Assembly of the Church of Scotland on the 400th centennial of the Reformation in Scotland, called on all Christians to take a "lesson from the Reformation" and to rediscover the insights of the Bible for the problems of our time. In a front-page attack the editor of the Scottish Catholic *Times*, the country's largest Catholic newspaper, asserted that the Queen, in praising the Reformation, was "offensive" to her 40 million Roman Catholic subjects. He charged that the Queen's address gave a "completely false" view of history and added that the Reformation was not something to be celebrated.

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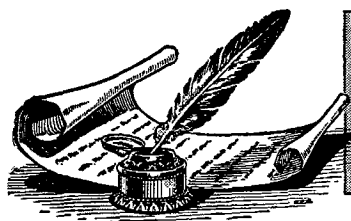
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• EDITORIALS •

The Nations Are Angry

One of the most vivid, terse descriptions of earth's last hours is given by John the revelator: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Rev. 11:18).

In 1849 Mrs. White had a vision that led her to comment on this passage. She wrote: "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

D. M. Canright, archapostate from the Advent Movement, no sooner left us in 1887 than he began to attack the church and particularly Sister White. He quoted her words from *Early Writings*: "The nations are now getting angry," and commented contemptuously thus: "That was thirty-eight years ago. It takes a long time for them to get fighting mad! Pshaw!"—*Michigan Christian Advocate*, Oct. 15, 1887.

Canright was, of course, willingly forgetful of the fact that the Bible makes clear that God repeatedly delays judgments because of His long-suffering mercy. He also ignored the revelator's statement about "four angels standing on the four corners of the earth, holding the four winds of the earth" till the servants of God were sealed in their foreheads (Rev. 7:1, 4). Nor did he tell his readers that Mrs. White specifically refers to the four angels holding the four winds, in the paragraph immediately following her statement that "the nations are now getting angry." Only by concealing part of the truth was he able to make such a plausible case.

Thirteen Years Later

Let us go on 13 years beyond his statement, that is, down to the year 1900, when Mrs. White wrote this further comment on Revelation 11:18: "We are standing upon the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. But while already nation is rising against nation, and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."—*Testimonies*, vol. 6, p. 14.

Observe that in 1849 Sister White said "the nations are now getting angry," and in 1900, "the nations are

angry." But she adds immediately that "there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads."

We are sure that some of our readers have heard, at times, that Mrs. White's writings largely reflected the thinking in the world about her at the time she wrote. Occasionally a plausible, though invalid, case can be made for such a charge. Why not? Is not current thinking sometimes correct with regard to what may be developing in the world? As an actual fact, the year 1848 witnessed a singular amount of restlessness among the nations that made it appear for a little while that Europe might burst into flames. Mrs. White might easily say, "The nations are now getting angry."

But evidently by 1887 the atmosphere in the international world had so changed that Canright appeared to make out quite a case against her as being a false prophet. It was the very appearance of calm over the world right then that gave point to his contemptuous remark. But there was something else he conveniently forgot, and that is that the truth or falsity of a prophet's predictions concerning God's final judgments can hardly be measured in terms of 39 years.

Mrs. White's Further Forecast

We noted that in 1900, despite the increasing appearances of peace, Mrs. White not only renewed her prediction about the anger of the nations but brought it into sharper focus by declaring that "the nations are angry." Yet for 14 years after this declaration the world still continued in a state of apparent calm. That calm seemed to be so real that as late as December, 1913, President Wilson, in his message to Congress, declared: "Many happy manifestations multiply about us of a growing cordiality and a sense of community of interest among the nations, foreshadowing an age of settled peace and good will."—Quoted by Kirby Page in *The Christian Century*, March 31, 1937. Only eight months later came World War I.

Thus, when in 1900 Mrs. White solemnly repeated her forecast of war, declaring that general warfare lay just ahead, no one could say that she was simply reflecting current thinking—far from it.

About the close of World War I, Canright published his *Life of Mrs. E. G. White*, in which he attempted to build a case against her. Now it is an interesting fact that you may read that book from beginning to end but you do not find him anywhere repeating his contemptuous observation, originally made in 1887, about her forecast of war. And, needless to add, you find nowhere in that lengthy book, which he wanted his readers to think was a calm, dispassionate appraisal of her, any acknowledgment of how far mistaken he was when he criticized her predictions of war in earlier years. A truly impartial writer, seeking to give a fair appraisal, would certainly have done this. Of course, to have done so would have weakened his whole case and thrown a shadow over many other charges he manufactured.

Here was a woman with no formal training in international affairs, who kept increasing her doleful predictions of impending war, as the world steadily moved

into an era of apparently increasing peace, and men loudly proclaimed that an ever-better world lay ahead. This startling contrast—her amazing defiance of current thought regarding international affairs—is truly worth pondering. No person could set out to write the life of Mrs. White, as Canright presumed to do, and not quickly stumble onto this fact, and doubly so if he had years before called attention to her seemingly false forecasts of war.

But we must return to the main line of thought for this series of editorials, a discussion of the international picture as it presents itself today.

F. D. N.

(To be continued)

A Crutch and a Good Samaritan

A group of people were waiting for a bus on a street corner in Tulsa, Oklahoma, not long ago. As they waited, a crippled Negro girl on crutches made her way along the sidewalk. She was having difficulty with the rubber tip on one of the crutches—it kept coming off.

Out from the waiting crowd stepped a well-dressed responsible-looking businessman. He stooped down, picked up the recalcitrant tip, placed it firmly on the end of the crutch, gave it a vigorous twist as if to say, "Now stay on," then stepped back. The girl smiled, thanked her benefactor sweetly, and continued on down the street.

Did the man turn his back smugly, and say to himself self-righteously, "Well, I've done my good deed for the day"? No, he kept watching as the little cripple struggled along. A few moments later when the rubber tip came off again, he hurried down the sidewalk, caught up with the girl, and renewed his efforts to solve her problem. This time he took something that appeared to be a piece of paper out of his brief case, wrapped it around the end of the crutch, forced the rubber cap over it, checked it to see that it was tight, then, with a smile handed the crutch back to the little girl. She thanked him for his kindness, and he returned to where he had been waiting. The crowd had now gone—he had missed his bus.

Yes, he missed his bus, but he received a blessing—the kind of blessing that comes only when we fulfill one of the major purposes of our lives—helping others. This nameless man, like the nameless Samaritan of whom Jesus spoke in Luke 10, was willing to inconvenience himself, postpone his personal plans, and adjust his own schedule in order to give assistance to someone in real need.

"Go, and do thou likewise," is the injunction of One whose own example of unselfish ministry will always be the ultimate pattern for us to emulate.

K. H. W.

All Things to All Men—Part 2

Fifty years ago there was one Seventh-day Adventist to every 1,500 persons in the United States and Canada. Today the proportion is one to every 606. Encouraging, to be sure; but wait. There are 98 million *more* non-Adventists in the North American Division now than there were then—a figure approximately equivalent to the total population of the United States and Canada in 1910! In other words, the population has doubled, and the magnitude of the task of reaching the people with God's message for this hour is therefore actually twice as great as it was 50 years ago. We were not commissioned to baptize proportions, but people. Like an airplane buffeted by head winds with a velocity twice

its own forward thrust, whatever "progress" we may have been making has taken us backward to a point almost exactly twice as far from our goal of reaching all men everywhere as we were then.

At the turn of the century this country was, for practical purposes, the natural habitat of Bible-believing Christians, and our message was largely beamed for reception on their spiritual wave length. Today we are still broadcasting, as it were, on the same old wave length, despite the fact that no more than about 13 per cent of the total population—as we found last week—are equipped to receive it on that wave length. What are we saying to the other 87 per cent, in language purposely and intelligently designed to reach *their* minds and hearts? Something, to be sure; but is our message getting across to them? Tangible results in souls won imply a negative answer. We are tortured with the uneasy suspicion that our efforts may not be altogether unlike those of a blind hunter aiming his rifle by ear in the general direction of a flock of geese flying overhead. Persistent effort will bring down a goose now and then. But obviously the hunter would enjoy a far greater measure of success if he could pinpoint their location and direction of flight visually. We have an uncomfortable feeling that as a denomination we have lost sight of, and contact with, a very considerable segment of the population. Our message is not intelligible to them.

The Problem of Making Ourselves Understood

In a real and practical sense a wholehearted Seventh-day Adventist is not of this world despite the fact that he is still in it. All we need do in order to satisfy ourselves on this score is to turn on the radio or TV set at almost any hour of the day, to give the pulp magazines and paperbacks on the newsstands a cursory glance, to listen for a few painful moments to the "music" the world enjoys, to turn our eyes briefly at the brazenly seductive theater marquees, to smell the food the world relishes, to note some of the sports and amusements it revels in, its cigarettes and beer, its manner of dress, and many other things. No, the world does not speak a language that has meaning for us or that we even care to understand, and from its point of view, the same must be equally true of our witness to it. But is there not some way of getting through to its mind and heart with what we have to say?

In mission lands such as Korea, the Philippines, New Guinea, Brazil, Jamaica, Colombia, and Ruanda-Urundi we are obviously getting our message across to people much more effectively than in the United States. Let us not glibly dismiss this fact with the over-simplification that the less sophisticated people are by nature and condition, the more inherently susceptible they prove to be to the gospel. Doubtless that is part of the story. But a more important part is the fact that our mission and message have been so presented as to make sense to them. We have convinced them that acceptance of it will result in a better way of life now and a brighter hope for the future. Yet, despite our own conviction that the Adventist faith and the Adventist way of life are, in their fullness, infinitely superior to all others, our efforts in North America and Europe to demonstrate this fact have not proved nearly as effective as they have in many overseas areas. Can it be that the gospel, like a primitive oxcart, is useful only for men of a simple, untutored bent of mind? Would we concede that it has less to offer an educated man than it does his less fortunate brother halfway around the world? We categorically reject the implied suggestion that the more use a man makes of the faculty of intelligence with which the Creator endowed him, the less likely he is to get to know his Creator!

Men and Brethren, What Shall We Do?

Is the situation discouraging? No, we believe not, if we will diligently and prayerfully address ourselves to the task of discovering what needs to be done, and then set about doing it. We are in desperate need of finding a new dimension in which to approach people. As so often happens, the children of this world are proving to be wiser than the children of light. Last winter the National Catholic Welfare Conference—supreme authority of the American hierarchy—set up a continuing commission to study Protestant beliefs and trends. The bishops are convinced that contemporary Protestantism is rapidly ripening on the tree of time and that it will soon be theirs for the picking. They propose to learn the best way of getting it into the Catholic basket when that time comes. Lutherans in Europe and the United States have officially embarked on a similar, Romeward-looking study of Catholicism.

The great industrial corporations spend hundreds of millions of dollars studying the wants and desires, the likes and dislikes, of the buying public. Has the time not come when we might profitably conduct a similar study of the various groups that make up the population of our country, to learn how to reach their minds and hearts with the great message God has entrusted to us for this hour? Such a study should enable us to win many more friends and to influence far more people for the Advent message than we are now doing. Should we not, as well, enter with earnestness and determination upon a denominational self-analysis to discover why our labors in the heartlands of Western civilization should lag so far behind other regions of earth, and then set about to remedy whatever defects there may be in our ways of living and witnessing?

Inspiration has assured us that when human effort is linked effectively with divine power "the work will spread like fire in the stubble" (*Selected Messages*, vol. 1, p. 118). Certainly it is not doing so now in home-base countries. How much longer shall we continue more or less inflexibly on our way, content that what was good in 1890 is good for all time? We are confident that it is possible to present the Advent message in a way that will penetrate space-age minds and hearts far more effectively than at present, and believe that we should accord top priority to plans that would bring this about.

May God grant us, individually and collectively, the wisdom to discover what needs to be done and the willingness to set about doing it. Like the apostle Paul, we need to address ourselves to the goal of being "all things to all men" in our time, in order that our efforts to win more of them for the kingdom may meet with greater success. Not for a moment would we discount the earnest and courageous efforts thus far put forth. But let us not rest content until by God's grace our best today becomes better tomorrow, until our witness for Christ shall reach the hearts and minds—as well as the ears and eyes—of all men, whatever their creed, interests, or station in life.

R. F. C.

"My Lord and My God"

The October *Reader's Digest* carries an article entitled, "Seven Reasons Why a Scientist Believes in God." Here are the seven reasons given by the author, A. Cressy Morrison, former president of the New York Academy of Sciences:

"First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence."

"Second: The resourcefulness of life to accomplish its purpose is a manifestation of an all-pervading Intelligence."

"Third: Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless creatures."

"Fourth: Man has something more than animal instinct—the power of reason."

"Fifth: Provision for all living is revealed in such phenomena as the wonders of genes."

"Sixth: By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry."

"Seventh: The fact that man can conceive the idea of God is in itself a unique proof."

Mathematical Proof

In support of his first point, Dr. Morrison says: "Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in 100; of drawing one, two, and three in succession, one in 1,000, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one in ten billion."

"By the same reasoning," Dr. Morrison affirms, "so many exacting conditions are necessary for life on the earth that they could not possibly exist in proper relationship by chance." Among these conditions he lists the fact that the earth rotates on its axis at the right speed so that vegetation neither burns up from heat nor freezes from cold; that the sun is just the right distance away; and that the moon is not close enough to produce continent-engulfing tides.

We believe that there is abundant evidence to support belief in the existence of God, although there has always been a difference of opinion even among devout men as to what constitutes valid proof in this realm.

The Greatest Evidence

To us the greatest evidence for the existence of God is Jesus Christ. His entrance into this world was unique. His life was lived on such an exalted plane that every other life that has ever been lived was shown to be deficient. He was sinless. He was able to create, to heal, to give life. He forgave sins. And though crucified by wicked men, He burst the tomb, ascended to heaven in the sight of men, and today gives power to men to become sons of God.

If we accept Christ as God, we must accept the statements of the Bible as true, for Jesus accepted the written Word as inspired by God. The Bible does not attempt to prove God. It bursts upon us by the statement, "In the beginning God created the heaven and the earth" (Gen. 1:1). If we accept this statement, and take God as our starting point, nature speaks to us of Him. From the flowers we learn that God is a lover of the beautiful. From the intricate and complex design of the world we learn that He is a God of infinite wisdom. From astronomy we learn that He is a God of unlimited power. From Christ's life and death we learn that He is a God of love.

The world is filled with evidences of God, but the greatest evidence is Calvary. As we behold our Saviour dying for us on the cross, and contemplate the magnitude and meaning of His sacrifice, all doubt concerning the existence of God vanishes. Like Thomas, we exclaim, "My Lord and my God" (John 20:28).

K. H. W.

Look Up

By W. B. Ochs

Vice-President of the General Conference
for North America

[The substance of a devotional study given at the
Autumn Council.—EDITORS.]

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

THREE words in this text form the basis of my remarks this morning. Those three words are, "then look up." To look down is human; to look up is divine. To look up is the first step toward receiving divine help. To keep our eyes fixed on the lower clouds of life is a sure way to stay earth-bound. The simple act of raising the eyes will always give us a new outlook. It opens up before us possibilities for service and for inspiration. The words "then look up" suggest the importance of keeping our hearts and our thoughts fixed on the higher, nobler, and eternal things.

Someone has coined this wonderful motto: "Look up and lift up." Now the choice of the direction of our look is in our own hands. We know that by nature we are inclined to look down and to see that which is earthly, degrading, ugly, and mean. Too often we play the role of the man with the muckrake in *Pilgrim's Progress*. But the uplook leads to a consecrated life, a heavenly vision, and a will to follow God.

Our text tells us there will be a special time when we should practice the uplook. Notice some of the very pointed expressions in this twenty-first chapter of Luke: "Ye shall hear of wars and commotions"; "nation shall rise against nation, and kingdom against kingdom"; "great earthquakes shall be in divers places, and famines, and pestilences"; "there shall be signs in the sun, and in the moon, and in the stars"; "there shall be . . . upon the earth distress of nations, with perplexity." It is when all these things take place that we are to look up.

Back in 1939 the Duke of Windsor was commissioned at the outbreak of the war, as Major General Windsor. Speaking to a large crowd of young people at Royal Albert Hall, he said: "We have before us today a world

sick with disappointments, a world of troubled nations that need courageous faith in each other. We see in almost every land widespread distress and perplexity." About ten years later I picked up a statement in the *Wichita Eagle*, and this is what the writer said: "The world is at the crossroads with its back to the wall, its neck in a noose, and the atomic bomb hanging heavy over its head; otherwise it appears to be in good shape."

The situation in 1949 was nothing compared with what we see today; for surely today there is upon the earth distress of nations with perplexity. Once in Chicago in a reading rack in one of the hotels, I picked up a little leaflet, entitled, "Can Prominent Business Men Look at Life?" The introduction of this little leaflet reads like this: "We live in a strange, unpredictable world. Leaders in the political,

"Behold the Man!"

By Kathryn Barnett Cash

"Behold the Man!" without a trace of fear

He sadly listens to the mocking jeer

Of those He came to save. Yet no ill will

Goes with Him to the crucifixion hill
To mar the beauty of His short career.

Die in vain? Nay, in tender tones that sear

He bids each precious purchased soul draw near

And yield to Him. Your life is changed when you

Behold the Man.

I see again the Saviour reappear

To face once more the ones who killed Him here,

Who mocked and scorned Him in the judgment hall;

And in that moment, crowned the King of all,

The cry crescendos to a mighty cheer—
"Behold the Man!"

business, and educational world confess they do not know where they are going." When I read that statement, I said to myself: "Thank God, the Advent people do know where they are going."

Why We Ought to Look Up

I want to mention four reasons why we ought to look up. First, we should look up to see God. The prophet Isaiah said, "I saw . . . the Lord sitting upon a throne, high and lifted up." Remember, when Jesus was born in Bethlehem, the angels sang, "Glory to God in the highest." Stephen, the first martyr, said, "I see the heavens opened, and the Son of man standing on the right hand of God."

Yes, my dear friends, by looking up we see God. Somebody has said, "Romanism trembled when Martin Luther saw God. The world trembled when John Wesley saw God. Multitudes were saved when Whitefield saw God. Thousands of orphans were fed when George Mueller saw God." If every leader, every worker, every church member in this great Advent Movement said with the prophet Isaiah, "I saw the Lord," I believe the unusual would happen—the coming of the Lord Jesus Christ would be greatly hastened. There never was a time in the history of the world when you and I needed more urgently to heed the command that was given to Abraham—"Look now unto heaven." We draw spiritual strength from looking up.

While the world looks away from God, we must look to Him. We must ever keep our eyes fixed upon Him for guidance, for help, for comfort, and for deliverance. In these days of stress and strain and perplexity, I am sure we are all helped when we read these wonderful words found in *The Ministry of Healing*, page 417: "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."

The second thing the uplook does for us is to help us know that our redemption draweth nigh. These words, "Your redemption draweth nigh," refer to the coming of the Lord Jesus. After admonishing His disciples to "look up," He said: "And they shall see the Son of man coming in the clouds . . . with power and great glory." The world today feels that something unusual is going to happen, but does not know what it is. Thank God, we know! It is the coming of our Lord Jesus Christ.

The more we keep our eyes fixed upon the Lord God, the more we look toward heaven, the more we are convinced that our redemption draweth

nigh. If we hope to share the fullness of His redeeming power when He appears, we must know by experience what it is to be redeemed before He comes.

This thing we call redemption, or salvation, is a personal experience. We must know ourselves whether we have been redeemed. I want to say to my own heart, as I say to you, it is one thing to stand behind the pulpit and tell the world that Jesus Christ is the Redeemer of the world, and another thing to be able to say, "I know that Christ is my personal Saviour."

Christ is the only One who can redeem us from sin and set us free. "Thou shalt call his name Jesus: for he shall save his people from their sins." "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

No Salvation Outside Christ

We are often accused of not believing in Christ. This is a ridiculous charge, of course. All our doctrines are Christ-centered. There is no salvation outside Jesus Christ. I read from *Steps to Christ*, page 14: "None but the Son of God could accomplish our redemption. . . . Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity." The angels offered themselves to die for man, but they could not pay the price. There was only One in all the universe who could pay for sin. Only He who created man had power to redeem him, and that was Christ. How wonderful to know that Jesus was willing to give up His life on Calvary's cross, to give His blood, that you and I, through the atonement, might be saved eternally.

Someone has tried to make the following comparison between the value of eternal salvation and the values found in this world: "Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000; *that's genius*. Rockefeller could sign his name to a piece of paper and make it worth a million dollars; *that's capital*. Uncle Sam can take silver, stamp an emblem on it, and make it worth a dollar; *that's money*. A mechanic can take material worth five dollars and make an article worth \$50,000; *that's skill*. An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth \$1,000,000; *that's art*. But God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity; *that is salvation!*"

Looking up, we not only see God and His redeeming power but we have our vision clarified. This is the third step. A clear vision is greatly needed today. The wise man says, "Where there is no vision, the people perish." May I say, where there is no vision the individual perishes. We must have a clear vision of eternal values. Satan is a great deceiver. He so deceives men and women that they will believe in most temporary things and accept them as something worth while.

I want to say to you, as I do to my own heart, we ought to keep our eyes so fixed upon the Lord Jesus Christ that we shall always have a clear vision. He does not want us to belong to the class of whom the psalmist wrote, "We see not our signs."

We need a clear vision of our duty to God and to our fellow men as revealed in the Ten Commandment law. We need a clearer vision of our

relation to the fundamental truths and doctrines the Lord has given us. May I pause long enough to tell you that my faith in the ultimate triumph of this great message was never greater than it is today. God's truth will surely triumph! We need a clear vision of the nearness of the end of time. Time is running out. What we hope to do we must do quickly. We need a new vision of the speedy finishing of God's work in all the world.

Nearer the End Than We Realize

We do not know how soon our Lord will come. It is not our business to tell the world *when* Christ is coming! It is our business to get people ready for the coming of Jesus. We are living nearer the end of time than many of us realize. We need a new vision of the speedy finishing of God's work in all the world. Thank God, His work will be finished with lightning speed.

We need a clearer vision of what it really means to be ready for the coming of Jesus. We are told, "Be ye . . . ready: for in such an hour as ye think not the Son of man cometh." Oh, let us be ready for the coming of Jesus.

The fourth thing the uplook will do: It will always bring new courage to the soul. The uplook was never brighter; the uplook sees the coming of Jesus, which has been the hope of God's people down through the centuries, and which is the hope of God's people today. His coming will bring an end to sorrow, suffering, sickness, death; it will bring joy, gladness, rejoicing, and eternal peace.

The uplook has a remedy for every ailment. It drives away the dark clouds and causes the sun to shine upon our pathway. The uplook turns discouragement into courage, sorrow into joy, and it takes away doubt and fills the life with faith.

We must not permit Satan to discourage us in these evil days as we face the perplexities that come to us. We become discouraged very easily when we do not look up. The Bible sparkles with texts on courage. Regardless of conditions or circumstances, we are to be of good courage. God's unfailing promises should keep us looking up, and keep our hearts filled with courage. We need the courage that the uplook brings to us. We know that the down-look could easily discourage us.

And so, when we look up we see God; we know that our redemption draweth nigh; our vision is clarified; and when new courage surges through our veins we shall be able to climb higher and higher in our Christian experience, and shall shine more and more for God.

"Fear Not, It Is I"

By MABEL LEDBETTER

The storm is raging furiously;
Dark clouds obscure the sky.
We hear the voice of Jesus saying,
"Fear not; it is I."

Our barks are riding dangerously,
The waves are tossing high,
But hear the voice of Jesus saying,
"Fear not; it is I."

We face the tempest fearlessly
When on Him we rely.

We'll heed the voice of Jesus saying,
"Fear not; it is I."

Press on, dear ones, relentlessly;
His coming draweth nigh.
Keep in your heart His saying,
"Fear not; it is I."

He'll give His love endlessly;
His grace He'll supply;
So hear the voice of Jesus saying,
"Fear not; it is I."

Meditations in Verse



I Thank Thee

By Mrs. E. M. Hoover

I thank Thee, Lord, for pleasant ways;
Thank Thee for golden, sunny days;
For tongue to sound Thy endless praise—
Mercies that follow me always.
For Thy blessing, Lord, I thank Thee.

I thank Thee, Lord, for sunless noon;
Thank Thee for shadows deep in gloom;
For cherished hopes that end too soon;
Trials that in Thy plan find room.
For Thy wisdom, Lord, I thank Thee.

Prayer of Thanksgiving

By Elma P. Lawrence

Dear Lord, I've many things to thank Thee for.
Help me to think upon them more and more.
Today the sun arose and warmed my heart,
And from my life bade darkness to depart.

I thank Thee, Lord, for longings true to be—
These high ideals come, we know, from Thee!
But I am weak; I cannot reach my goal
Without Thy steady hand to guide my soul!

I thank Thee, Lord, for promises sublime
To help me always in my upward climb—
I lean upon them for the strength I need.
On them, as daily manna, I must feed!

There are so many things to thank Thee for!
I need to praise Thee for them more and more!
Forgive me when I fail to look above
And thank Thee for Thy mercy and Thy love!

Give me the daily strength to meet each test,
And always on Thy promises to rest!
I thank Thee for Thy constant outstretched hand
To guide me to the glorious Promised Land!

Song of Harvest

By Harry Silbaugh

We have more than wealth of gold
From our Father's harvest fold—
Health and strength for daily need,
And the bread of life our souls to feed.
We thank Thee, also, for Thy hand
That leads us through this alien land;
And thanks be for goods Thou dost bestow,
For Thou hast helped us reap, and sow.

Thanks Be to God

By Myrtle Leora Nelson

I thank Thee for the morning sun,
For the quiet of ev'ning when day is done,
And for Thy love for everyone—
Dear God in heaven, I thank Thee.

I thank Thee for the gentle breeze
That plays soft music in the trees;
For all the lovely things one sees—
O gracious God, I thank Thee.

For frost upon the windowpane,
For flowers, for dew, for summer rain,
For blossoms carpeting the lane—
Creator-God, I thank Thee.

For the gentle night, the stars above,
For feeling sheltered in Thy love,
For peace and rest from Heaven's Dove—
O God of peace, I thank Thee.

"And Be Ye Thankful"

By Ollie M. Kizziar

I thank Thee, Lord, that I have walked today.
The time-worn trails of duty have I walked,
Their narrow bounds, best suited to my feet.
In this small orbit where I move serene, unnoticed,
There are many thrills to charm the simple mind.
My sense and soul pour out this psalm of praise to say,
"I thank Thee, Lord of Hosts, that I have walked today."

I thank Thee, Lord, that I have worked today.
No servile minion soul in shackles bound,
But apostle of free air to breathe the earth around.
My plodding, earthy thoughts, with glory dreams are woven,
For even earth-born children may catch a glimpse of heaven.
And as I daily strive to fit in my appointed place
I find routine toil is lightened when seasoned by Thy grace.
Then tired hands and feet and brain unite at eve to pray
And thank Thee, Lord of heaven and earth, that I have worked today.

I thank Thee, Lord, that I have lived today.
The multimillion processes of life—sweet life—
Beneath Thy watchful eye and constant care,
With purpose and intent have wrought Thy sovereign will
To build a living fortress in a harsh, revolted world.
And what if I, unlearned and slow of heart,
Pursue a heedless course throughout the busy day?
As twilight falls I bow my uncrowned head with reverence to pray,
And thank Thee, miracle-working God, that I have lived today.

Actions Taken at the 1960 Biennial Autumn Council

W. R. Beach

Secretary, General Conference

THE story of the 1960 biennial Autumn Council of the General Conference Committee was reported in the November 10 issue of the REVIEW AND HERALD. This report makes evident to all that the council was a very important meeting. Far-reaching actions were taken that will influence the future of our work in all the world in the months ahead. The various plans initiated and the policy adjustments made will come to the attention of the field as the church continues its march out to the ends of the earth.

Meanwhile, we herewith publish the Autumn Council recommendations that we believe will be of general interest to the church. This represents, of course, but a fraction of the total business transacted, much of which involved details of General Conference policy and administration. Several decisions were of a nature to deserve separate presentation.

We invite our people everywhere to read and ponder these decisions so that they may enter into the spirit of the 1960 biennial council, and with the leaders of God's cause may set their faces irrevocably toward a finished task.

Spring Meeting—1961

VOTED, That the spring meeting of the General Conference Committee be held April 4 to 6, 1961, in Takoma Park, D.C.

Autumn Council—1961

VOTED, That the Autumn Council of the General Conference Committee be held October 24 to 30, 1961, in Takoma Park, D.C.

General Conference Session—1962

VOTED, That the next General Conference session be held July 26 to August 4, 1962, in San Francisco, California.

West Coast University, Name for

VOTED, That the West Coast university be named Loma Linda University.

National Religious Liberty Associations

WHEREAS, There is in many countries increasing prejudice against outside interference in their internal affairs and a consequent bias toward any presentation made by an "international" organization, and

WHEREAS, A national religious liberty

organization could more effectively speak on the problems that may arise in a country without automatically being discredited because of international connotation, and

WHEREAS, These national units could be organized as subsidiary organizations of the International Religious Liberty Association and enjoy the benefit of their national name,

We recommend, 1. That the board of trustees of the International Religious Liberty Association give study to the issuance of charters for the organizing of national religious liberty associations in those countries where they are desired and may be deemed advisable.

2. That the relationship of these national associations to the International Religious Liberty Association be defined by the board of trustees.

3. That this plan and the relationship of the national organization to the international association be submitted for approval to a special meeting of the voting membership to be called at such a time as may be practical.

Term of Service and Length of Furlough

We recommend, That the following paragraphs be inserted before paragraph 32 on page 171 of the Working Policy:

In division fields where the period of service for families is five years or more and where the service period for single workers is four years or more, and where because of the nature of their work, family conditions, or in consideration of the best interests of the work, at the discretion of the division committee the worker who has completed 75 per cent of the term of service may be granted an early furlough, up to 50 per cent of the regular furlough, inclusive of travel, it being understood each case will be considered on its own merits by the division committee concerned.

When workers are sent by their divisions to attend the General Conference session, Autumn Council, or special meetings in their homelands, arrangements shall be made for such workers to take their furloughs in connection with these appointments.

Work Among Moslem People

We recommend, 1. That as a first step in strengthening our work for the great Moslem people a meeting be convened in each division in which there is a large Moslem population, to give study to the implementation of a stronger and more effective program of work for these people, this meeting to be attended by those whose work, experience, and background

would enable them to make a valuable contribution to such study.

2. That we suggest that at these meetings particular study be given to the following:

Seventh-day Adventist teachings and publications in the Moslem setting
Voice of Prophecy Bible Correspondence School lessons
Temperance and health literature
Radio and television programs
Direct public and personal evangelism
Public relations

3. That a representative of the General Conference be appointed to attend these meetings and that he gather information and material that will be made available as a result of this study.

4. That if at all possible these meetings be convened during the year 1961, and that if deemed advisable, plans be laid for a larger group to meet, including representatives from the various divisions with large Moslem populations.

Advanced Training for Nurses Under Deferred Appointment

WHEREAS, There is an ever-increasing need in the overseas divisions for nurses who hold the degree of Master of Nursing Education, and

WHEREAS, There is an acute shortage of candidates holding these qualifications, therefore

We recommend, 1. That a program be inaugurated to assist nurses residing in the North American Division, who are under deferred appointment and who hold the degree of Bachelor of Science, to obtain the Master of Nursing Education degree; it being understood that this training be taken in our own institutions, except in specially authorized cases, when the required training is not available in our own institutions.

2. That the following expenses in connection with this advanced training be shared equally by the General Conference and the calling division:

a. A wage of \$200 per month for a full-time study program, plus rent subsidy in accordance with the prevailing rent policy in the area, but not to exceed \$50 per month.

b. The transportation expense of the appointee to the educational institution.

c. The full matriculation fee.

d. Fifty per cent of tuition and laboratory fees, cost of textbooks, and the graduation fee.

3. That the appointee sign a note for the amount of assistance given, the note to be amortized by the General Conference and the calling division at the rate of 25 per cent for each year the appointee serves in the mission field.

4. That in the event of the appointee not entering mission service after completion of the course, or returning to the homeland before the indebtedness is liquidated and being employed within the denomination, the employing organization shall replace the General Conference and the division in carrying out the terms of the amortization.

5. That if for any reason the appointee does not enter upon mission service immediately following completion of the

course or withdraws from the agreement to accept private employment before the indebtedness has been fully retired, the amount owing at the time of withdrawal shall become due and payable to the General Conference (including the division portion) at the rate of not less than 33 $\frac{1}{3}$ per cent of the total grant per year, at 6 per cent interest per year on the balance due at the end of each year until the entire balance of the loan plus interest has been paid.

6. That in applying for assistance on educational expense in harmony with the above agreement, full details shall be listed, dates covering tuition expense shall be given, and statements and receipts shall be attached. Textbooks shall be listed by titles. No allowance is granted on school supplies and equipment.

Missionary Book of the Year for 1962

We recommend, That the book *Courage for the Crisis* by A. S. Maxwell be the missionary book for the year 1962.

Coordination of Foreign Language Publications

WHEREAS, There is often a duplication of effort in the preparation and publication of foreign language literature for use in North America, thereby adding to the cost of the production of such literature, therefore

We recommend, That a coordinating committee on foreign language publications in North America be set up for the purpose of counseling and aiding in the arrangements for translating, editing, and planning for the publication of such literature, this committee to be composed of representation from the Pacific Press Publishing Association, the Review and Herald Publishing Association, the Southern Publishing Association, the Voice of Prophecy, the North American Missions Committee, and the General Conference Treasury, with an officer of the General Conference serving as chairman.

Cooks and Bakers for Medical Institutions, Training of

WHEREAS, There is a serious shortage of qualified cooks and bakers in our medical institutions, and

WHEREAS, The Loma Linda Sanitarium and Hospital, in cooperation with the Seventh-day Adventist Dietetic Association, has offered to inaugurate a one-year training program for selected applicants, subject to adequate financial underwriting, therefore

We recommend, 1. That the General Conference be requested to invite the medical institutions of the North American Division to underwrite the cost of such an educational program by appropriations of \$1.00 per hospital bed per year, with the understanding that applicants from sponsoring institutions be given preference in admissions.

2. That this program be operative for an initial period of three years, and that during this time the Loma Linda Sanitarium be requested to determine its cost and establish an adequate budget, to the end that at the close of this initial three-year period the program be reviewed.

Blueprint Evangelism

WHEREAS, We believe that God is calling His remnant church to arise, to unite its agencies and workers for the purpose of engaging cooperatively in unprecedented and concerted efforts to warn and win and hold for Christ multitudes now resting unwarned in the shadow of impending doom and living in major population areas of the world (*Evangelism*, p. 25). The end is near. Cities will soon be destroyed by earthquake, fire and flood (*ibid.*, p. 27).

"The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments" (*ibid.*, p. 29); and

WHEREAS, We believe that large numbers of unconverted persons will accept the Lord Jesus as their personal Saviour as God's message of love and salvation comes to them. Many are waiting only to be brought to Christ; and

WHEREAS, We believe also that the majority of God's true people have not yet heard the third angel's message—God's message for this hour. They must hear and understand and decide, and cast their lot with God's remnant people (*Great Controversy*, p. 390); and

WHEREAS, We believe that the task is so great, the time so short, the work so important, that plans must now be laid and implemented for cooperative and concerted efforts in specific areas, with definite plans to move to other areas to be designated; and

WHEREAS, We believe that the hour has come when we should re-emphasize the

divine blueprint for evangelism, as given in the Bible and in the Spirit of Prophecy, and put into operation these Heaven-inspired principles with greater zeal,

We recommend, That a worldwide campaign of "blueprint evangelism" be organized and carried out in keeping with the following principles and plan of action:

Obligation and Opportunity of the Church

The church is commanded to go forward—unitedly, cooperatively.

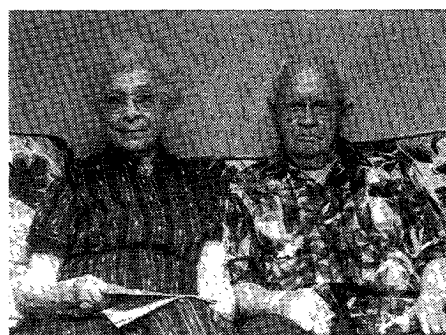
"We need to hear with ears of faith the mighty Captain of the Lord's host saying, 'Go forward.' We must act, and God will not fail us. He will do His part when we in faith do ours."—*Christian Service*, p. 110.

But we are instructed that we must go forward unitedly. There is a great necessity for cooperative labor—workers, pastors, church members, agencies, departments, institutions—all working together for God. We are to present a united front. We are to work harmoniously for the accomplishment of one purpose, under the direction of the Holy Spirit. Thus, and only thus, will the work be as successful as God intends it to be.

1. "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221.

2. "The Lord desires His chosen servants to learn how to unite together in harmonious effort."—*Evangelism*, p. 99.

3. "Our work is plainly laid down in the Word of God. Christian is to be



Dr. and Mrs. George Gartley

George Gartley was born in 1875 in Chile, South America. When he was a babe his parents took him to Scotland, and there his mother died. George and his father went to Manchester, England, where the lad grew to manhood. In response to a call from the YMCA of Canada for farm workers, he came to the New World on an immigrant ship. Following his farm experience, he went to work in a logging camp. During this time

he met Elder B. G. Wilkinson who was holding meetings in Manitoba, and here George accepted the Adventist faith.

Sister Gartley also was born in 1875. After accepting the Adventist faith under the teaching of Elder Luther Warren, she did missionary work in the slums of Omaha, Nebraska. Then she entered nurse's training in the old College View Sanitarium. Brother Gartley also came to this institution for training, and here the two were associated in the work. After two years of courtship they married.

Then came a call from the Battle Creek Sanitarium, to which they responded. There they finished their medical training, doing night nursing to help pay expenses. They went to Memphis, Tennessee, and opened treatment rooms. Later they established the Gartley-Ramsey Hospital and operated it for 35 years. In 1940 they went to Florida to retire. For a time Dr. Gartley was on the staff of the Orlando Sanitarium. Dr. and Mrs. Gartley adopted several children, educating them as well as several others. They have a daughter in India, Mrs. Harold Jump, a teacher in the Vincent Hill School in Mussoorie. All of Dr. and Mrs. Gartley's children have followed medical missionary nursing and teaching—an excellent record.

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united to Christian, church to church, the human instrumentality cooperating with the divine, every agency to be subordinated to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God."—*Christian Service*, p. 14.

4. "Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of the various departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction."—*Evangelism*, p. 94.

5. "The different parts of the work are to be brought together, piece by piece, to make a complete whole."—*Ibid.*, p. 103.

6. "Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, 'Press together, press together, be of one mind, of one judgment.'"—*Ibid.*, p. 102.

Objectives of Blueprint Evangelism

Populous Areas to Be Worked.—While the whole world is to receive the message of the first, second, and third angels (*Evangelism*, p. 19), the special objective of "blueprint evangelism" between the Autumn Council 1960 and General Conference session 1962 is primarily for evangelism in populous areas, to be agreed upon by the officials and committees of union and local conferences. ("Blueprint evangelism" does not in any way preclude evangelism in areas other than those to be designated.) That special attention should be given to city evangelism is plainly set forth by the Lord's messenger:

1. "The Lord desires us to proclaim the third angel's message with power in these cities."—*Evangelism*, p. 40.

2. "My duty is to say that God is earnestly calling for a great work to be done in these cities."—*Ibid.*, p. 37.

3. "In the great cities many agencies are to be set at work."—*Ibid.*, p. 86.

4. "As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration."—*Ibid.*, p. 30.

"Blueprint evangelism" is a plan for working specially designated areas and chosen cities in a systematic way, with greatly increased emphasis on cooperative and concerted efforts. This calls for longer range planning that includes the obviously vital steps from the preparatory revivals in the local churches of designated areas to the proper establishing of the new converts. At every step there is to be interdepartmental planning and cooperation on conference and church levels, with all missionary activities in the specified areas beamed toward the common objective. Conference presidents, pastors, departmental secretaries, committees, church officers, and members—all must understand what the plan is, what the goal is, what the purpose is, and work together to accomplish it.

"In our large cities a decided effort should be made to work in unity. In the spirit and fear of God the laborers should unite as one man, working with strength and with earnest zeal. There should be no sensational efforts, no strife."—*Ibid.*, p. 42.

"There is need of systematic labor; but where some of you are so long in devising, and planning, and getting ready for the work, Satan preoccupies the field with bewitching fables, and the attention of men becomes absorbed in the delusions of the master deceiver."—*Christian Service*, p. 75.

Plan of Action

The Five Steps

1. Planning by Conference Committee

a. Appoint Conference Evangelism Plans Committee, with members to include: president, secretary-treasurer, all departmental secretaries, pastors and Bible instructors of designated areas, evangelistic personnel who will conduct meetings in designated areas, such members of local church missionary committees as deemed advisable.

"Wise plans are to be laid, in order that such work may be done to the best possible advantage."—*Evangelism*, p. 59. (See also *ibid.*, p. 37.)

b. Designate areas and personnel.

Plan accommodations and personnel for public meetings to be held in 1961 and 1962.

c. Plan for proper timing of territory preparation. (See Sec. II and III.)

"Why should we delay to begin work in our cities? We are not to wait for some wonderful thing to be done, or some costly apparatus to be provided, in order that a great display may be made."—*Ibid.*, p. 86.

d. Provide finances.

"Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere."—*Ibid.*, p. 80.

2. Preparation of the Local Congregation

a. Conduct revivals.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Christian Service*, p. 41.

"The world will be convinced, not by what the pulpit teaches, but by what the church lives."—*Ibid.*, p. 67.

"The ninety and nine sheep are left, and diligent search is made for the one that is lost. The entire effort is made for the unfortunate sheep. So should the effort of the church be directed in behalf of those members who are straying from the fold of Christ. And have they wandered far away? do not wait till they return before you try to help them, but go in search of them."—*Life Sketches*, p. 187.

b. Form praying and working companies.

"Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. . . .

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. . . . As they work and pray in Christ's name,

their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18:19."—*Testimonies*, vol. 7, pp. 21, 22.

c. Conduct training classes.

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers."—*Christian Service*, p. 59.

d. Prepare interest files.

(Include names of former Seventh-day Adventists.)

3. Preparation of Territory

"There are multitudes who will never be reached by the gospel unless it is carried to them."—*Ibid.*, p. 121.

Prepare the territory by means of:

Advance guard of literature evangelists (includes group canvassing)

Free literature distribution and sponsored magazine subscriptions

Radio and television broadcasts

A broad public relations program through newspapers, service clubs, et cetera

Medical and temperance lectures and rallies

Visitation program and surveys

Branch Sabbath schools and Sunday schools

Vacation Bible Schools; pastors' Bible classes

Bible school enrollments

Community home evangelism

Dorcas and welfare interests and medical ministry

Medical and other professional interests

Voice of Youth efforts and Friendship Teams

4. Conducting Public Evangelistic Campaigns

5. Following Through

"Plans should be made before a field is entered, [as to] how these souls are to be cared for. Who will minister unto these who shall take hold of the truth? They have accepted an unpopular truth. Who will educate them after they have learned their ABC's? Who will give the spiritual mold to their experience?

"To labor at considerable expense to bring souls into the truth and then leave them to fashion their own experience according to false ideas they have received and woven into their religious experience, would leave that work far worse than if the truth had never been brought to them. To leave the work incomplete and to ravel out is worse than to wait until there are plans well devised to take care of those who do come into the faith."—*Evangelism*, pp. 84, 85.

a. Assimilate new converts—

Into the spiritual life of the church, by directing them into appropriate worship service, such as Sabbath school and prayer meeting, and the MV meetings;

Into the missionary activity of the church, providing appropriate training and assignment to working bands;

Into the social fellowship of the church.

b. Enroll young people in our own schools.

(Continued on page 19)



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Be Ye Thankful

By Beatrice S. Stout

ONCE again we pause in the daily round of living to give thanks to our heavenly Father in a special way on this special day.

"Dear God, I lift my heart in glad thanksgiving
For all the world of beauty that is mine.

For joyousness I find in simple living,
For faith that breathes from grass,
and tree, and vine."

—EDGAR DANIEL KRAMER

The changing seasons of another year have brought their miracles in quick succession. To one, autumn with its breathless beauty of changing colors has brought the greatest delight. To another, spring bursting with life has given a feeling of new vigor.

In spite of sin, our strange, glad world had much of beauty, and it should bring a song of thanksgiving to every heart.

Do we prize highly enough our home? Home—the place where we may offer comfort to the homeless, where we may share the simple beauty of living. Home—out of which may shine light and love to lighten the stormy darkness of another life.

Are we thankful for the love given and shared in this home? So many hearts are sad. The natural heart, softened and subdued, must go out in tender pity to the lost and lonely.

We have been told that we may make the home a Bethel, a holy, consecrated place. "If you have God's presence and possess earnest, loving hearts, a humble home made bright with air and sunlight, and cheerful with the welcome of unselfish hospitality, will be to your family, and to the weary traveler, a heaven below."—*Testimonies*, vol. 2, p. 527.

If the blessings we carelessly take for granted should be removed, the loss would stun us. And if suddenly returned, how we would prize them! What a song of thanksgiving would burst from our lips!

"With feet to take me where I'd go,
With eyes to see the sunset's glow,



With ears to hear what I would know,
O God, forgive me when I whine;
I'm blessed indeed,
The world is mine!"

—Author Unknown

The always-busy and often-weary mother of small children, heart and hand occupied with the daily round, may seldom take time to count her

blessings. Muddy little feet and smudgy little fingers leave their mark on floors and walls. But suddenly there is lost somewhere a small lad or lass. And mother realizes with regret that her little charges are grown.

In after years, when time has brought opportunity for reflection, she will cherish every moment. The weariness of children's noise is forgotten; only the beautiful memories of precious hours are remembered.

"For there's never a house might hold me today,
Could I hear them call me to share in their play."

—MINNIE CASE HOPKINS

Shall we take time to thank God for present joys?

"There's a heart and there's a hand
We feel but cannot see."

—Author Unknown

With contrite hearts, let us have eyes to see and ears to hear the sweet old message of God's loving care.

"Dear God, for all Thy kindnesses to me
I humbly bow and give awed thanks to Thee."

—EDGAR DANIEL KRAMER

The Influence of Parents and Teachers—4

Understanding the Slow Child

By Alma E. McKibbin

FROEBEL, the great kindergartner said, "Come, let us live with our children." Yes, let us live with them in happy companionship, sharing their joys and sorrows, hopes and fears.

If one makes a mistake and needs reproof, let us do as the Bible says—"Tell him his fault between thee and him alone" (Matt. 18:15). Reproof or punishment before others has a bad influence. It destroys a child's self-respect, and either crushes him or makes him stubborn.

All corrections should have but one purpose—to help the child see clearly that he has done wrong, and make

him wish to do right. If reproved before others, he is embarrassed. He thinks of the onlookers rather than of what you are saying. It is so much easier when you are alone for him to say, "I have done wrong. I am sorry."

Susanna Wesley, mother of John and Charles Wesley, the founders of the Methodist Church, had a large family and therefore many cares, yet she took time for a little private visit with each child every week. In these heart-to-heart talks she learned to understand each one, learned of the things that interested or troubled him, and knew, as she said, "the state of his soul before God." She advised, en-

couraged, and prayed with each child. Let us take time to live with our children.

It is most helpful to a child to know that his parents wanted him and that he is very precious to them. I know a person who was not wanted by her parents. Her life is a tragedy. She has never been happy. She cannot be made to believe that anyone loves her or is interested in her. She was never told that she was not wanted. She suffers from a prenatal influence, the awful law of heredity. A mother's thoughts influence her unborn child.

Yes, children have trials and troubles as grievous and hard to bear as those of older people. Children seem carefree. We use the term "carefree childhood" as if it were an axiom, a self-evident truth, but I often wonder whether we should. Let me illustrate: I am surrounded by neighbors with children. The children romp and play, laugh and sing and shout. Apparently they have not a care in the world.

But listen! One Sabbath as I was returning from church, one of these children separated from the rest and came to meet me with a sad, sober little face. Then she asked, "Mrs. McKibbin, do you have joy?"

"Yes, dear, I have joy, much joy; I am very happy. Aren't you happy, Mary Ann?"

She shook her head sadly and walked away with tears in her eyes. Later she came to my door all by herself. She had been weeping.

"I am not happy, Mrs. McKibbin. I can never be happy again, 'cause my little dog's gone and I can't find her."

A week earlier the family had gone out for a drive in the country. When they returned, the little dog was gone and had never been found.

Mary Ann's grief was deep and lasting. She was offered another dog, but she refused it.

And then she had another heartache and great embarrassment. She was not to be promoted that year. She had spent two years in the first grade; now she must be two years in the second grade. The older children in the family learn readily, but Mary Ann is slow. She does not want to go to school. One morning she was punished in the front yard where all the neighbors could see; punished because she did not want to go to school. Her parents are worried about her and, unfortunately, they worry out loud.

My heart ached for the child, but one must not be meddlesome. I tried to comfort her by telling her stories of my own childhood. When I was a little girl I had a pet cat that we named Frolic because he was so playful. We lived in a lonely place in the country and he was company for me.

But one day he was killed by a coyote, and how I missed him and grieved for him. No other pet could ever take his place.

I had a sad time at school also. When I was eight years old I could not read or spell either, and teacher called me a dunce.

"But you can read now, Mrs. Mc-



"Crucify Him!"

By Arthur S. Maxwell

While the people were shouting accusations against Jesus, Pilate went back and spoke to Him.

"Do You hear how many things they testify against You?" Pilate asked. Jesus said nothing. He "gave him no answer, not even to a single charge; so that the governor wondered greatly."

Pilate had never seen anyone behave like this. Most prisoners denied all charges with anger. But this One refused to defend Himself. Was He guilty or innocent?

"Are you the King of the Jews?" he asked.

At this Jesus asked a question of the governor. "Do you say this of your own accord, or did others say it to you about me?"

Jesus wanted to find out if Pilate was really interested in Him as the true King of the Jews. It was the governor's chance to accept Jesus and be saved.

"Am I a Jew?" he asked. "Your own nation and the chief priests have handed you over to me; what have you done?"

Jesus answered in those wonderful, never-to-be-forgotten words: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

"So you are a king?" asked Pilate.

Jesus said He was, adding, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Pilate was puzzled. What sort of king was this who wanted nothing but truth?

"What is truth?" he asked. But he did not wait for an answer. The shouts of the mob were growing louder and louder. He went outside and called for silence. Then he said, "I find in him no fault at all."

At this the crowd seemed to go wild with rage.

Someone yelled, "He stirs up the people, teaching throughout all Judea, from Galilee even to this place."

Kibbin. You have read all those books." She pointed to my bookcases.

"Yes, Mary Ann, I have read all those books and many others, and I can spell all, or most all, the words in them. And you will read and spell someday too. I am sure you will. And you sing beautifully. I can't sing at

(Continued on page 24)

This gave Pilate an idea. He remembered that Herod, the ruler of Galilee, was in town. Why not let him decide this case?

So he sent Jesus, in custody of a Roman guard, to the house where Herod was staying. The mob followed, shouting insults.

Herod was glad to see Jesus, having heard many stories about Him. Once he had been worried that Jesus might be John the Baptist, risen from the dead; but he had long since ceased to worry about that. He hoped that the famous Healer would perform a miracle for him. But Jesus would not do so. He was not there to amuse the man who had murdered His cousin.

Meanwhile "the chief priests and scribes stood and vehemently accused him."

Still Jesus kept silent. No matter how false and wicked the charges made against Him, He would not let Himself get angry.

Herod did not know what to do with the strange prisoner who stood there calmly looking at him with sad, accusing eyes. Suddenly he went into a rage and let his soldiers mock Jesus and strike Him. As a last cruel joke, he had them put a "gorgeous robe" on Him. Then he sent Him back to Pilate.

Now there was another procession through the streets, with more jeers and sneers and shouts of hatred. Jesus must have wondered how much longer He could stand it. Then He remembered that the hour for the slaying of the Pass-over lamb was drawing near. It wouldn't be long now.

Pilate was not pleased when Jesus was brought back to him. Now he would have to settle this matter himself.

Going out again to the raging crowd gathered before the judgment hall, he told them how he had questioned the prisoner and found Him not guilty. So had Herod. Therefore, he said, "Because nothing worthy of death has been done by him, I will therefore chastise him and release him."

But this was the last thing they wanted. "No!" they yelled. "Away with this man, and release unto us Barabbas."

"What then shall I do with Jesus?" asked Pilate.

"Crucify Him!" they cried.

"Why, what evil has He done?"

"Crucify Him, crucify Him!" was their only answer.

Journey to Bible Lands—2

The Rose-Red City

By Robert A. Tyson

IN FLOWING gowns and head-dresses Arabic horsemen came trotting or galloping from all directions. That was the scene in Petra as our party of 20 eager travelers in the Bible lands were about to transfer from taxis to horses for the last three miles into the heart of Petra, "the rose-red city half as old as Time." This is the city that was dead and forgotten for nearly 1,500 years. In 1812 Burckhardt, an Englishman disguised as an Arab, penetrated to the heart of Petra and sent out word of his astonishing discovery of a city where buildings are literally carved in the rock.

It is here that the loosely cemented sandstone is piled up in sedimentary stratified layers hundreds of feet thick. The colors vary from black or dark brown, through all the colors of the rainbow, to pure white. The layers are so thin that three colors—for example, purple, gold, and raspberry—will often appear in a vertical distance of one inch. This rich coloration is caused by varying amounts of hematite and other metallic ores.

The unusual cliffs have been formed by deluge, wind, geologic upheavals, and erosion. The seasonal rains flowing from the Arabian plateau have continually cut the valleys deeper and kept them washed free of all loose rock. The sands washed from the canyons are deposited in the Arabah, the great valley running from the Dead Sea to the Gulf of Aqabah.

I felt great freedom of spirit as my horse led the march down the Siq, a valley at points nearly 175 feet deep and three miles long, leading to a scene as impressive as Zion National Park (in Utah) and as colorful as nearby Bryce. The gorge is so narrow at some places that the mounted traveler can touch both walls with his finger tips. This narrow Siq is the only approach to the city from the east, except down sheer walls. Petra is a city that one man probably could defend successfully against an invading army of cavalry.

As in our own American Painted Desert, the deep sandstone colors of Petra show up most advantageously in the early morning or in the rays of the

late evening sun. I felt bathed in color, like one who gives himself over to the power of a rolling surf, as I rode down the Siq and in and out among the thousands of wild oleander shrubs growing in profusion on the wadi (dry creek) floor.

Reminders of Roman Days

Then came sunset and quick darkness. My horse's feet no longer rolled and clanked against loose stones in the bottom of the stream bed. Now there was the regular clip-clop of the city pavement. We were on a cobblestone street, the main thoroughfare of Petra, built by the Romans about A.D. 125. In the darkness I could imagine Nabataean merchants closing up shops containing hides, myrrh, incense, goat's hair, copper ore, precious stones, and other items such as passed from Arabia through the tolls of Petra into the Roman world in the days of the Caesars.

Visible against the starry sky, looming over the street, was a Roman arch which appeared that it would fall down at the smallest suggestion of a tremble. This arch might have commemorated the victory of the Romans over the inhabitants of Petra, the Nabataeans, in A.D. 105. A large ruined Roman theater appeared be-

side us like another mountain peak in the darkness.

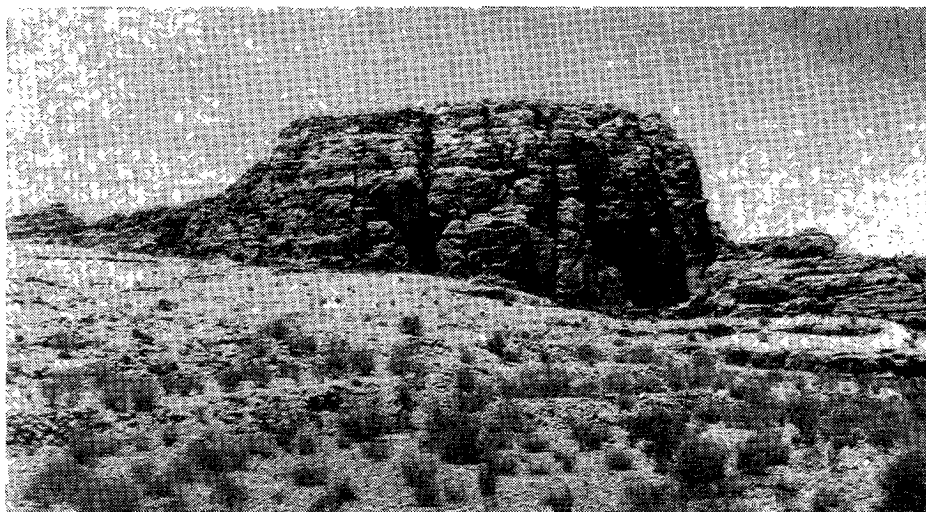
As soon as we were through the arch, sand, silence, desert, and loud Arabic voices followed in quick succession. The servants at the little hotel hidden in the valley had seen flashlights bobbing with the horses. They ran out to help with luggage and to earn *baksheesh*, as tips are called.

The hotel had room for only ten of our party, and we were told that the others would sleep in a cave, carved out of the sandstone. Somehow, between the choking dryness and the smell of the goats that live in the caves, we managed to go to sleep.

Sunrise in Petra was a blaze of glory. Rugged hilltops, dry water courses, tumble-down ruins, rare desert plants, and multicolored sandstones met our eyes in all directions. Where else could a creationist, amateur geologist, naturalist, or archeologist find such a rich strike all in one valley? I wanted to photograph everything and explore in all directions at once.

It was easy to see that Nabataean Petra could well have had a population of 50,000 at one time. Pottery was literally protruding from the ground over acres of territory. Silent Arabs were hauling water on donkeys to the hotel cisterns. Other Bedouins drove a few goats hopefully searching after vegetation. Veiled women shyly came up and speechlessly offered for sale old Roman lamps, pottery, unidentifiable coins, and carvings. The native men looked at us longingly, wishing for the only thing our group didn't have—cigarettes.

In early times Petra grew to greatness not only because of its natural defenses but because it was the focal point of trade between Arabia and the West. Many merchantmen who sailed fleets of ships of the desert—camel caravans—left their wives and



Umm el-Bayyarah, the flat-topped mountain at Petra, believed to be Sela ("rock"), once crowned by the almost impregnable fortress of the Edomites. Several of the party with which the author was traveling declined to make the climb, for it requires being pushed and pulled by the guides at several places.

families in the sheltered and beautiful security of Petra. Whether going from Punt to Phoenicia, or Mecca to Gaza and Egypt, or Aqabah on the King's Highway to Damascus, the road ran past Petra. She grew prosperous collecting tolls, providing storage, and selling food for man and beast. Petra was rich long before Palmyra in Syria became the star of transdesert shipping.

Descendants of Abraham through the sons of Esau lived here many hundreds of years after the eighteenth century B.C. and often fled to the rock for refuge. *Petra* means "rock." One peak rises from the valley floor to a height of more than 1,000 feet. It is a refuge within a refuge. It reminds one of the Inca cities of the Andes. It was called Sela, which also means rock. On the summit the sons of Esau, the Edomites, built a city with sure defenses. It is possible for the nonprofessional to climb this rock from only one side, and then it is quite strenuous.

In the sixth century B.C. the Edomites grew to such political power as to threaten the security of Israel. King Amaziah went to war against them, driving their army of 10,000 men to the peak of Sela. He accomplished the amazing feat of climbing Sela and throwing the 10,000 men off the cliffs to their destruction.

The Nabataeans, a people from central Arabia, finally defeated the Edomites, driving them to the Negev. The Nabataeans rose to such power that Areteas IV ruled Damascus for a time in the days of Paul.

Most of the more than one thousand monuments, buildings, and carvings in Petra date from the Nabataean era. Egyptian, Ptolemaic, and Roman architecture are evident. The Nabataeans adopted the Aramaic as their script. We visited two sites where Aramaic characters can still be seen clearly carved on the hillside.

The Nabataeans built great public buildings, which still stand. Pharaoh's treasury, the monastery, and the outdoor theater are well preserved. It was my pleasure to conduct sundown worship in the great theater. Needless to say, there were several thousand empty seats, since there were only 20 in our audience.

Our guide, a Christian Arab from Jerusalem, who has often taken parties to Petra, could not understand why the Adventists are the only ones who always want to climb to the top of Sela. But we knew why. The history, the view toward Kadesh-barnea, the cisterns still holding water, the Edomite pottery strewn around, and the site of the best-preserved ancient high place in the world are a few of the many reasons for the exertion.



● South Lancaster Academy has a new group organization this year—the Medical Cadet Corps, under the direction of Lt. H. D. Kinsey. At present about 24 girls and 52 boys comprise the corps.

● New president of the Natural Science Club of Washington Missionary College is Leal Dickson, junior from Takoma Park, Maryland. Tony Futcher, third-year biology major, is vice-president. Judy Quinnan and Cliff Dawson are other officers.

● At a recent chapel service the 13 members of the Honor Guard and the entire school family at Laurelwood Academy, Gaston, Oregon, were dedicated to honest living. In an age designated by recent newspaper editorials as the "Great American Fraud," the honor pledge calls for all to be strictly honest in thought, word, and deed—honest for Christ and country. Honor Guard executive committee: Le Roy Fish, chairman; Julene Mohr, Weslie Bunn. Friendliness Guard: Connie Hartzell, chairman; Susan Gammon, Ruth Christensen, Carolyn Kemmerer, Sylvia Bringle. Hellenian's Guard: Shannon Goodwin, chairman; Dale Ziegele, Eric Lindgren, Richard Worley, Doug Mulloy. (Dale is a junior; Sylvia is a sophomore. All other Guard members are seniors.)

Junior Talks

How Sister White Won Souls for Jesus

By D. A. Delafield

During her long life of nearly 88 years Ellen G. White was busy writing books, or she was happily engaged in lecturing about the Christian home or the grand old temperance theme, or in doing personal work by talking to people about their salvation. She would comfort the sorrowing, aid the poor and afflicted, or talk to people about the importance of following the example of Jesus in keeping God's law and observing the Sabbath.

Here is an example of how she would work. Let us go to a little town in Connecticut. It is Sabbath, September 3, 1859. A number have gathered for the meeting. The Sabbath-keeping Adventists have endured many hardships and suffered affliction and persecution for their faith. But one dear sister is dressed in deep mourning. Sister White was at once interested in her case and sought her out with the hope that she could

comfort her. Think of what this woman had passed through. She had just buried her little son, Joseph. To add to her sorrows she had lost her husband with that dreadful disease, smallpox; and as if that had not been enough, she had only recently lost her daughter, who died in the blush of young womanhood.

Can you understand why she was mournful and sad? Now Sister White felt sad and she spoke kind words such as Jesus spoke to Mary and Martha, who lost their brother Lazarus through death. After the visit this sad woman said that she had been greatly strengthened by Sister White's words of cheer.

On Sunday, October 16, 1859, we find Sister White in the home of a Brother Martin. While there she recorded in her diary a conversation that she had with a brother who was in deep trouble. He had once kept the Sabbath, but his family persecuted him so much that he stopped the observance of God's day. And yet he still believed. Now he was greatly discouraged and felt in his heart that God had left him. Sister White tried to encourage him. But he was filled to overflowing with his troubles.

His wife, he said, had threatened to leave him if he continued to keep the Sabbath. She had begged him to promise her that he would never keep another Sabbath, but he would not make this promise, so she left him. His father-in-law was a violent man and would strike and abuse him. His own children joined their grandparents in criticism and accusation of their father.

One day his father-in-law made a passionate threat against him. Suddenly the man fell sick. Our brother, who was working in the field, was called to the house. He arrived in time to see his father-in-law die—he died in the presence of the man he had persecuted. Many believed that the Lord removed this violent man in order to convince and convert those who were being influenced by the truth.

Sister White urged this trembling brother to persevere, for God was with him and would give him the victory. Literally, he had to contend with demons in his own family.

In vision God opened up to Sister White the scenes behind the visible struggle between human beings, and she saw angels of God struggling against the angels of hell for the souls of men.

Sister White was a soul winner. She did her best to lead struggling sinners in the darkness of sin out into the light of God's love and truth.

And shouldn't we all be soul winners too?

Flexing "The Right Arm" of the M

By A. J. Campbell, *Director, West Wa*

A BABE laid in a basket and presumed dead was brought to the mission compound and placed at our feet. Relatives and friends had been on their way to a hospital some distance away, but when they were half-way to their destination they had decided that the child was dead. Much wailing and weeping began at once, and increased in tempo as the "dead" infant was carried back to the primitive hut. Arrangements were made for a grave to be dug and for the construction of a small casket.

Meanwhile, the father of the child, an area chief, decided to bring it to our mission station for examination. A very slight trace of life was detected. At once it was placed in the Landrover and rushed to the hospital, where it was immediately given oxygen. Thus a life was saved from an untimely grave. If our mission had not been there, this babe would have been buried alive, as have been many

others because of ignorance and superstition.

Another child was brought to us wrapped in native-made bark cloth. We were shocked at the revelation and content of that parcel. There was a little boy six years of age who had just died when the hut in which he was sleeping went up in flames. His uncle, an old savage from the jungle, covered with the paint of mourning, brought him to us from the scene of tragedy, but this time nothing could be done. The previous evening this little lad, with others, had watched with deep interest some pictures on the life of Christ.

During the nutting season much climbing of the brittle-limbed pandanus nut palm causes many deaths and much injury to body and limb. Seven men were seen at one time lying side by side, each with a broken back caused by a fall from this type of palm.

Seventh-day Adventists operate two government-owned leprosariums on the island of New Guinea, one at Togoba near Mt. Hagen, in the interior, and the other on the north coast. Approximately 1,000 lepers receive care in these two institutions. Now it has been decided to make a new and bold, though somewhat delayed, step forward—a hospital owned and operated by this denomination in the Central Highlands of New Guinea. This new institution, to be provided by the Sabbath school overflow offering for the third quarter of 1960, will be in an area where approximately 200,000 people live.

Leveling for hospital buildings, nurses' quarters, and the doctor's residence has already been carried out, and a road is being cut up the escarpment to the 7,500-foot site at Sopas. A sawmill is being constructed, and there is an excellent hydroelectric power potential. We have a fine or-



Pastor Sam Dick, his wife Norah Dick, and children—a fine missionary family that went to Wabag in Central New Guinea from the New Hebrides.



The new Muriarak Valley natives. Fifteen hundred of these fine, responsive people have recently followed two volunteer missionaries to Christ.

Message in New Guinea

Station

ganized church at Sopas, with some 80 members, and several other churches to the east and west either in or adjacent to the Lai Valley.

"Hidden" valleys lie to the west of this strategic site, and many inhabitants have not as yet seen a white person. The hospital site is on a trail that leads to those valleys with all their great medical and evangelistic needs. The inhabitants are primitive but intelligent. They are very approachable with the gospel story, and how Christ-like it will be to carry it to those people while attending to their crying physical and medical needs. Scattered here and there among the wild and rugged mountains on the roof of New Guinea, these people call for help.

The choice of the hospital site was made a matter of much prayer and search. Many difficulties arose in connection with the acquirement of the necessary land on which to build a

suitable plant. Land ownership is a highly complicated affair in this area, and there had to be unanimous agreement on the part of the many owners to dispose of the land. Just one dissent can complicate matters greatly, as we soon found out, for a change in ownership cannot be finalized and legalized until there is full agreement on such a change by all concerned. We had come to the place where 128 natives were in favor of handing over the land, and five were against!

One day we were passing along the road below the proposed hospital site when many natives put up their hands in front of us to have the vehicle stopped. With them were five of the landowners. Four of these advised us that they had changed their minds and would now dispose of their land. This welcome decision still left one owner adamant against selling. In reply to the government officer, this



A native from Porgera, "hidden" valley, wearing a typical wide hat decorated with flowers. A real challenge to press forward and occupy their area is coming from these people on the roof of New Guinea.

man named Condon said, "I am thinking of the need of the land for my children." The officer, trying to be helpful, replied, "If you have no hospital, you may not have any children to use the land." We all continued to pray over the matter.

The next day being Sabbath, we traveled to Sopas to conduct the services of the day. During the afternoon the ordinances were held in the beautiful new church built entirely of native materials. After the service ended, I was about to leave by the front door when I was met by several natives, all wanting to speak at the same time. Among them was Condon who eagerly advised us that he also had decided to dispose of his section of the needed land. Our hearts were grateful indeed, and we thanked God for answered prayer. The acquisition of the land was soon finalized.

Where a short time ago people roamed with bow and arrow and spear to kill one another, we now have seven organized churches and others about to be organized. It is here that a hospital is to be built. Thousands of heathen live in close proximity. What a challenge to the Advent people and to the message they hold so dear!

A half mile north of the site flow the rushing, swirling waters of the Lai River. This whitish stream (from limestone country) is known to the natives as "the river of death," for by accident and design, many a person has lost his life in its torrent.

We appreciate the liberal Sabbath school overflow offering given September 24. It will help to link the Sopas Hospital of central New Guinea with our worldwide chain of similar institutions. Even Condon, the man who changed his mind, is happy now. The more the right arm of the message is flexed in this needy world, the more abundantly the Lord will bless.



Huts located on the mission grounds at Wabag, Central Highlands, New Guinea.

News From Home and Abroad

Among the Yaqui Indians of Sonora, Mexico

By M. A. Martin
*Director
Sonora Medical Program*

THE gospel did not reach the mountain district of Sonora, Mexico, until about 20 years ago when we gained our first convert. Until about 1915 this land was the domain of the fierce Yaqui Indians, whose resources were dedicated to the extermination of the white man. The armies of the Mexican Government finally subdued them, but even today one can see Mexican soldiers stationed along the international highway in the Yaqui country to keep order. There are still areas of Yaqui land where the white man dare not enter.

About 12 years ago we opened our first school in this mountain district on a self-supporting basis, supervised by Emanuel Tineo, who is a son of the first convert. This one school has now grown to eight schools in as many districts, with 12 teachers and about 400 students. In one of these

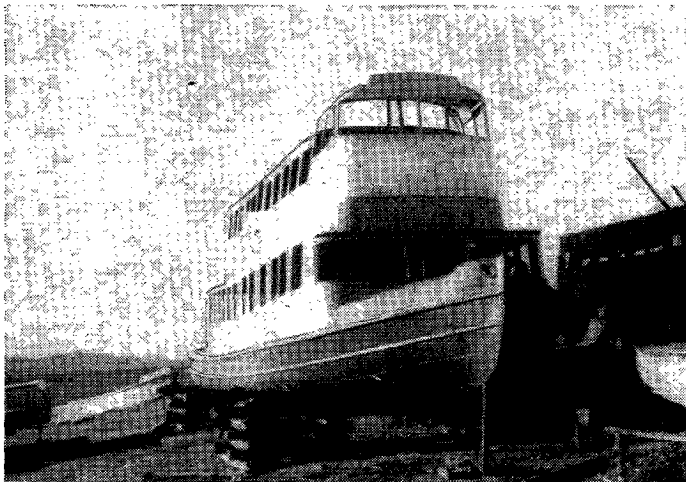
districts where we had a Christian teacher for one year, Brother Tineo received word from the people that they did not want any more Christian teachers, because of their Christian influence. So our teacher was replaced by one from the government. But after two years a delegation from the district came to Brother Tineo to tell him they had decided that they liked the Christian influence, and begged him to send them another Christian teacher.

Considering the short time we have been working in the district and the lack of good roads on which to travel, the response to the message has been good. A short time ago Jose Castrejon, the president of the local conference, visited one part of the district and baptized 25 believers. But because the rainy season was on, he could not get to other parts of the

field where there are from 20 to 35 others who are ready and waiting.

Moses Arroyo, one of our Mexican workers, is looking after the medical needs of the people to the best of his knowledge. When his medical knowledge fails him, the power of prayer takes over; and he feels that many times his patients have recovered simply by the power of prayer. We were made happy when Dr. S. L. Shephard, from the school of dentistry at CME, Loma Linda, with several of his dental students, visited us to care for the oral needs of the people in a professional way. Heretofore the people were content to have someone place a stick on the bad tooth and hit the stick with a rock. Thank God for our faithful doctors from the College of Medical Evangelists.

In order to strengthen the right arm of the message in the mountain district of Sonora we have built a representative building at La Huerta for a clinic. La Huerta is centrally situated and will serve all our work in the district. We are installing equipment for both medical and dental doctors. As soon as we can afford it we will place a full-time graduate nurse there, as we will have from two to six beds for inpatients. It is a real pleasure to be connected with the advancing work in Mexico.



A New Floating Hospital in Brazil

Medical Missionary L. C. Scofield is about ready to launch this new floating hospital on the São Francisco River of Brazil. This launch is a gift of the Brazilian Government in appreciation of the extensive river medical work conducted by Seventh-day Adventists. Here the launch is seen still under construction.

RODOLPHO BELZ, President
East Brazil Union



Korean Literature Evangelism Rolls Forward

Shown here are the first ten bicycles for Korea's literature evangelists. The men pictured are the publishing department secretaries who have come to the union office to receive and take back the bicycles to their literature evangelists. Left to right: Kim Dong Yun, Pak Sung Sik, Kim Hung In, Son Doo Han, Lee Dae Lyun, and Russell Thomas.

R. C. THOMAS, Korean Union Mission

Nutrition Principles Vindicated

By Joyce W. Hopp

Associate Secretary, General Conference
Medical Department

The fifth International Congress on Nutrition met in Washington, D.C., September 1 to 7, bringing together in the United States for the first time world leaders in nutrition. The meeting was of special import to Seventh-day Adventists, for in the discussion of a major theme of the congress—"Meeting the World Needs in Protein"—principles of nutrition long advocated by the denomination were underscored and given further corroboration.

Denominational nutrition delegates to the congress were thrilled as they heard well-known research men make such statements as, "I would advise as nearly a vegetarian diet as possible," or "we must supply sufficient protein to meet the world's needs. We will have to utilize vegetable protein [to do it]. . . ."

For the first time at a meeting of such major importance in the field of nutrition one of our food companies (and hence the denomination) was represented by an exhibit. The display of vegetarian protein foods met with approval and interest. One could not help being impressed with the fact that a new day is dawning for the denomination and its health message.

New Sabbath School Film and Program Helps

By G. R. Nash

Secretary, General Conference
Sabbath School Department

The Thirteenth Sabbath Offering overflow this quarter will go to the Inter-American Division. An exceptionally good sound film in color has been prepared by the Sabbath School Department to help promote this offering and is now ready for delivery. The title of the film is *Gospel Links Around the Caribbean*.

O. A. Blake, undertreasurer of the General Conference, did the photography on his trip to Inter-America. Elaine Giddings and Grace Fields wrote the script in collaboration with L. L. Reile. The film has been professionally processed and has a tremendous mission appeal. There is also a good branch Sabbath school story running through it.

We believe our people will appreciate this new film and will find it helpful not only in promoting the

Thirteenth Sabbath Offering this quarter but for offerings in general. It will also be useful in evangelistic efforts, MV meetings, et cetera.

It is hoped that all of our conference organizations may be able to make this film available for use throughout the churches of North America, and that as many of the overseas divisions as practicable will also make it available for showing in their fields. The price is only \$85 plus postage, for reel, can, fiber case, and film. The film may be ordered from the General Conference Sabbath School Department.

We are pleased to announce that the book *Program Helps for Kindergarten Leaders* is now ready. The Re-

view and Herald Publishing Association sent me a copy of this book and I have gone through it and believe it is what the field has been waiting for. It is procurable through your Book and Bible House and costs only \$1. This is book 2 in the three-year cycle and is for use during the year 1961.

The purpose of the book is to provide the kindergarten leader with suggestive program material that correlates with the Sabbath school lessons. The book is to serve as a guide, and the material may be adapted to suit the needs of each leader.

It is our prayer that this book may make the work of our kindergarten leaders more enjoyable and help them to lead the little ones to Jesus.

Autumn Council Actions

(Continued from page 11)

c. Encourage all to read and to heed the messages in our church-prepared books and periodicals.

d. Follow up delayed interests.

Implementation

In brief, "blueprint evangelism" is to be a long-range plan of total evangelism through the cooperative, concerted, systematic, Spirit-filled efforts of the entire church, a plan that calls for action NOW. Therefore,

We recommend, That relying upon the certain assurance of God's presence and power in the implementation of this plan, we accept as our goal the conducting of at least 500 major evangelistic campaigns in North America during 1961 and 1962, and that we call upon the divisions of the world field to set similarly challenging goals in their respective fields.

Medical Cadet Corps Training

WHEREAS, Large numbers of Seventh-day Adventist-connected youth are volunteering for military service, and are thus entering this service as combat personnel rather than waiting to be drafted and adhering to the historic position of the church by entering into military service as noncombatants, and

WHEREAS, Approximately only 28 academies in the North American Division have active Medical Cadet Corps units during this school year of 1960-61, compared to the 40-45 active units during each of the past ten school years, and

WHEREAS, The Medical Cadet Corps training is at present the most significant method that the church has for giving instruction to the youth of the church on the church's position in regard to military service and related matters, and

WHEREAS, The world situation today and in the foreseeable future makes it imperative that our youth receive the most adequate preparation for their military service that it is possible for them to obtain, therefore

We recommend, 1. That the representative committee that was recently appointed give study to this matter of Medical Cadet Corps training in our academies and submit its report to the next spring meeting.

2. That this report be studied, with a view to its implementation, at the North American Principals' Council (June 28 to July 2, 1961), with representatives of the Missionary Volunteer Department present.

Sabbath School Extension Division

WHEREAS, Practically every Sabbath school has members who because of distance, age, infirmity, or Sabbath duties are not able to enjoy the privileges of meeting regularly with the Sabbath school,

We recommend, That the extension division leader, by telephone, letter, or personal visitation, keep in touch with all members who are unable to attend Sabbath school regularly; and that where the extension division of a Sabbath school is too large for one leader properly to care for it, assistant leaders be appointed by the Sabbath school council, with a suggested ratio of one leader for every ten members of the extension division.

Home Missionary and Sabbath School Departments in Local Conferences

We recommend, That in conferences where the Sabbath school department and the home missionary department are both under the leadership of one secretary, consideration be given to placing these departments under separate leadership whenever the conference membership reaches approximately 6,000.

Earliten Sabbath School Lessons

We recommend, That an earliten division, comprising the ages 13, 14, and 15, be provided in the Sabbath school, and that lessons for this division be prepared by the Sabbath School Department to be

ready for use beginning January 1, 1962.

Earliteen Lessons in *Youth's Instructor*

We recommend, That the *Youth's Instructor* carry the earliteen division lessons of the Sabbath school, and that we request the editors of this journal to carry these lessons beginning January 1, 1962 as at the present time they carry those for the youth department.

Earliteen Lesson Quarterly

We recommend, That a separate earliteen lesson quarterly be published for the Sabbath School Department, with arrangements for publishing to be left with the officers of the General Conference.

Missing Members

WHEREAS, Many of our church members are missing the spiritual blessing that comes through faithful attendance at Sabbath school, causing them to become indifferent and in some cases to lose their hold upon God,

We recommend, 1. That the year 1961 be designated Total Membership Year, and that our pastors be urged to join with the Sabbath school officers and teachers in a concerted effort to do everything possible to encourage missing members to become regular attendants at Sabbath school.

2. That in harmony with recommended procedure the membership superintendent (assistant Sabbath school superintendent designated as membership superintendent) keep an up-to-date membership file, and that this be reported at each regular meeting of the Sabbath school council so that intelligent plans may be made for enrolling every church member in the Sabbath school and assigning missing members to classes as prospective members.

3. That all Sabbath school classes be kept small (12-15 members), with a teacher who will faithfully follow the suggested procedure on the new class record cards, assigning members to visit absent members, prospective or regular, to ascertain the reason for their absence and to encourage them in faithful Sabbath school attendance.

4. That all Sabbath school teachers be faithful in their responsibility of personal visitation of each member of their class, especially absent members.

5. That suggested form letters be prepared which may be copied and made personal and suitable for sending to absent members when personal visitation is not possible.

6. That a few copies of our Sabbath school We Missed You post cards, with necessary postage attached, be made available inside the class record envelopes to be passed out, addressed, and mailed promptly to absent members when personal visits are not possible.

Report of Sabbath School Members Baptized

WHEREAS, We believe that one of the first steps toward church membership should lead into the Sabbath school,

We recommend, 1. That all pastors and

evangelists be urged to enroll all baptismal candidates in the Sabbath school before baptism.

2. That where practicable the new interests be enrolled in the pastor's special Bible class, using the specially prepared pastor's Bible class *Quarterly*.

3. That our local Sabbath school secretaries be instructed to check with the church clerk each quarter and report as accurately as possible the number who were already Sabbath school members before baptism.

Investment Offering

WHEREAS, The Sabbath school Investment Offering has proved to be a most successful method of raising funds for our world mission program—bringing in \$676,636.67 during 1959, and

WHEREAS, This is our hour of unparalleled opportunity, with unanswered calls and openings abounding in all mission fields around the world,

We recommend, 1. That we request the Sabbath School Department to promote in a most effectual manner the Investment Offering—realizing that this is one offering that comes through the wonderful prospering hand of God as a direct result of our investing for Him.

2. That we set as our goal for the world field for the year 1961, one million dollars (\$1,000,000) to be raised through the Investment Offering.

3. That we request our conference workers and Sabbath school officers to encourage and lead the church membership everywhere into a 100 per cent participation in this worthy project.

Annual Bible-Evangelism Crusade

WHEREAS, Bible evangelism, the proclamation of the saving gospel of Jesus Christ in the form of Bible studies, cottage meetings, and public preaching, is the heart and substance of our Lord's parting challenge to the devotion and zeal of His followers and the supreme concern of His chosen people, and is the indisputable justification for our very existence as a church, and

WHEREAS, We deeply sense the need of strengthening Bible evangelism in our church missionary program by leading our people into greater soul-winning service through Bible studies, cottage meetings, and lay preaching, thus fulfilling the glorious revelation given to the messenger of the Lord when she saw "hundreds and thousands . . . visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest" (*Testimonies*, vol. 9, p. 126),

We recommend, 1. That conferences give consideration to a definite time of the year to be designated for a Bible Evangelism Crusade, during which all missionary activities of the local church shall be fully geared to Bible evangelism by means of Bible studies, cottage meetings, and lay preaching, and in areas where a public evangelistic campaign is in progress the crusade be integrated with that campaign.

2. That the beginning of the Bible

Evangelism Crusade for North America be the third Sabbath of the month of February, 1961, and thereafter the first Sabbath of February of each year.

3. That the length of the Bible Evangelism Crusade be ten to twelve weeks.

4. That all lay members be encouraged to take part in the Bible Evangelism Crusade according to their abilities, realizing that "every Christian is bound to be a Bible worker, to do something in imparting to others the great present truth for this time" (General Conference Bulletin, Vol. 3, No. 2, April 11, 1889).

5. That this crusade begin with a week of revival meetings, and that throughout the entire evangelistic program a high spiritual tone be maintained by appealing to our people to remember the crusade daily in their prayers, and that in connection with the weekly prayer meeting encouragement and counseling in Bible evangelism be given our people.

6. That coinciding with the crusade, Bible evangelism be given special attention in all our church publications.

7. That the suggested crusade dates for North America in 1961 be as follows:

Rally Sabbath	February 18
Revival Week	February 18-25
Consecration Service	February 25
Soul-winning Training	
Course Week	February 25-March 4
Bible Evangelism	
Crusade	March 4-May 6
Decision Meetings	May 6

8. That overseas fields designate a similar annual period for this special Bible Evangelism Crusade, the exact time of the year to be set by the respective responsible committees.

Strengthening the Church Missionary Organization

WHEREAS, "Time is short, and our forces must be organized to do a larger work" (*Christian Service*, p. 72), and

WHEREAS, We have been given the following clear counsel: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err" (*Testimonies*, vol. 7, pp. 21, 22),

We recommend, That the following steps be taken to strengthen the church missionary organization in all our churches:

1. That each church missionary committee work out a plan whereby every member can be enlisted in some line of missionary service in harmony with the following instruction: "Every one who is added to the ranks by conversion is to be assigned his post of duty" (*Christian Service*, p. 74).

2. That all band leaders be supplied with the Home Missionary leaflets dealing with their work.

3. That each band leader be supplied with the magazine GO to keep him in touch throughout the year with the church missionary program of the denomination and to prepare him for stronger missionary band leadership, and that the cost of these GO subscriptions be provided from the church's missionary fund.

Business Internship Plan

WHEREAS, There is a continuing acute shortage of qualified accountants, financial administrative personnel, and auditors, in all branches of our denominational work, and

WHEREAS, There is a need for some plan whereby graduates of our colleges majoring in business administration and accountancy may be encouraged to make denominational employment their life-work,

We recommend, That a business internship plan be adopted by the General Conference for the North American Division, as follows:

1. That union and local conferences be encouraged to employ graduates of the business administration courses of our colleges on an internship basis, whereby they may be given supervised training in a variety of positions in denominational business lines.

2. The salary and expenses of the individuals so designated shall be shared between the participating organizations on a basis to be determined by the union conference committee. The salary rates shall be comparable to those paid to ministerial interns.

3. Requirements for eligibility to these internships shall include the satisfactory completion of a four-year liberal arts curriculum with a Bachelor's degree, with a major in accountancy or business administration; and recommendation from the faculty of the college as to Christian experience, scholastic accomplishments, and potential for future service.

4. The intern shall be appointed for twelve months' full-time service under the control of the union conference committee, and under the direct supervision of the respective organizations to which he may be assigned for training.

5. At the end of the first year of internship the participating organizations shall review the intern's work and experience, and if in their judgment it is decided to continue him as an intern for the second year, his training assignments shall be continued, and he shall be considered to be available at any time for regular appointment to a position in denominational business lines as openings may be available.

6. During the entire internship period, and until the intern is appointed to regular employment in a permanent position, the training feature of his assignments shall be emphasized, to the end that he may receive as wide and varied an experience as possible in the business activities of our various types of denominational organizations and institutions.

National Temperance Societies—Organizational Principles

We recommend, That division committees adhere to the following general principles of organization in the launching of national temperance societies:

1. The local, union, or division committees, as the case might be, shall serve as the board of governors for the respective national organization, e.g.

a. When a conference such as the Belgian Conference serves the entire country, the Belgian Conference committee

would serve as the board of governors for the Belgian Temperance Society.

b. When a union such as the Japan Union serves an entire country, then the Japan Union committee would serve as the board of governors for the Japan Temperance Society.

c. If, on the other hand, a division such as the Central European Division serves an entire country, then the Central European Division committee would serve as the board of governors for the German Temperance Society.

2. The local, union, or division president shall serve as president of the society, the temperance secretary as executive secretary of the society, and the treasurer as treasurer of the society.

3. Individual membership fees shall be set by each organization in consultation with the division committee.

4. Members of the national organization shall subscribe to the purpose of the society and pay the required annual membership fee.

5. Membership shall not be limited to Seventh-day Adventists, but shall be open to all temperance-minded people of the country.

6. Each national society shall plan to bring out regularly a temperance publication, the size, format, and frequency of publication to be determined in consultation with the division committee.

7. It is furthermore suggested that the respective division committees, in harmony with the general church calendar, designate one Sabbath, preferably in the early part of the year, as Commitment Day to launch the annual pledge-signing campaign and membership drive, and set aside the last Sabbath of October each year as World Temperance Sabbath in which to promote a special temperance day program and offering.

8. Ten per cent of all funds received by the national society shall be remitted quarterly through the respective union or division organization to the General Conference to the credit of the International Temperance Association for the promotion of the temperance cause throughout the world field. The remaining funds shall be divided among the various organizations as each division may determine.

Special Prayer for Religious Liberty

WHEREAS, The Supreme Court of the United States for the first time in 60 years has now consented to study the constitutionality of Sunday legislation, and

WHEREAS, We are told that "we are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected" (*Testimonies*, vol. 5, p. 714), and

WHEREAS, In some countries Seventh-day Adventist members are imprisoned or otherwise persecuted for their faith,

We recommend, 1. That our church members in the United States be alerted when the Supreme Court announces the date of its hearing of Sunday legislation and that special seasons of earnest prayer

be held in each church each Sabbath beginning the Sabbath before the hearings commence and continuing until the decision of the Court is announced.

2. That January 14 be designated as a special day of fasting and prayer for Seventh-day Adventist believers who are witnessing for their faith through persecution and imprisonment.

Prophetic Guidance Correspondence Course

WHEREAS, The new 24-lesson Prophetic Guidance Correspondence Course, now available to Seventh-day Adventists through the Voice of Prophecy Prophetic Guidance School, opens before us an unprecedented opportunity to lead our church members into a better understanding of the Spirit of Prophecy and to establish them more firmly in the third angel's message, and

WHEREAS, Carefully devised long-range promotional plans are essential if we are to bring this unique course to the attention of all Seventh-day Adventists in North America and are to secure the large enrollment it deserves,

We recommend, 1. That we call on the presidents of our local conferences to assume the responsibility for a continuing promotion of the Prophetic Guidance Correspondence Course within their fields.

2. That within the local conference we request:

a. That conference committees be strongly urged to devise plans at an early date for local promotion of the Prophetic Guidance course in all the churches for the purpose of (1) strengthening the faith of our members in the Spirit of Prophecy and (2) actively promoting enrollments and encouraging students in the Prophetic Guidance course. (A kit of helpful materials for those thus engaged may be secured on request from the Ellen G. White Estate for use in each local conference.)

b. That pastors and church leaders be encouraged to arrange for Prophetic Guidance study groups as a special project or in connection with the midweek services, and that either the pastor himself or a person of proven church loyalty, sound judgment, and unquestioned spirituality, and experienced in teaching, be selected to conduct the course.

3. That we urge evangelists, pastors, and Bible instructors to give special attention to the enrollment of

a. Members of baptismal classes whose backgrounds have prepared them for these lessons, new church members, and if possible, those who have been former Seventh-day Adventists, and

b. Graduates of other Seventh-day Adventist correspondence courses who understand the reasons for our faith but who have not taken their stand for it.

4. a. That a representative of each union conference committee, preferably the president, prepare an article for the union conference paper promoting the Prophetic Guidance Correspondence Course and urging a strong enrollment response in the fall and winter months ahead; and that the Spirit of Prophecy Committee be asked to arrange for appropriate promo-

tional articles to appear in other journals of the church.

b. That local conference presidents from time to time prepare articles about the Prophetic Guidance course to appear in the union papers.

5. That an attractive six-page envelope-size folder, giving information concerning the Prophetic Guidance Correspondence Course and embodying a last-page tear-off application blank, be prepared for continuing promotion, that it be included in the New Believer's Kit, and that copies be supplied for general distribution to our members on 1961 Spirit of Prophecy Sabbath.

6. That the Prophetic Guidance Correspondence Course be particularly emphasized in all of our churches in North America on Spirit of Prophecy Sabbath, May 20, 1961.

1961 Spotlight on the Bible

WHEREAS, The 1960 North American youth congress has aroused a greater interest in the Bible especially among the youth,

We recommend, That 1961 be designated in MV Societies throughout the world field as Bible Emphasis Year, and that this Bible emphasis be implemented in the following ways:

1. Chapter-a-day Bible reading plan
2. Bible chapter memory plan
3. Fireside Bible evangelism
4. Bible marking plan
5. Bible Quiz feature
6. Community Bible survey
7. Union-wide youth Bible conferences

Listen Sponsorship Program for North America for 1961

WHEREAS, A great opportunity and challenge lies before us today in relation to helping educate the world's youth along temperance lines, particularly on the secondary school level, and

WHEREAS, Each of the States of the United States has laws at the present time requiring education along these lines in the public schools, and

WHEREAS, At least 30 States have already officially approved *Listen* as an important educational aid in such a program in the schools,

We recommend, 1. That educational institutions, particularly secondary schools, be our first objectives for *Listen*-sponsored subscriptions in 1961.

2. That we adopt a minimum goal of 100,000 sponsored *Listen* subscriptions for North America during 1961.

3. That the North American goal be apportioned to conferences and unions in North America on a membership basis.

4. That each division committee give study to sponsoring *Listen* subscriptions for influential people in its territory who would benefit from such subscriptions.

5. That conference and church temperance reversion funds be drawn upon as one source of revenue from which this project may be financed, and that church members also be requested to sponsor a given number of subscriptions.

6. That Narcotics Education, Inc., be invited to provide a list of schools and to

follow up all sponsored *Listen* subscriptions to schools, endeavoring to place *Listen* subscriptions in schools on a continuing basis.

Alcohol Desocialization Movement

WHEREAS, The polls and surveys that we have conducted in various parts of the world indicate that the vast majority of people drink because of social pressures, and

WHEREAS, We have been admonished by the servant of the Lord to present the total abstinence pledge to men in high positions,

We recommend, 1. That we endorse the movement sponsored by the Inter-

national Commission for the Prevention of Alcoholism to desocialize alcoholic beverages by inviting heads of state and other leading officials to sign the Declaration of Purpose banning the serving of alcoholic beverages at all social parties and state functions for which they may be personally responsible.

2. That we invite every division temperance secretary and every union conference temperance secretary in North America to secure the signatures of five leading officials in his area in 1961 to the Declaration of Purpose.

3. That an attractive Award of Merit plaque be prepared by the Temperance Department for presentation to officials

CHURCH CALENDAR FOR 1960

Caroling for Christ

It's Sharing Time!

Emphasis for Sabbath, December 3, is on sharing Christ and sharing blessings with others at home and abroad.

330,000 Adventists
in North America
(almost one-third million)

Each one is invited to spend 26 evenings in December to proclaim the advent of Jesus by music, literature, and spoken word to the homes in the United States and Canada.



This group from Fairbanks, Alaska, our northernmost church on the continent, went caroling at 34° below zero! No temperature is too extreme to cool the ardor of those in whose hearts burns the love of Jesus for others.

who have signed the Declaration of Purpose, as a recognition of their action.

Work for the Deaf in North America

WHEREAS, There are an estimated 500,000 deaf persons in North America using a distinctive sign language for whom very little has been done by us as a denomination in bringing to them God's final message to the world, and

WHEREAS, It is difficult for these people who are deprived of hearing and usually of speech as well to read themselves into the truth and to develop strong spiritual lives without church fellowship and guidance, and

WHEREAS, It is essential that workers skilled in the use of sign language teach the gospel to the deaf, thus aiding them in their understanding of the printed Word,

We recommend, 1. That efforts be made to develop workers, both ministers and laymen, to carry on the work of sign-language preaching among the deaf wherever opportunities present themselves.

2. That the responsibility of fostering this work among the deaf be assigned to the North American Missions Committee, which is at present fostering the work among foreign language and Indian peoples of North America.

Spirit of Prophecy Year—1961

WHEREAS, We recognize the undisputed value of the Spirit of Prophecy in molding the life and the character of the individual church members, in building strong home influences, and in fortifying Seventh-day Adventists for the crucial experiences before them, and

WHEREAS, We recognize the unique place of the Spirit of Prophecy in strengthening and unifying the church, and

WHEREAS, Our three publishing houses in North America have united in a generous arrangement, making possible a 20 per cent discount in the retail price of E. G. White books throughout 1961, thus encouraging their widespread distribution,

We recommend, 1. That 1961 be designated as Spirit of Prophecy Year throughout the world.

2. That Seventh-day Adventist workers unite during 1961 in a worldwide endeavor to encourage a better understanding of the Spirit of Prophecy, a deeper appreciation of this precious gift, and a more diligent study of its counsels; and in so doing:

a. That our church members be strongly urged to take advantage of this rare opportunity to secure for their home libraries such of the E. G. White books that they do not have, thus providing in their homes for ready access the full range of Spirit of Prophecy counsels.

b. That pastors, evangelists, Bible instructors, church elders, and institutional administrators, give attention to calling our churches and institutions to a careful, systematic study of the Spirit of Prophecy counsels.

c. That recognition be given to the unique place of the Prophetic Guidance

Correspondence Course in leading to a sound concept of the place and operation of the gift of prophecy in the church, and that the strongest possible support be given to the enrollment of our church members.

3. That we encourage our overseas divisions to participate in Spirit of Prophecy Year, not only by taking advantage of the liberal discount arranged by the American publishers on the books they supply but also in granting special discounts on all the E. G. White books published within their fields in the languages of the people and by giving these books special promotion in 1961.

4. That during Spirit of Prophecy Year we strongly urge overseas divisions to lay long-range plans,

a. To make the American printings of certain selected E. G. White trade books available to their English-reading membership on a Spirit of Prophecy Book of the Year basis at prices within the buying range of such members.

b. To make any and all of the English E. G. White books available to national workers who read the English, at prices comfortably within their buying power, and thus capitalize on this promising potential of widening the influence of the Spirit of Prophecy writings.

5. That in view of the serious times in which we live and the high personal standards which the church must reach before she is prepared to meet her Lord, this Autumn Council appeal to both workers and laity alike to make the 1961 Spirit of Prophecy Year a time to search their hearts in review of their own personal relationship to the Bible and the Spirit of Prophecy, especially as the counsels touch closely on everyday life and practice and our witness to the world concerning our faith.

Institutes of Scientific Studies

WHEREAS, We have been instructed by the Spirit of Prophecy "that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death" (*Temperance*, p. 251), and

WHEREAS, The program of the Institutes of Scientific Studies for the Prevention of Alcoholism is focusing the spotlight of science on the effects of even small quantities of alcohol on the physical, mental, and moral powers of the individual as well as its effects on the social, economic, political, and religious life of the nation, and calls attention to medical, educational, religious, and legal measures that have been effectively used to check the rise and spread of alcoholism, and

WHEREAS, Our temperance secretaries, educational and evangelistic workers, who have attended these schools have become better qualified to lead out in an aggressive educational program in behalf of total abstinence in their local communities, and

WHEREAS, Men and women of talent, ability, and high position not in the church have been reached and trained by these schools for active service in the promulgation of Christian temperance,

We recommend, That we set as our minimum goals for attendance at one or the other of the Institutes of Scientific Studies for the Prevention of Alcoholism conducted annually at the College of Medical Evangelists in Loma Linda, California, and at the American University in Washington, D.C.,

1 faculty member from each college
1 student officer from each college chapter

1 academy principal from each union
1 evangelistic worker from each union
10 ministerial workers from each union in which the institutes are conducted, and

1. That the temperance society in each conference, as a missionary project, offer a fellowship grant covering a round-trip railroad coach fare, and the matriculation and tuition fees, to one non-Adventist each year to attend the Institute of Scientific Studies.

2. That such persons be chosen from professional men, educators, and businessmen who have shown a keen interest in temperance.

3. That in order to enable conference temperance secretaries to become more fully qualified for their work and keep pace with rapidly changing trends and scientific developments, conference committees give study whereby arrangements may be made for them to attend an Institute of Scientific Studies for the Prevention of Alcoholism at least every third year.

4. That division committees give study to formulating a plan by which selected workers will have an opportunity to attend an Institute of Scientific Studies for the Prevention of Alcoholism.

New Visitation Brochure

WHEREAS, A new type of pictorial brochure in a new series entitled "Visual Adventures in the Bible" is being prepared, which will present our message in a graphic pictorial manner, and

WHEREAS, The first number in this series has been selected as the Fall Visitation Leaflet for 1961, presenting our message as one of the great blessings of the Thanksgiving season (this series will first be introduced at the coming Laymen's Congress with a "model demonstration of distribution" in Kansas City); and in order to make possible a much wider circulation of our message in these climactic days,

We recommend, 1. That for North America the first brochure in this new pictorial series, costing approximately \$10.00 per thousand, be subsidized on the same basis as previous visitation literature, namely,

General Conference \$1.00 per thousand
Union conference \$2.00 per thousand
Local conferences and churches to share the balance equally.

2. That in view of the timeliness and value of the new type of pictorial truth series we invite all administrators, departmental leaders, pastors, and church officers to join in urging our laymen to make the most of this new opportunity to reach the masses.

3. That the conferences, in laying plans for the distribution of this tract, keep

in mind the desirability of allowing no interests to be lost, and devise definite plans for an effective follow-up program of this tract distribution.

An Expression of Thanks

As the representatives of the overseas divisions we express to the union and local conference presidents of the home bases, particularly those in the North American Division, and through them to the membership of all of our churches, our grateful thanks for their very generous and constant support of the cause of missions.

We recognize that the work at home calls for continual expansion and that the flow of both men and means to the mission field represents large sacrifice and considerable self-denial.

This spirit of sacrifice on the part of both leaders and members in the home bases brings great cheer to the hearts of those responsible for conducting our mission program. It gives assurance that the church and its leadership remain faithful to the great commission to carry the third angel's message into all the world.

Sabbath Observance

Throughout our history Seventh-day Adventists have joyfully observed the seventh day as the Sabbath of the Lord our God, who created us and later redeemed us by His blood. But because of the ever-increasing complexities of our modern age our members are at times perplexed to know how rightly to relate themselves to certain problems that arise in connection with Sabbath observance. These problems are many and varied and therefore cannot be dealt with in detail in a general statement.

In urging our world membership to a more careful observance of God's holy day, we call attention to the following:

All 24 hours of the Sabbath are equally sacred. This is clear in the Word of God, and the counsel of the Spirit of Prophecy emphasizes it.

"From even unto even, shall ye celebrate your sabbath" (Lev. 23:32).

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*Testimonies*, vol. 6, p. 356.

"You should not rob God of one hour of holy time."—*Ibid.*, vol. 2, p. 702.

Any work that it would be wrong to engage in at noon on the Sabbath would be equally wrong to engage in just within the borders of the Sabbath day.

"The Sabbath law forbids labor on the sanctified rest-day of the Lord. The toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon the Lord's day."—*The Spirit of Prophecy*, vol. 2, p. 164.

"If we violate the letter of the fourth commandment, for our own advantage from a pecuniary point of view, we become Sabbathbreakers, and are guilty of transgressing all the commandments; for if we offend in one point, we are guilty of all."—*Testimonies*, vol. 1, p. 532.

There are, of course, certain kinds of labor that are always lawful on the Sabbath day, such as the care of the sick. The Scriptures and the Spirit of Prophecy are

clear that we may render a service wholly in keeping with the Sabbath in caring for the sick. This is true of the doctor visiting those who must have his attention on the Sabbath, and of our nurses and others in our medical institutions caring for the sick.

However, we would counsel our administrators in all institutions constantly to be on their guard to hold down to the minimum even necessary labor on the Sabbath day.

Jesus said the Sabbath was made for man. It was given to us by the Lord as a sign that He is our Maker and our Redeemer (Eze. 20:12, 20). It was given to us for our good. It was given to us as a day of rest from our daily toil. It was given to us as a day of worship, communion with God, and fellowship with the saints. God wants it to be for His children a day of joy and gladness. His promise concerning it is:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14).

For these reasons the leaders assembled in the 1960 Autumn Council appeal to our members in all parts of the world field, young and old, to apply these great eternal principles to our daily lives, ever seeking to exalt our Lord's intents above our own in regard to the observance of His holy day which sets us apart from the world around us.

Our blessed Master while on earth set us the highest and noblest example in obedience and Sabbath observance, and as His people we should joyfully follow in His steps (1 Peter 2:21).

Understanding the Slow Child

(Continued from page 13)

all. So don't be discouraged, Mary Ann."

How her face lighted up. She ran home to tell her mother. "Mother, I am going to read and spell like Mrs. McKibbin. She said I would." That was five years ago. Mary Ann now tells me she passed the seventh grade with no conditions, and next year she will be an eighth grader!

The slow child needs sympathetic help, understanding, and constant encouragement. No matter what fears we may have, they should never be expressed. We should understand that some progress is possible even for the dullest mind.

Thomas Edison, whom we know as the "electrical wizard," was a slow learner. His teachers advised his

mother to take him out of school, for they thought it a waste of time for him to try to learn. I am writing these words by the light of an electric lamp that he invented. Indeed, the whole world is lighted, warmed, and taught by means of his inventions. Genius is often mistaken for dullness.

Jesus, the greatest Teacher the world has ever known, spent His life on earth teaching dull, slow pupils. His special skill was prophesied by Isaiah: "A bruised reed shall he not break, and the dimly burning flax shall he not quench" (Isa. 42:3, margin). How wonderfully was this prophecy fulfilled not only in His teaching of the multitudes but more especially in His patience with the twelve men in His special, private church school.

Even after three and a half years of instruction Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Still, He was not hopeless about them, for He added, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

Those twelve men were dull, slow scholars, but Jesus summoned to His aid the mighty influence of the Holy Spirit. Parents and teachers may do the same. The Spirit of God has power to awaken the dull perceptions and arouse latent capabilities.

God never gives a responsibility to anyone without giving power to fulfill that duty to His honor and glory.

In Brief

Atlantic Union

● Carl P. Anderson has joined the Atlantic Union Conference staff as director of the church development service. He comes to the Atlantic Union from the Southern New England Conference, where he has had the same responsibilities and was also director of public relations.

● A special communion service took place at the opening of the New York Center's fifth season. Men and women from more than 30 nations shared this memorable communion service conducted in the languages of the four congregations that meet at the Center. Eduard Magi, pastor of the Russian and Ukrainian churches; Charles Sohlmann, Hungarian pastor; G. Eric Jones, Dr. Dunbar Smith, and Dr. Raymond Moore assisted Joseph Barnes in the service. Dr. Raymond Moore, vice-president of the College of Medical Evangelists, presented the morning sermon preceding Communion.

● A five-day visitation evangelism crusade was conducted in Binghamton, New York, September 16-21. The program began with a revival service on Sabbath

morning led by the late L. E. Esteb, home missionary secretary of the Atlantic Union Conference. This was followed by four nights of intensive visitation work. Ten visitation teams made calls to 61 homes. Sixty-eight people responded to the invitation to attend the evangelism services that G. H. Green, pastor of the Binghamton church, began on Sunday night, September 25, and 41 enrolled for Bible instruction and spiritual guidance.

● The Greater New York Academy was host to some 30 teachers of the Greater New York Conference for a special teachers' meeting and social gathering on Tuesday, September 27. V. W. Becker, educational secretary of the Atlantic Union Conference, and E. F. Armour, local educational superintendent, gave the teachers up-to-the-minute instruction on matters of school administration. Fred Minner, secretary-treasurer of the local conference, also

participated. One new school (Patchogue) was added to the conference list this year, and the elementary teachers in the 11 church schools report a total enrollment of 410 pupils for the present term.

Columbia Union

● Dedication services of the Chester, Pennsylvania, church were conducted recently by Horace C. Reading, pastor. Guest speakers included L. E. Lenheim, president of the Columbia Union Conference, and Floyd Hilliard, former pastor.

● The Voice of Prophecy radio group from Glendale, California, recently conducted a week of spiritual emphasis for four Takoma Park institutions. Included were Washington Missionary College, Takoma Academy, Sligo church school, and Sligo church. The entire radio team participated.

● Twelve hours of Ingathering saw the Blue Mountain Academy raise its goal of \$2,500, as students solicited funds from door to door in the eastern section of Pennsylvania.

Lake Union

● A new welfare center was opened on August 14 by the Spanish church in Chicago. Participating in the services were V. W. Esquilla, Conference home missionary secretary; the former pastor, William Goransson; Mrs. Lola Ortega, the Dorcas leader; and Napoleon Saad, who so generously provided the building rent free.

● The 163d church in Michigan was organized October 1, at L'Anse, with 15 charter members. N. C. Wilson, conference president, was the guest speaker. Paul Penno, district superintendent of the Upper Peninsula, also took part in the services. Leonard Mills is the pastor and Reino Ketola the elder. Although this is a small church, it is one of the most attractive in the conference.

● Good reports have been coming in from the Ingathering field days at the academies. On October 3, Broadview Academy, with a goal of \$1,300 had a grand total of \$2,686.85, when all receipts were in. Wisconsin Academy, on September 27, with only 250 participants as compared with 280 last year, brought in \$2,104, which was slightly more than last year's receipts. Grand Ledge Academy raised \$1,508, an increase of almost \$250 over last year. Indiana Academy brought in \$2,100, which was \$300 more than they solicited last year. Adelphian Academy brought in \$4,000, and Cedar Lake Academy \$3,000. The figure for Emmanuel Missionary College is the same as last year, \$13,500.

Northern Union

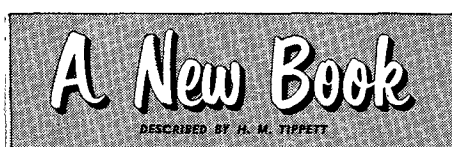
● G. M. Fillman has accepted a call to the Iowa Conference as district pastor at Council Bluffs. He comes from Texas.

● September 9-11 the Sioux Indian camp meeting was held at Red Shirt Table, South Dakota. O. T. Garner, conference president, and F. W. Bieber, Northern Union educational secretary, were two of the speakers.

● Ground has been broken for two new offices in the Northern Union Conference, one for the new union office to be built four miles west of downtown Minneapolis, and one for the new North Dakota Conference office in Jamestown, North Dakota. When these two are completed, they, together with the new South Dakota office, will provide three new headquarters from which to administer the work in the Northern Union.

Pacific Union

● A. Russell Hagen has arrived in the Southern California Conference to take up the pastorate of the Canoga Park church. He was formerly pastor of the Wichita, Kansas, church, where he had served since 1954. Prior to that time, he directed the work in several districts of the Iowa Conference, for ten years. Elder Hagen is a graduate of Union College and was ordained to the ministry in 1948.



The Seventh Day

The prayer of Bobby Burns for the gift of seeing ourselves as others see us finds unique fulfillment for Seventh-day Adventists in this new view of their work through the wide-angle lens of an acute observer. Rarely has a book come from the secular press with such clear focus as this on the inception, progress, and significance of the Advent Movement. Certainly no writer, of the several outside the circle of church adherents who have attempted the task in recent times, has caught so well the spirit of the message being promulgated in all the world by Seventh-day Adventists as has Booton Herndon. He has even adopted their vocabulary of faith in his chapter headings. "Unto All Nations," "And Then Shall the End Come," "Go, Ye Swift Messengers," and a dozen others like them have that ring of assurance that has ever identified this prophetic movement.

Reportorial rather than critical in his treatment, the author has used every authentic available source for his narrative, and his portrayal of incidents is graphic.

The major theological beliefs and church activities of Seventh-day Adventists are handled broadly in this treatise, with a minimum of scriptural documentation, yet with extraordinary insight as to their import. No disparagement of denominational positions is to be found anywhere in the book, but every aspect and development of the work is handled with dignity and a sympathetic objectivity that reveals a manifest desire to be judicial and faithful to the facts. From the published works of the church and from personal interviews with its leaders, the author has woven a story of gospel enter-

prise and worldwide achievement that will surely engage the interest of every reader, of whatever faith. If here and there a whimsical observation is made of some of the idiosyncrasies of church practice, one feels that the author's urbanity makes due allowance for human frailties.

Without question, the most significant contribution of this book to literature dealing with the Advent Movement is its wealth of mission anecdote and narrative, written with a skill that charms as it informs. Some of these stories will be new even to veteran readers of denominational history. The excitement of adventure, the spirit of the martyrs, and the marvel of Divine Providence is in them. Thus the book will provide a new evaluation of the Advent Movement on the part of the casual reader, and a new impetus to dedication and endeavor in the believer.

The closing chapter, entitled "Minutes to Midnight," sets forth the sharp contrast between the day when Adventists were laughed at because they forecast increasing troubles in the world, and the present, where laughter is no longer heard. The chapter is excellent promotion for our basic prophetic position regarding the end of the world.

No book of this type, certainly none written by a non-Adventist, could hope to be entirely free from inaccuracy. In a future printing we believe Mr. Herndon will wish to revise somewhat pages 43 and 44, which describe the beginnings of our church. The error is not grievous, but there should be a certain distinction established between the Millerite movement, which was the interchurch awakening on the Advent, and the Seventh-day Adventist Church, which came out of that movement. But one soon forgets this small historical error in his great enjoyment of all the other parts of the volume.

This book may be ordered through your Book and Bible House. It would be hard to find a better gift to send to a non-Adventist friend or relative.

● R. R. Bietz, president of the Pacific Union Conference, spoke at the morning worship hour and for the afternoon dedicatory service of the Ogden, Utah, church on November 12. E. R. Osmunson and M. E. Hagen, president and secretary-treasurer, respectively, of the Nevada-Utah Conference, also participated in the services.

In Remembrance

"BLESS'D ARE THE DEAD WHICH DIE IN THE LORD."—REV. 14:13

ALWAY.—Essie Helen Perrin Alway, born Jan. 31, 1897, at Goldsberry, Mo.; died at Kingman, Ariz., Aug. 31, 1960. She accepted the truth in her early youth and at the time of her death was a member of the Kansas City Central church. In 1916 she was united in marriage with R. Emerson Alway. The survivors are two sons, Irvin D. of Stockton, Calif., and Ralph E. of Loma Linda, Calif.; two brothers, Ralph E. Perrin of Goldsberry, Mo., and James A. Perrin of Galt, Calif.; and two sisters, Eunice Chaffee of Albuquerque, N. Mex., and Mary Bess Perrin of Larned, Kans.

BYRAM.—Beatrice E. Byram, born March 26, 1901, in Carlyle, Ill.; died Oct. 16, 1960, at Atlanta, Ind. In 1924 she married Robert Byram, and in 1927 she was baptized at San Bernardino, Calif. In 1929 the family moved to Gentry, Ark., and from there to Noble, Ill., in 1930. Eight years later they moved to Cicero, Ind. The survivors are her husband of Atlanta, Ind.; three children, Robert, Jr., of Nobleville, Harvey J. of La Porte, and Mrs. Robert Mays of Atlanta, Ind.; nine grandchildren; and her mother, Harriet Hall Norris.

CHRISTIANSEN.—Albert G. Christiansen, born March 9, 1867, in Denmark; died at Turlock, Calif., Sept. 26, 1960. As a young man he came to America, first settling in Wisconsin, where he accepted the truth. He went to Milton Academy and to Union College, where he prepared for the ministry. He married Christina Neilsen, a teacher at Union College. He began his ministry in Idaho. Later he became mission superintendent in Utah. Next he served in California. Just prior to World War I he was elected president of the Danish Conference. He also led out in one of the Norwegian conferences, and had the privilege of dedicating the Hammerfest church, most northerly Adventist church in the world. He returned to America in 1924 and was pastor of the Danish church in Chicago, after which he taught at the Danish-Norwegian school at Hutchinson, Minn. He then served in the State of Iowa, and retired in 1932. He eventually made his home in Soquel, Calif. The survivors are a son, Ernest; five grandchildren; and several nephews and nieces, including Mrs. Floyd Ashbaugh and Dr. Albert Nelson.

EHLERS.—Anna Florentine Ehlers, born July 3, 1883, near Hillsboro, Kans.; died July 27, 1960. She attended Union College, graduating from the German Biblical course. She taught church school several years, and then was a Bible instructor in Kansas and in Oklahoma. In 1908 she married Elder E. C. Ehlers, and together they worked with an evangelistic team until called to South America. During the 12 years in mission work they were in southern Brazil, Rio de Janeiro, and in São Paulo in connection with the Brazilian Seminary. She completed the nurse's course at Loma Linda, Calif., after her return from the mission field, and her husband became a physician. The survivors are her husband, Dr. E. C. Ehlers of Loma Linda, Calif.; three daughters, Hertha, associate professor of pediatrics at CME, wife of Dr. Leland R. House; Elsa, wife of Dr. D. P. LaTourette of Modesto, Calif.; former missionary to Bangkok, Thailand; and Edna, wife of Albert E. Buccino, of Riverdale, Calif.; 13 grandchildren; one great-granddaughter; one brother, Elder J. E. Patzkowski of Napa, Calif.; and three sisters, Agatha Friesen of Fresno, Calif., Marie Traudt of Bridgeport, Nebr., and Olga Storz of Paradise, Calif. [Obituary received Oct. 17, 1960.—Eds.]

FORBES.—Vol Forbes, born Feb. 6, 1898, in Pettis County, Mo.; died at Sedalia, Mo., Sept. 13, 1960. He lived all his life in the Beaman community, and it was here he became interested in the truth through the efforts of a layman and the reading of *Signs of the Times*. The survivors are two sisters, Emma Anderson of Smithton, Mo., and Marie Gowens of Sweet Springs, Mo.

GOLTRA.—Rachel M. Goltra, born Oct. 27, 1877, in Labette County, Kans.; died Aug. 31, 1960, at Sedalia, Mo. She moved to Sedalia in 1945. In 1894 she married Samuel F. Goltra. Three children were born to this union, all of whom preceded her in death. She was a member of the Sedalia church.

GRAVES.—Mary Graves, born Sept. 9, 1888, in Brainerd, Minn.; died at Los Angeles, Calif., Sept. 12, 1960. In 1907 she married Albert Graves, and they farmed in Yuma Valley from 1917 to 1947. Then they moved to Huntington Beach, Calif. Following her husband's death in 1952, she and two sisters operated a nursing home in Merlin, Oreg., until 1958, when she moved to Winston-Salem, N.C. Last summer she moved to Yuma, Ariz. Those who cherish her memory

are a son, Edward, pastor of the Winston-Salem, N.C., church; three daughters, Aura Mae Savage of Yuma, Ariz.; Adele Wilson of Eldorado Springs, Mo., and Alberta Albright of Hayward, Calif.; 15 grandchildren; three great-grandchildren; two brothers, Erman Stearns of Turlock, Calif., and Lucius Stearns of Camarillo, Calif.; four sisters, Rhoda Linderwood of Santa Cruz, Calif., Della Reichard of Paradise, Calif., Sarah Ashbaugh of Eugene, Oreg., and Louise Kile of Grants Pass, Oreg.; one stepbrother, James Robison; and three stepsisters, Laura Stearns, Stella Borg, and Madge Williams.

HARE.—Milton Dixon Hare, born May 9, 1914, at Moncton, N.B., Canada; died at Stanford, Calif., June 19, 1960. He attended Glendale Union Academy and Pacific Union College, graduating in the spring of 1937. The following summer he married Avalon Joy Stansbury. His first teaching appointment was at Pacific Union College. The following two summers he worked on his Master's degree at Stanford University in the field of chemistry. He received his degree in 1940 and was appointed head of the physics department of Atlantic Union College. During World War II he did Government research at Harvard University. Following this he did research work for Bell and Howell Camera Company at Chicago, Ill. In 1946 he was asked to head the department of physics at Union College. While there he completed his doctorate in electrical engineering at Stanford University. He served Union College about ten years. In 1955 he joined the faculty of Stanford University, and in 1958 was made associate professor on the teaching staff of Stanford University. Left to cherish his memory are his wife; a son, Milton William; a daughter, Linda Joy; his stepmother, Helen M. Hare; and a brother, Harold H. Hare. [Obituary received Oct. 7, 1960.—Eds.]

HERRMANN.—Susie Toeckelt Herrmann, born July 25, 1892, in Markscheffel, Transylvania, Austria-Hungary; died Sept. 5, 1960, in Yucaipa, Calif. There were only 29 Adventists in the Danube Union in 1900 at the time her mother, grandmother, and two aunts accepted the truth. Her family suffered persecution, but a little later her father united with the church, and in 1903 she was baptized. In 1912 she married Peter H. Herrmann, and their honeymoon trip brought them to America. They enrolled in 1913 in the German Seminary at Clinton, Mo. In 1920 they were called to labor in her husband's native Romania. For many years she worked faithfully with her husband, enduring privations for the cause of truth. She is mourned by her husband, Elder P. H. Herrmann of Yucaipa, Calif.; two sons and two daughters, Walter of Seattle, Wash., Erna Mueller, who with her family recently returned from mission service in Africa, Johanna Giuran and Otto Herrmann, both of whom are in Romania.

HIETT.—Addie May Hiett, born Nov. 23, 1877, in Champaign County, Ill.; died in Modesto, Calif., Sept. 11, 1960. She was a church member 48 years. The mourners are her husband; one son; and one daughter.

HITMAN.—Esther Marjorie Knudsen Hitman, born June 11, 1895, at Harlan, Iowa; died Sept. 20, 1960. She completed normal training at Hutchinson, Minn., and taught school 18 years. For some time after her marriage to Mr. Hitman they lived on farms near Gilchrist and Blackberry, Minn. In 1945 they moved to Lynwood, Calif., where she resided until her death. Her conversion occurred at an early age. She worked with the welfare department and cared for more than 30 homeless children. She also made a home for a nephew, Gordon Anderson, for a number of years. Those who survive are her husband; a son, Donald, now on assignment in Africa; two grandsons; three brothers; and four sisters.

HODGES.—Neely and Della Hodges and their two sons, Neely III and Charles, died Sept. 10, 1960, near Lodi, Calif., in an automobile collision. Both the parents were 35 years of age. Surviving are a son, Philip; a baby daughter; and a sister of Neely Hodges, Mrs. Burden of Lodi, Calif.

HOLLAR.—Carrie Lee Hollar, born Aug. 9, 1882, in Asheville, N.C.; died Sept. 2, 1960. She accepted the truth in 1940 and was a member of the Greenville, Tenn., church. Left to cherish her memory are a son, Richard L. Hollar of Asheville, N.C.; five daughters, Mary Swain of Collegedale, Tenn., Nellie Olsen of Decatur, Ga., Dorothy Gantt of Asheville, N.C., Carrie Mae Harville of Kensington, Md., and Evelyn Hollar of Greenville, Tenn.; ten grandchildren; and a sister, Lottie Underwood of St. Petersburg, Fla.

JENSON.—Jane Hull Jenson, born Nov. 9, 1884, at Red Cloud, Nebr.; died Sept. 24, 1960, at Burbank, Calif. In 1902 she married Ralph Jenson, and for many years they lived in Tekamah, Nebr. She was a member of the Burbank, Calif., church. Left to cherish her memory are five sons, Elver of Helena, Mont., Marion of Auburn, Wash., Cecil of Minneapolis, Minn., Dale of North Hollywood, Calif., and Ralph of St. Charles, Mo.; two daughters, Bernice Wanstedt of Burbank, Calif., and Martha Bosak of Encino, Calif.; 17 grandchildren, one of whom is William H. Jenson of Sitka, Alaska; 11 great-grandchildren; four sisters, Dr. Grace Hull of Loveland, Colo., Mrs. William Brown of Denver, Colo., Mrs. Andrew Johnson of Lakewood, Colo., and Mrs. Hiram Fuller of Batavia, N.Y.; three brothers, Chester of Ontario, Oreg., Wyatt of Omaha, Nebr., and Jasper of Denver, Colo.; and a half brother, Frank Hull of Texas.

JESSOP.—Rachel Violet Jessop, died Sept. 23, 1960, at Salt Lake City, Utah, age 53 years. For 36 years

she lived in Green River, Wyo., and the last four years she resided in Salt Lake City. She was a church member many years.

JOHNSON.—Noah A. Johnson, born May 5, 1879, in Boone County, Iowa; died in Lodi, Calif., Aug. 27, 1960. He attended Union College and there met Amy Young, who became his wife. For a time they lived in the South, then in Minnesota and Colorado. There were eight children, one of whom died in infancy, and Elder Harold Johnson died a number of years later. Surviving are Dr. Russell Johnson of Westminster, Calif., Chester Johnson and Mrs. E. A. Anderson of Stockton, Calif., Ruth Marion of Lodi, Mrs. Del Massman of Portland, Oreg., and Dr. Floyd Johnson of Stockton; nine grandchildren; 13 great-grandchildren; and a sister, Mrs. J. A. Neilsen of Sebastopol, Calif.

JONES.—William James Jones, born Feb. 3, 1879, in Knox County, Nebr.; died July 22, 1960, in Custer, S. Dak. In 1954 he joined the church. Left to cherish his memory are his wife, Katie; 12 children; numerous grandchildren and great-grandchildren; three brothers; and three sisters.

JORGENSEN.—Lawrence Gilbert Jorgensen, born Feb. 24, 1888, at Poipoi, Wis.; died at Littleton, Colo., Sept. 4, 1960. He was struck by an automobile just after he had completed a Bible study with a seeker for truth. He was a graduate of Emmanuel Missionary College and dedicated his life to the ministry. His wife was Augusta Blosser. They were called to Wisconsin, he as Missionary Volunteer secretary and she as educational secretary. Later they became missionaries in Brazil and Trinidad. Upon their return because of failing health, they labored in Illinois, Nebraska, and Colorado, where he was field secretary and later pastor of Pueblo, Longmont, Hygiene, Brighton, and North Denver. His wife died in 1941, and in 1943 he married Margaret Barkley. The survivors are his wife; a son, Gilbert of Winchester, Tenn.; a sister, Lena Moses of Sweet Home, Oreg.; and a nephew, Clarence Jorgensen of Rochester, N.Y.

JOSSelyn.—Myra Belle Josselyn, born July 25, 1876, in De Soto, Wis.; died Aug. 31, 1960, in Paramount, Calif. She was a graduate of the Battle Creek Sanitarium. The institutions in which she has served are the New England Sanitarium and Hospital, the former Madison (Wis.) Sanitarium, and the Loma Linda Sanitarium and Hospital. Her family pioneered in giving the truth in the area of Hot Springs, S. Dak. She is survived by her husband, Forrest, Sr.; two sons, Dexter Clark and Forrest Henry, Jr.; three grandchildren; four sisters; and two brothers.

LYNDON.—Almeda Lyndon, born in 1873, in Tennessee; died Sept. 18, 1960. At the age of 16 she accepted the truth, the only one of her family of 13. She attended Graysville (Tenn.) Southern Training School, which subsequently became Southern Missionary College. In 1898 she married Frank Lyndon, a young man from New Zealand, who after graduating from Battle Creek College taught for four years at the Southern Training School. In the same year she sailed with her husband to spend many years of service in New Zealand, Australia, Rarotonga, and Tahiti. Twenty-five years were spent at the latter place. Later they labored in West Australia, and her last years were spent in the home of her son-in-law, Pastor S. M. Uttley, Brisbane, Australia. She excelled in home visitation and Bible studies. The mourners are her two daughters, Vera Collett and Cora Uttley; three sisters in the United States; besides children of the second and third generations.

MAUDLIN.—Annie Souden Maudlin, born Jan. 29, 1877, at Marshfield, Mo.; died July 13, 1960, at Bartlesville, Okla. In 1897 she married David E. Maudlin, and they lived in Colorado, Nebraska, Kansas, and Oklahoma. They accepted the truth in 1898. She is survived by three daughters, Grace Dobbins of Greeley, Colo., Lillie Parsons of Vallejo, Calif., and Cecile Mae Hodges of Bartlesville; eight granddaughters; 13 great-grandchildren; and one great-great-grandson. [Obituary received Oct. 10, 1960.—Eds.]

MELEEN.—Minnie Ringdahl Meleen, born Feb. 11, 1886, in Hasselholm, Sweden; died at Cumberland Heights, Tenn., Sept. 21, 1960. As a young woman she came to America and continued her education. She married Eric M. Meleen in 1911. She taught church school in Washington, D.C., and in 1917 they were sent as missionaries to India. Here they served for more than 30 years. The survivors are her husband, Elder E. M. Meleen; four daughters, Helen Lowry of Aljal, Lushai Hills, India; Gertrude Alaya of Spring Valley, Calif., Alice Capp of Laurel, Miss., and Margaret Lee of Boston, Mass.; and 11 grandchildren.

MEYER.—Henry F. Meyer, died Sept. 13, 1960, in Arlington, Calif., at the age of 76. In 1910 he emigrated from Germany to become manager of the health food factory in College View, Nebr. For 25 years he served the Loma Linda food factory in California. When the Loma Linda Food Company was moved from Loma Linda to La Sierra, he also located in this vicinity and continued his work with the company until 1956, when he had completed a total of 47 years of service. He was a church member for 53 years. The survivors are his wife, Hazel; a daughter, Winona Scott of La Sierra; and a brother, Herman Meyer of Loma Linda.

PARRETT.—Hester Jane Mallerney Parrett, born April 17, 1858, in Albion, Iowa; died Oct. 3, 1960, in Temple City, Calif. Following her marriage to Marcus Parrett in Kansas, the family moved to California and settled in Pasadena, their home for more

than 50 years. Both she and her companion were Adventists before their marriage. For more than 60 years she was a reader of the Review. Her memory is cherished by her daughter, Edith White; two sons, Dr. Owen and Charles Parrett; nine grandchildren; 15 great-grandchildren; and two great-great-grandchildren.

PAYNE.—Curtis Payne, born March 9, 1883, in Ashland, Mo.; died at Centralia, Mo., Aug. 24, 1960. His wife preceded him in death in 1958. Mourning their loss are a brother, James A. Payne of Columbia, Mo., and a sister, Mrs. George Sims also of Columbia.

POTLER.—Elmer Orlando Potler, born July 2, 1868, in Mt. Vernon, Mich.; died in Hanford, Calif., Oct. 7, 1960. He was a member of the Lemoore, Calif., church for 32 years. The mourners are a daughter, Mildred Roeder of Columbus, Ohio; three grandchildren; and a sister, Gusta Hunter of Colfax, Calif.

RANKIN.—Mary Catherine Rankin, born April 1, 1912, in Kansas City, Mo.; died Oct. 1, 1960. Left to mourn their loss are her husband, Henry Rankin; one brother, Leroy Miller of Raytown, Mo.; and her stepfather, Edward Canfield of Hallowell, Kans.

REAVIS.—Iva Mae Crowder Reavis, born Aug. 21, 1890, in California; died at Orlando, Fla., Aug. 27, 1960. She had taken advanced training in nursing at the Florida Sanitarium and Hospital. She was the wife of Elder James D. Reavis and a member of the Kress Memorial church in Winter Park, Fla.

ROBBERTSON.—Mary Brown Robbertson, born Sept. 12, 1897, in Cassville, Mo.; died at Cassville, Mo., Sept. 26, 1960. In 1938 she was united in marriage with W. E. Robbertson. Those who survive are her husband, one brother, and one sister.

ROSE.—Martha Sharon Rose, born Nov. 9, 1943; died Oct. 7, 1960. She was a member of the Central church in Kansas City, Mo., and a graduate of the Kansas City Junior Academy. Left to mourn are her parents, Mr. and Mrs. Ferrill Rose; two brothers, Ferrill Franklin and Richard Wayne; her paternal grandmother, Ida B. Rose; and her maternal grandparents, Mr. and Mrs. Benjamin F. Voyles.

SCHAEFFER.—Elizabeth Horn Schaeffer, born Dec. 23, 1892, in Germany; died Oct. 6, 1960, in Redlands, Calif. She was baptized at 19 years of age. In 1921 she married Albert Schaeffer. They were forced to flee in 1945, finding refuge in Bavaria. Seven years later they emigrated to the United States, living first in Michigan and then in Loma Linda, Calif. For several years she was employed at the Loma Linda Sanitarium and Hospital. Left to mourn are her husband and a sister, Anna Plep of Germany.

SIMMONS.—Rose Sandoz Simmons, born July 16, 1879, in Los Angeles, Calif.; died at Newbury Park, Calif., Sept. 13, 1960. In 1901 she graduated from nurse's training at the St. Helena Sanitarium. She served for many years in the Los Angeles area. Her husband predeceased her. The survivors are a brother, Frank Sandoz of San Diego, Calif., and a grandniece, Helen Palmer of Pasadena, Calif.

STARR.—Mary Cornelia Starr, born Aug. 12, 1870, at Friendship, N.Y.; died Jan. 13, 1960, at Miranda, Calif. She was a church member for more than 50 years. She and her husband engaged in self-supporting work in the South. Left to cherish her memory are her husband; two daughters, Ruth Parrish and Hannah Hennessee of Miranda, Calif.; and two sons, Dr. Paul V. Starr of Washington, D.C., and Harmon J. Starr of Collegedale, Tenn. [Obituary received Oct. 16, 1960.—Eds.]

STONE.—Lillian Estelle Ellis Stone, born Jan. 5, 1914, in Grand Rapids, Mich.; died at Escondido, Calif., Sept. 21, 1960. She was baptized at the age of 11. She studied at Broadview Academy in Illinois,

and took her college work at Emmanuel Missionary College and La Sierra College. She worked for five years at Paradise Valley Sanitarium, where she completed the laboratory technician's course, and remained there two years as a licensed technician. She later moved to Escondido and was a technician in the Graybill Clinic. In 1955 she married George I. Stone, and they made their home in Vista. For a brief period she worked at the Loma Linda Sanitarium. Besides her husband, she leaves her mother, Estella Ellis; a brother, Donald E. Ellis; and a sister, Vivian Risley, all of Escondido.

STRAHLE.—John Jacob Strahle, born Oct. 2, 1886 in Nebraska City, Neb.; died Sept. 18, 1960, at Paula Valley, Calif. He earned scholarships through selling our literature each year of his academy and college training. In 1916 he graduated from Union College. He became publishing secretary in the South Dakota Conference. In 1917 he was united in marriage with Katharine Alice Evens, and they went to the Philippines as missionaries. He served for 18 years in the publishing department. In 1922 he was chosen to direct the literature work in the Far Eastern Division. In 1935 he began 11 years of service as associate publishing secretary of the General Conference. During this time he traveled into the farthest reaches of the world in the interests of the literature ministry. Beginning with the postwar period in 1946 he was assigned by the General Conference to direct war relief work in Europe. From 1950 to 1954 he was publishing secretary in the Southwestern Union Conference. Since 1954 they have made their home near Escondido, Calif. Those who cherish his memory are his wife; two sons, Dr. Frederick Strahle of Lynwood, Calif., and David Strahle of Washington, D.C.; a daughter, Mrs. Robert L. Marsh of Glendale, Calif.; and 11 grandchildren.

VEAL.—Lewis Lee Veal, born Dec. 29, 1926, in Durant, Okla.; died Aug. 4, 1960, in Joplin, Mo. He and his wife were baptized July 1, 1960. The survivors are his wife, Elizabeth of Joplin, Mo.; three daughters, Betty, Mary, and Helen.

WANAMAKER.—Eva Burdick Wanamaker, born April 8, 1868; died Feb. 24, 1960. Her family, who were Seventh Day Baptists, accepted the truth in 1878 under the labors of Elders Ellis and Van Kirk. She was baptized in 1896 and became a charter member of the church at Albert Lea, Minn. She was the younger sister of Della Burdick, a pioneer church school teacher, and of Rolla Burdick, pioneer colporteur for *Daniel and the Revelation*, 1882 to 1897, in South Dakota and North Carolina. In 1900 she married Henry Wanamaker, and made a home for her sister Della after 1921 and her brother Rolla's orphans. A niece, Henrietta Burdick Andrus of Hayward, Wisconsin, survives. [Obituary received Oct. 24, 1960.—Eds.]

NOTICES

Literature Requests

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

CORRECTION: Mrs. F. C. McCune's address is 1327 W. Malone, San Antonio 11, Tex. She wishes *These Times*, *Signs*, *Message*, *Listen*, and children's books. Do NOT send *Guide*, *Instructor*, or *Little Friend*.

DISCONTINUE literature to Taos Gospel Mission, Gen. Del., Taos, N. Mex.

WANTED: Any missionary papers or small books, by Eva Kisor, Rt. 1, Box 635, St. Helena, Calif.

C. P. Malcolm, Mico College, Kingston 5, Jamaica, W.I., needs *Signs*, *Message*, *Liberty*, *Listen*, et.cetera. Glen Moore, 308 N. Rio Vista, Sanger, Calif.,

wishes *Signs*, *Review*, small books, children's materials, and any publications in English or Chinese for him to remail to the Philippines.

WANTED: English and Spanish Bibles, songbooks, and all missionary publications, by Consejo V. Lopez, Lopez Jaena Sagay, Negros Occidental, P.I.

CHANGE OF ADDRESS: W. S. Gurley, Rt. 1, Box 125, Mena, Ark. (formerly of DeQueen), wants any publications *except Review*, *Worker*, and *Quarterly*.

A. K. Nielsen, Olive Hill, Tenn., and Uriah Robinson, 31 Stanleytown, New Amsterdam, Berbice, British Guiana, desire children's S.S. materials and *Instructor*.

A continuous supply of small books, old Bibles, songbooks, *Instructor*, *Review*, *Listen*, *Liberty*, *Life and Health*, *Worker*, *Present Truth*, *Go, Guide*, *MV Kit*, and children's stories to the following:

Rose Martel, P.O. Box 813, Philippine Publishing House, Manila, P.I.

Eliseo T. Malala, Salong Kabankalan, Neg. Occ., P.I.

A continuous supply of *Signs*, *These Times*, *Review*, *Instructor*, *Guide*, *Present Truth*, *Go, Little Friend*, *Listen*, senior, youth, and children's S.S. lessons and supplies, *Life and Health*, *Liberty*, *MV Kit*, *Worker*, *Ministry*, picture cards, small books, old Bibles, songbooks, and Morning Watch leaflets to the following:

L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Emelle F. Fetaho, Odiangan, Ramblon, P.I.

A. I. Krautschick, 399 Upper Serangoon Rd., Singapore 13, State of Singapore.

J. H. Monseque, P.O. Box 60, Kingstown, St. Vincent, W.I.

Hipolito L. Rabanes, Kidapawan, Cotabato, P.I. (only recent copies, please).

Jose D. Philamo, Camindangan, Cauayan, Negros Occidental, P.I.

Instructor, *Guide*, *Little Friend*, *Worker*, *Liberty*, *Life and Health*, *These Times*, and other magazines are desired by:

Cres Al. Agum, 68 Rizal Ave., Dipolog, Zamboanga del Norte, P.I.

Fernando T. Benedico, Dapitan, Zamboanga del Norte, P.I.

WANTED: Spanish *Sabbath School Quarterlies* by L. G. Storz, Mountain View College, Malaybalay, Bukidnon, P.I.

Church Calendar FOR 1960

Ingathering Campaign for 1961
November 26, 1960-January 14, 1961
Home Missionary Day December 3
Church Home Missionary Offering December 3
Thirteenth 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



Six Baptized

During the year 1960 our Sabbath schools in the Alabama-Mississippi Conference have been endeavoring to conduct at least one branch Sabbath school for each parent Sabbath school. From J. O. Tompkins, pastor of the Gulfport district, comes the following report:

"An old faithful colporteur, Brother Lavroff from Talowah, was selling books in Wiggins, Mississippi. He visited the Prehota home but could not get in, so canvassed Mrs. Prehota at the door. She

would not buy, but did accept the Bible course. As she studied, her interest grew. I got in touch with her and began Bible studies in her home. Mrs. Prehota's mother, Mrs. Myrl Hall, came to the studies. Mrs. Prehota took sick and we had to change the studies to Mrs. Hall's home. She invited another family, the Andersons. As a result Mrs. Hall, her step-daughter Patricia, Mrs. Anderson and her children, David, 12, Julia, 13, and Shirley, 16, were baptized on April 23."

These precious souls are a direct result of colporteur work, Bible School correspondence courses, the faithfulness of our laymen, our pastors, and the branch Sabbath school endeavor. This fine company is the child of branch Sabbath school evangelism. May God add His abundant blessing to each of the new

believers and to each person who had a part in winning them to Christ. As precious souls are won through branch Sabbath school evangelism, new companies of believers will be formed, and these will grow into churches. May God hasten the glad day when all branches of the Sabbath school will meet in that greatest of all Sabbath schools in heaven.

"The influence growing out of Sabbath school work should improve and enlarge the church. . . . There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."—*Counsels on Sabbath School Work*, p. 9.

M. B. ELLISTON
Sabbath School Secretary
Alabama-Mississippi Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, DECEMBER 10, 1960

Manner and Purpose of Christ's Coming

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

THIS week's memory verse states succinctly both the imminence and purpose of the Lord's return: "Behold, I am coming soon, bringing my recompense, to repay every one for what he has done" (Rev. 22:12, R.S.V.). The manner of His coming is set forth in its main outlines in numerous passages in the Scriptures, some of which are included in this lesson. The over-all picture is that of a judiciary Messiah whose glorious appearance (epiphany) has the dual purpose of judging the wicked and finally ending all wickedness, and of reclaiming His own and rewarding His righteous elect.

1. Deceptive Counterfeit of the Advent

MATTHEW 24:4, 5, 24, R.S.V. "Many will come in my name, saying, 'I am the Christ,' and they will lead many astray." The second advent of the Lord Jesus Christ is the climax of the whole story of evil. It is therefore, after the cross of Calvary, the one event that offers the evil one a last chance to deceive and to destroy. "The spirits of devils, working miracles" represent Satan's last efforts to delude the world. False christs between the crucifixion and the destruction of Jerusalem are pictured in the infinitely sad story left by the Jewish historian Josephus in his *The Jewish War* vi. 5. Matthew 24:25-27 refers to false christs amid unprecedented conditions in the last days. For further reading: *The Desire of Ages*, p. 631.

2 CORINTHIANS 11:14, R.S.V. "Even Satan disguises himself as an angel of light." From this fact Paul says, "It is not strange if his servants also disguise themselves as servants of righteousness." They are called in verse 13 "false apostles, deceitful workmen." Satan deceives in a thousand ways. "Some he deceives in one way, and some in another. . . . Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations."—*Early Writings*, p. 261.

2 THESSALONIANS 2:10-12. "They received not the love of the truth. . . . And for this cause God shall send them strong delusion, that they should believe a lie." Paul has been speaking of him "whose

coming [*parousia*, "presence"] is after the working of Satan with all power and signs and lying wonders." "As they reject the teachings of His word, God withdraws His Spirit, and leaves them to the deceptions which they love."—*The Great Controversy*, p. 431.

2. Erroneous Teachings About the Advent

MATTHEW 28:2-6. "He is not here: for he is risen." No human eye saw the actual resurrection of Jesus. It cannot be that the coming [*parousia*, "presence"] took place then, for Revelation 1:7 says, "Every eye shall see him, . . . and all kindreds of the earth shall wail because of him." For further reading: *The Great Controversy*, p. 301; *The Desire of Ages*, p. 832.

MATTHEW 24:30. "They [all the tribes of the earth] shall see the Son of man coming in the clouds of heaven." Christ certainly comes to every man at conversion, but that is a spiritual event with the individual. The Second Advent is physical—"with power and great glory" manifest to all men. There is to be a revelation (apocalypse) of Christ to all men both at His coming and in the final execution of judgment: "We shall all stand before the judgment seat of Christ" (Rom. 14:10; 2 Cor. 5:10) and "every eye shall see him" (Rev. 1:7).

JOHN 21:21-23, R.S.V. "If it is my will that he remain until I come, what is that to you?" Jesus is not talking here of a deathless disciple, nor is He stating His imminent return, which John will see. He is rebuking Peter by stating that even if He should will that John tarry on earth until the return of his Lord, that was not Peter's concern. It was a supposition introducing a strong, abrupt statement of Peter's duty regardless of all else: "Follow thou me." John was to meet Jesus, not at death, but at the resurrection day.

3. The Manner of Christ's Return

JOHN 14:3, R.S.V. "I will come again and will take you to myself, that where I am you may be also." "It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven."—*The Great Controversy*, p. 339. "A cloud received him out of their sight" (Acts 1:9), and of His return we are told: "Behold, he cometh with clouds" (Rev. 1:7). This is a personal return with clouds

of glorious angels. See *The Great Controversy*, pp. 640, 641; *Patriarchs and Prophets*, p. 339.

1 THESSALONIANS 4:16. "For the Lord himself shall descend from heaven with a shout." Literally, "Himself the Lord with a word of command." This is the voice that awakens "the dead in Christ," and they, with the righteous living, "shall be seized in the clouds to a meeting of the Lord in the air" (verse 17, literal).

ACTS 1:11. "This same Jesus, which is taken up from you into heaven." How would Mary, the mother of Jesus, and the disciples understand the words "this same Jesus"? How would they understand the words "shall so come in like manner"? Even if they erred in expecting Jesus to come in the near future, they could not possibly have misunderstood the explicit language of the angels as to manner of His personal reappearance. See *Early Writings*, page 139, on false prophecies of the manner of the Lord's return.

MATTHEW 24:23-26. "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." One of the things Satan cannot do is "to counterfeit the manner of Christ's advent."—*The Great Controversy*, p. 625. But he will try to do even this. He tries also through fanatics who have gathered the unwary into "the desert" ("wilderness," R.S.V.). Spiritism gathers them into "secret chambers" ("inner rooms," R.S.V.), literally "private rooms." Many limit the Second Advent to the death of the individual, which is "a device to divert the minds of men from His personal coming in the clouds of heaven."—*Ibid.*, p. 525.

MATTHEW 24:27. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." There is something sudden, glorious, universal about the Second Advent. See *The Great Controversy*, pp. 25, 26, 301. It is to be superlatively glorious because He will come "in the glory of his Father with his angels."

4. The Reason for Our Lord's Return

MATTHEW 24:31, R.S.V. "He will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other." Speaking of the last great crisis, and the necessity of persevering faith to endure it, Ellen G. White says: "But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy. . . . Every faithful one will surely be gathered [Matt. 24:31 quoted]."—*Testimonies*, vol. 6, p. 404.

HEBREWS 9:28. "Unto them that look for him shall he appear the second time without sin unto salvation." As the people of Israel waited for the high priest to return from the Holy of Holies on the Day of Atonement, so God's people will be waiting for their Lord. He will appear, His atoning work ended, not to minister for sin any more but to take His redeemed ones to Himself. "When the investigative judgment closes, Christ will come, and His reward will be with Him. . . . Christ, at the close of His work as mediator, will appear . . . to bless His waiting people with eternal life."—*The Great Controversy*, p. 485.

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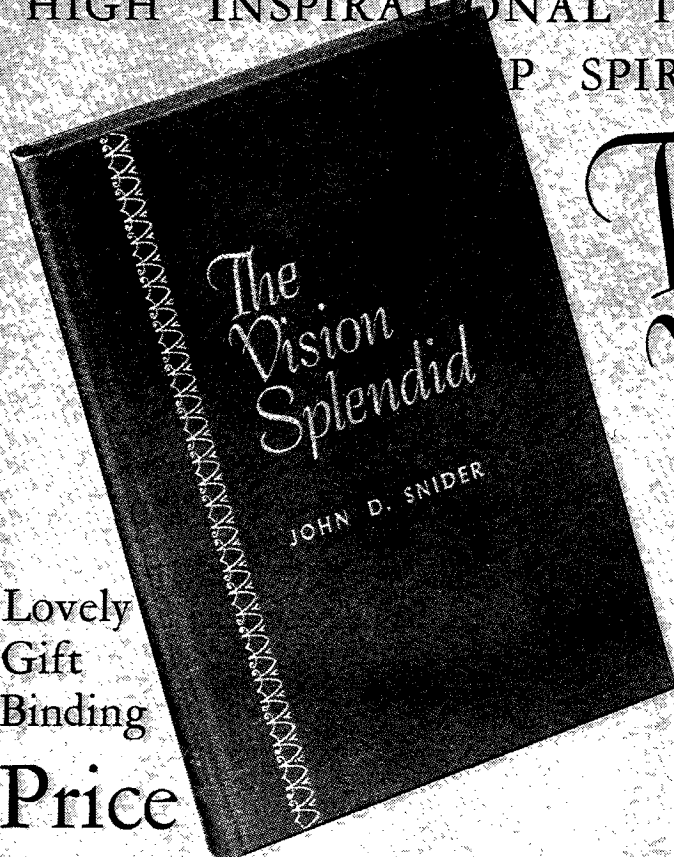
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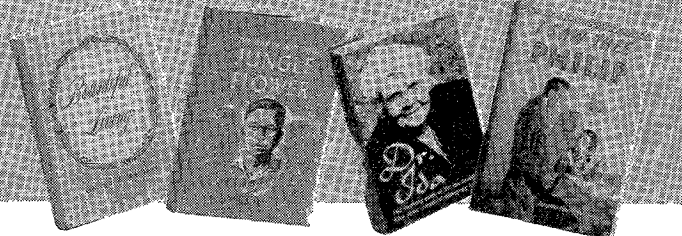
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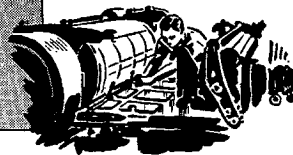
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As We Go to Press



Pastor's Quarterly Enthusiastically Received

The new Pastor's Bible Class *Quarterly*, prepared by the Sabbath School Department, has been so enthusiastically received that the first printing has been exhausted. This new quarterly has been developed for use by the pastor or church leader in conducting a class for the instruction of nonmembers and new believers, within the framework of the Sabbath school. The object is to teach in a systematic way the points of our faith so as to lead each student to a decision for Christ. There are two booklets in the set, No. 1 and No. 2, with thirteen lessons in each. The *Quarterlies* are undated, thus they can be used any quarter.

Orders will be filled as quickly as possible following the new printing date of November 14. Place your order now, through your Book and Bible House, so that new classes can be organized in your Sabbath school the first quarter of 1961.

OWEN A. TROY

Membership Growth of the ASI

Membership in the Association of Seventh-day Adventist Self-supporting Institutions is growing rapidly. Altogether, 678 beds have been added this year (1960) to the 5,126 beds already operated by self-supporting hospitals, sanitariums, nursing and convalescent homes, which are members of the Association.

WESLEY AMUNDSEN

Auditors Meet; Business Internships Instituted

The General Conference and North American Division auditors' council was held at Miami Beach, Florida, September 26-29. M. V. Campbell, C. W. Bozarth, H. W. Klaser, H. L. Dyer, Harry House, and the Auditing Department staff represented the General Conference. Present, too, were personnel from the Far Eastern and Inter-American divisions in addition to the auditors of the unions in the North American Division.

Under the guidance of E. L. Becker, auditor of the General Conference,

study was given to denominational auditing work. Formal papers on pertinent topics were presented. Group discussions were entered into freely by all in attendance. The need was expressed for a day-to-day working manual of the financial policies presently in force in our institutions and conferences.

A plan for business internships was formulated and subsequently ratified by the Autumn Council. Under this plan young men graduating with a major in business administration or accounting would be eligible for a two-year period of training and experience in institutional and conference work under the direction of the union committee.

R. J. RADCLIFFE

Evangelism for Chinese Meets With Success

It is heartening to see the way the Advent message is going into every corner of the world. Word has come to us from Hong Kong of the good meetings being held there in the Pioneer Memorial church. The sermons are being delivered in English, but translated into Cantonese. This is only one of the 13 Chinese campaigns being held in this area of the world. The attendance has been very encouraging.

Four of these evangelistic campaigns have been conducted by teachers from the Taiwan Training Institute. The average attendance of adults and children has been more than 2,000. More than 500 have joined the baptismal classes, and nearly 200 former members have been reclaimed.

All these campaigns have continued nightly for 18 weeks, and more than 34 Bible classes have been conducted each week.

R. ALLAN ANDERSON

VOP on the Air From Brasilia

The Voice of Prophecy program in the Portuguese language is now being broadcast every Sunday from the heart of Brazil's magnificent new capital, Brasilia. Brazil's new and powerful radio center, Radio Nacional de Brasilia, began releasing the Voice of Prophecy program eleven days before

Brasilia was officially proclaimed the new capital city of Brazil. From the beginning of this ultramodern metropolis, our Portuguese Voice of Prophecy program was a part of its busy activities.

E. R. WALDE

Further Ways to Use *Review*

At the recent Autumn Council, extended study was given to the subject of the circulation of *THE REVIEW AND HERALD*. In addition to an emphasis on placing the paper in every Adventist home, two other important ways of extending both the circulation and the significance of the *REVIEW* were considered. We quote from the action voted:

"That churches and individual members be encouraged during the campaign to send the *REVIEW* to those who were once members but are no longer in our fellowship, with the hope of reviving their interest and bringing about a restoration of their former church relationship.

"That the churches and individual members be urged to send the *REVIEW* to those who are not yet within the church, but who know well our message through having read our evangelistic literature for years and who might, with some instruction, be led to decide to become members of the Seventh-day Adventist Church."

We commend these specific uses of the *REVIEW* to all our membership. Some who have fallen away from the church have said, on receiving copies of the *REVIEW*: "They are like letters from home." Some who have learned all of our major doctrines from our excellent evangelistic literature, but who have been standing, undecided, just outside the church, have found the final conviction to join as a result of reading the *REVIEW*. Why not? It gives them the very "feel" of the church. Often, the picture it presents of a worldwide mission program awes them into a realization that this, truly, is God's great work in the world.

We shall have much more to say within the next year regarding this Autumn Council action on the *REVIEW*. We pass on this part of it now, suggesting that our churches and our individual members will wish to act upon it. Remember: The campaign price of \$6.75 is in force through December.