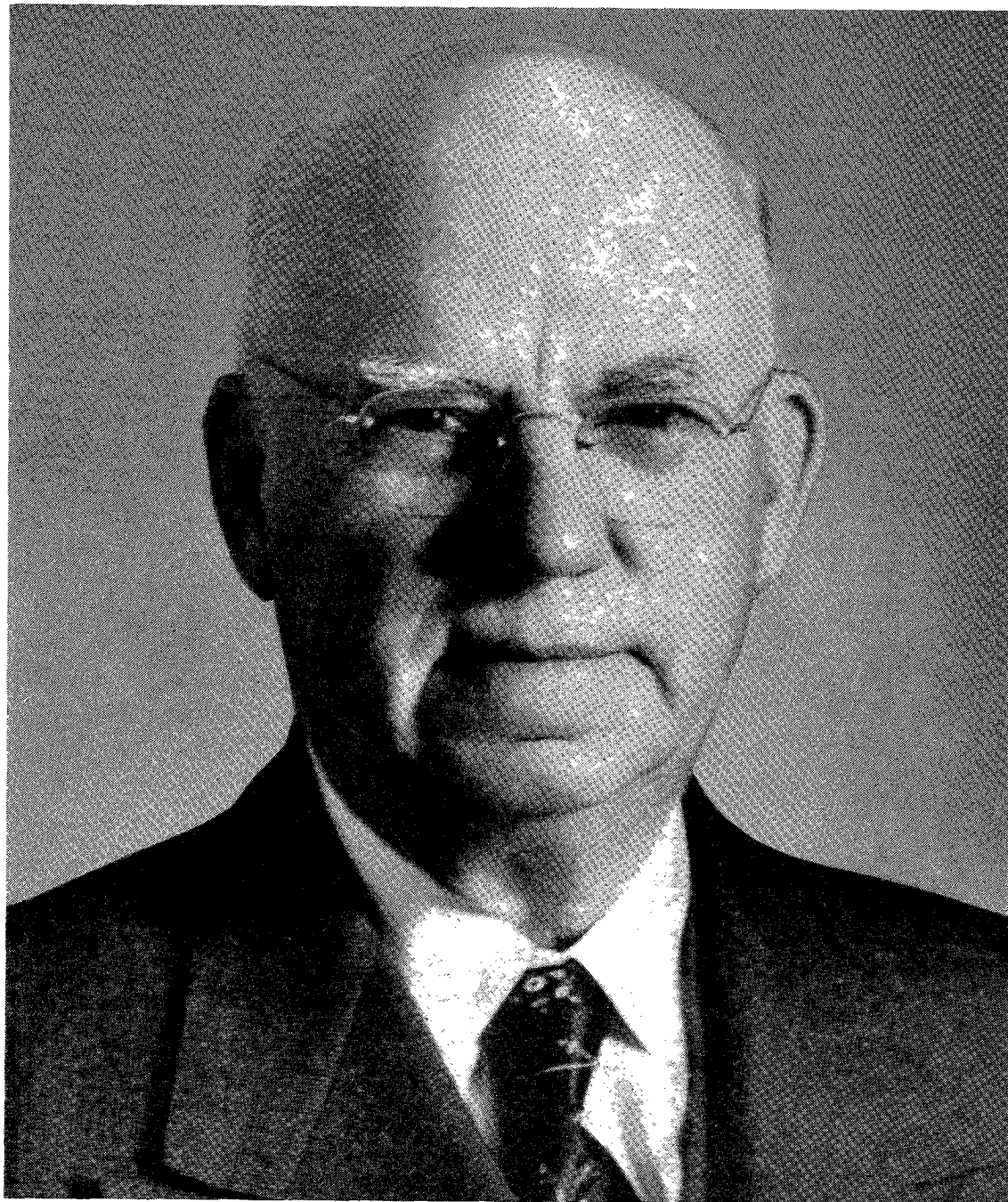


February 2, 1961

THE ADVENT SABBATH
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



WILLIAM HENRY BRANSON

1887—1961

[See back page for tribute to Elder Branson by R. R. Figuhr, president of the General Conference.—EDITORS.]

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 An out-of-date report is not news, and is not acceptable.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

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

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Editor: FRANCIS DAVID NICHOL

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

Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

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ON THE Religious Front

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

Christmas-Card Tree Aids Building Fund

✓ Members of Garfield Memorial Christian church (Disciples of Christ) in McLean, Virginia, aided their building fund by erecting a Christmas-card tree. The Reverend Franklin L. Hall, pastor, urged all members to bring one of their Christmas cards to fasten on the tree. Beneath the tree were the names of every member of the congregation. Instead of mailing a separate card to each member, all the parishioners were invited to come and look at the cards on the tree. This served the same purpose—and beside the tree was a box into which the members were invited to drop a contribution equal to what it would have cost them for cards and postage to send a greeting to every other family. Nearly \$100 was collected in the box. And everyone was wished a Merry Christmas.

Voluntary Groups Distribute \$117 Million Abroad

✓ American religious and voluntary groups distributed \$117,025,115 worth of food, clothing, and other supplies to needy persons overseas during the first six months of 1960. The most active agency in the overseas program was Catholic Relief Services of the National Catholic Welfare Conference, which sent \$60,378,329 worth of aid overseas during the first half of the year. This included \$30,540,573 worth of surplus food donated by the Government.

Twice as Much for Tobacco as for Church

✓ Americans spent approximately twice as much on smoking in 1960 as they gave to their churches. This was reported by the Tobacco Institute, a private organization of tobacco growers and manufacturers. The institute estimated American expenditure for cigarettes alone at \$6.6 billion in 1960, up about \$500 million over 1959.

Church Operates Night Club for Teen-agers

✓ The first night club to be operated by any Christian church in Australia has been opened in Sydney by the Methodist Church of Australasia. It is for teen-agers only, and no liquor is allowed. So popular is the club that on most nights "House Full" signs have been hung on the door while some 500 youths "live it up" inside. The boys and girls are allowed to dress as they like—and they do so in an extremely odd assortment of clothes. Some dance; others just sit at tables and watch. A snack bar sells hamburgers, sandwiches, and soft drinks. On the main floor are a candle-lit milk bar and coffee lounge, a television room, and a billiard and table-tennis room. Some of Australia's most popular teen-age musicians and singers have been hired to provide the entertainment.

SPECIAL CONTRIBUTORS

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

CIRCULATION DEPARTMENT

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**THE
GENERAL CONFERENCE
PRESIDENT
SPEAKS TO THE
CHURCH**

The President's Page

THE footprints of missionaries are seen from one end of Africa to the other. Courageous men and women during the past century and more braved the dangers and hardships of a new continent; they lived in perils from hostile people to bring to them the message of a God who loves them, and of a Saviour who died for them. Neatly kept cemeteries on mission compounds and solitary graves in the jungle alike testify to the faith and dedication of these heralds of the cross.

Have the money invested and the lives expended in missionary effort been worth while? For answer, one need but look at the people today. True, some are still backward, but there are multitudes enlightened and educated and equal to those of other races. Among them are many beautiful Christian characters.

In the early days the Christians were called "The ones who wear clothes," marking Christians off from non-Christians, and at the same time testifying to the effect of the new-found faith on the outward appearance. Later the designation was changed to "The ones who can read," a further testimony to the blessings of missionary effort. But, more important than these outward evidences are the inward indications of a great change of life. Savagery has been forsaken for Christian living; hatred of age-old enemies, for love to all, enemy and friend alike; a life of fear, for one of faith and confidence. How sad would be the picture today, had missionaries never gone to Africa.

Africa still has a long way to go politically and eco-

nomically. Indications are, however, that despite troubles and upheavals in certain areas, most of the newly created 18 governments are gradually finding their way. There is a deep feeling of gratitude on the part of thoughtful Africans for the contribution of the missionary. The feeling persists that the missionary is still needed in Africa; that his work is not yet done. This continent is still a vast field of missionary opportunity in which we must press forward with our work. While times and conditions are rapidly changing, adaptation of ourselves and of our work to these changes is essential so as to move forward steadily. This is the program being followed.

We are grateful for the fine group of African leaders and workers developed through our schools and in fellowship with our missionaries. They have an excellent grasp of our message and of its purpose, and are dedicated to its proclamation. We must continue to pray that those who lead out in Africa may be given the needed wisdom and courage for these critical and important times.

R. R. Figueroa



• EDITORIALS •

Protestants Press Bible Research

Each year during Christmas week two groups of Protestant Bible scholars meet for an exchange of information on the progress their members have made in various areas of Biblical research. This winter the conservative Evangelical Theological Society (ETS) met at Gordon Divinity School, near Boston, and the liberal Society of Biblical Literature and Exegesis (SBLE), at Union Theological Seminary in New York City. The latter group also lists among its members a number of leading Jewish scholars, and exchanges delegates with the Catholic Biblical Association of America. For a number of years we have attended one or both of these learned gatherings.

SBLE is an association of more than 2,000 liberal Protestant scholars who do not accept the Bible as God's inspired word to man, but who nevertheless take time each year to share with one another the results of their study. ETS is an association of about 500 conservative scholars who do likewise. There is also the Catholic Biblical Association of America, which is now said to be doing more serious research-type Bible study than all Protestants put together. These associations publish journals and books summarizing the results of study in various areas of Biblical knowledge for the benefit of all who will take time to read.

The heart of the Evangelical Theological Society is its "doctrinal basis," a declaration every member is required to sign annually upon renewing membership: "The Bible alone and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs [original manuscripts]." The spirit of loyalty to the Scriptures as God's inspired word to man reflected in this declaration is the band that binds together this group of scholars, most of whom teach Bible in conservative Protestant colleges and seminaries. This year the ETS report of the 1960 archeological expedition to ancient Dothan, presented by Dr. Joseph P. Free of Wheaton College, proved to be of special interest. He told of what he considers to be conclusive archeological evidence that the Hebrew conquest of Palestine took place about 1400 B.C. (*The SDA Bible Commentary* gives 1405 B.C. as the tentative date.) Among the many other subjects presented was a panel discussion entitled "Recent Trends in Theological Study," which afforded an insight into some of the eddies of current Protestant thought.

Information of Prime Value

Most of the papers read at SBLE sessions presuppose the liberal, higher critical point of view, and are therefore of only somewhat limited interest to a Seventh-day Adventist. However, certain related groups that meet in connection with SBLE usually have information of real value to report. One of these is the National Association of Bible Instructors. Another is the American Text Criticism Seminar, which has as its special field of interest ancient Bible (and related) manuscripts, the Greek and Hebrew text of the Bible, and certain translation projects. On the agenda this year were reports of a project to photograph rare ancient manuscripts not

yet available to scholars, of another whose goal is the preparation of a Greek text of the New Testament incorporating the variant readings of hundreds of ancient Greek manuscripts, of a new Greek text in process of preparation for the American Bible Society for use by its translators, and of the preparation at the Hebrew University in Jerusalem of a new Hebrew text of the Old Testament to be based on a recently discovered ancient manuscript—reputed to be the most accurate ever produced.

A high light of the SBLE convocation each year is its joint meeting with the American Schools of Oriental Research, when those in charge of archeological expeditions to the ancient Middle East make their annual reports. This SBLE-related organization conducts two permanent field schools, in Jerusalem and Baghdad. Reports were presented this year on excavations at the sites of ancient Bethel, Gibeah, Shechem, and Sardis. Stone by stone and shard by shard, these perennial excavations confirm the Bible record. Both ETS and SBLE archeological reports are fully illustrated in color.

Each year at both ETS and SBLE we find opportunity for informal conversations with various of the men in attendance. It is helpful to keep in touch, not only with current developments in the field of Biblical research but also with the points of view of the men themselves. This year we found two exchanges of views with one of the officers of ETS particularly interesting. The two subjects considered were the inspiration of the Bible and the nature of Bible prophecy. Clearer insight into what other people think, and why, enables us to state our own position more accurately and effectively.

A Great Mystery

Many of the papers read before the SBLE are altogether irrelevant to one who accepts the Bible as God's inspired word. But it strikes us as a great mystery that men who, for practical purposes, deny the inspiration of the Bible and reject its authority should devote their lives to a laborious and painstaking study of it. Each year as we listen to the various speakers, a prayer of gratitude forms spontaneously in our heart for the light of faith in God's Word that we find burning brightly there. As Seventh-day Adventists we profess to be people of the Book, but how many of us are putting forth comparable effort to obtain an ever more perfect understanding of it? It would almost seem that "the children of this world are in their generation wiser than the children of light" (Luke 16:8). We refer, not to the *product* of the labors of these liberal scholars, but to their *zeal* for Biblical studies, though it be in large measure a zeal without saving knowledge.

Despite our confidence as a people that God has graciously granted to us a clearer concept of Bible truth than others have been willing to accept, the sobering fact remains that as yet we have little more than a kindergarten knowledge of the Scriptures. A few years ago it was our privilege to serve on the editorial staff of *The Seventh-day Adventist Bible Commentary*, and to study our way intently through the Bible, verse by verse and word by word. This experience left one indelible impression on the minds of the editors—that there are literally scores, yes hundreds, of points at which ad-

ditional painstaking study would clarify our knowledge of revealed truth and make possible a more accurate and effective presentation of our message to the world. Perish the childish illusion that we know all that is worth knowing about God's Word!

An earnest study of the Scriptures, we have been told, is to prepare the way for the latter rain and the loud cry. Are we as Seventh-day Adventists doing all we can and should to obtain a better understanding of them? Are those among us qualified to engage in research-type Bible study making the contribution they should to lead the way in such a study? It is our sincere conviction that the time has come for a concerted, cooperative effort in this direction, in order that each may benefit from the labors of all. It is our earnest hope and prayer that the new year will witness a great increase in the amount of time devoted to individual Bible study by all Seventh-day Adventists, each according to his own ability, and also see substantial progress in the direction of integrating and coordinating the efforts of Seventh-day Adventist Bible scholars. With God's blessing, the result will be a richer understanding of Bible truth and a more effective witness to that truth before the world.

R. F. C.

The Rescue That Never Came

A heart-breaking story was released by the United States Navy a few weeks ago. It concerned the fate of three sailors on board the 33,000-ton battleship *West Virginia* when it was sunk by torpedoes in Pearl Harbor, December 7, 1941.

As is well known, the attack on the United States fleet was sudden, unexpected. There was no warning. As a consequence, the *West Virginia*, like a number of other ships, was a sitting duck. Unprepared to defend itself, it was quickly crippled, and sank beneath the waves with 66 crewmen below deck.

Later when salvagers examined the sunken ship, and eventually refloated her, they found "evidences that some of the men had lived for considerable periods and finally succumbed due to lack of oxygen." Among the unfortunate group described in the report were three men trapped in a storeroom in the forward section of the ship. No one knew the men were there. No one knew they were alive. With the power cut off, they had no way of making their presence known. All their desperate efforts to attract attention failed.

But in their underwater prison they had access to fresh water. They also had emergency rations. And they had a calendar. When the first day passed, and no help arrived, they crossed off the date on the calendar, December 8. When the second day passed, they did likewise. Then the third day came and went. Still no help. They crossed off December 10. Then the fourth day. The fifth day. The sixth day.

A week passed. Then two weeks. Food and water were still adequate, but oxygen in the air was almost gone. The despair of the men must have been terrible as they crossed off December 22.

They lasted another 24 hours. Sixteen days after the *West Virginia* had sunk into her watery grave, the three sailors feebly crossed off December 23. Their bodies were found in the storeroom where they had died, awaiting the rescue that never came.

Massive Tragedy

Tragic? Terribly tragic! But can the fate of these three be compared in magnitude to the massive tragedy of millions in the world who even now show the pallor

of spiritual death on their countenances? Millions in all lands are dying without knowing that God loves them, that Jesus gave His life to save them, that power for godly living is available. Without the pure air of truth, they are gasping their last.

This desperate condition is especially true in the large cities. The teeming millions in the world's metropolises are living in the very shadow of doom (see E. G. White, *Evangelism*, page 25), yet relatively few among them have been confronted with the three angels' messages. Few understand the religious issues that they must face. Few are aware that human probation is about to end, that the judgments of God will ere long desolate the earth, that Jesus Christ is coming in power and glory as King of kings and Lord of lords. No wonder Sister White declared, "The burden of the needs of our cities has rested so heavily upon me that it has sometimes seemed that I should die" (*Evangelism*, p. 34). At another time she wrote, "When I think of the many cities yet unwarned, I cannot rest" (*ibid.*, p. 33).

Is the church as burdened for the multitudes as was God's messenger to the remnant? Apparently not, for we read: "Often we have been told that our cities are to hear the message, but how slow we are to heed the instruction. I saw One standing on a high platform with arms extended. He turned and pointed in every direction, saying, 'A world perishing in ignorance of God's holy law, and Seventh-day Adventists are asleep.' . . . We are far behind in following the light God has given regarding the working of our large cities."—*Ibid.*, pp. 32, 33.

Progress in Evil

Some reader may protest: "But these statements were written many years ago. Much progress has been made since then." We reply: "Yes, progress has been made. The forces of evil have made much progress. The cities are more wicked than they have ever been, and the amusements are more distracting. The size of the cities has made progress too. A full-blown population explosion has made our evangelistic task infinitely more difficult than it was a half-century ago. And time has made progress. We now have but a few moments of time, as it were, in which to snatch millions from the jaws of destruction."

Fifty years ago Sister White wrote: "At the present time there is not a thousandth part being done in working the cities, that should be done, and that would be done if men and women would do their whole duty."—*Ibid.*, p. 29. We wonder whether the situation is any better today.

It can be, for God has placed in our hands the men and means required for the task. But first we must recognize the need. We must abandon the idea that token efforts and the business-as-usual approach will suffice. Conference workers and church members must unite in a massive assault on the great centers of population. Millions of pieces of literature must be distributed. Millions of homes must be entered. Millions of dollars must be spent. Millions of prayers must be offered. The great media of mass communication—newspapers, radio, TV—must be utilized.

Vainly the trapped men in the *West Virginia* waited for rescue. In despair they crossed off December 23 on the calendar. Without life-giving oxygen they died. But what about the millions of people in the world's great cities and rural areas who are without the message of salvation? Are they doomed to destruction? Will they still be awaiting rescue when December 23 arrives on Heaven's great cosmic calendar? God forbid!

K. H. W.

From the Editor's Mailbag

A brother writes in perplexity about the mystery of the Incarnation. Further, he feels that some statements in certain of our books cannot be harmonized with statements in other of our books, and particularly with statements in the Bible.

Our Reply

I have little if any light to offer on so great a mystery as the Incarnation, particularly the death and resurrection of our Lord. There are various passages of Scripture, to say nothing of statements in the Spirit of Prophecy volumes, which if taken separately and individually, seem incomprehensible; some, when taken in conjunction with other passages, even seem to be contradictory.

In the very nature of the case, we shall never comprehend the mystery of the Incarnation. Certainly I can't comprehend the words of our Lord, who said that He could lay down His life and take it up again. I'm sure it was the Son of God who came to earth. I'm equally sure that it was He who died for my sins and rose again from the dead. Beyond that, as regards the mystery, I'm not sure. Nor do I need to know anything beyond that in order to find salvation in the death and resurrection of my Lord. I think we ought to hold firmly in check our possible desire to speculate in this whole field, especially in public, and doubly so in print.

I refuse to be moved away from the simple fact that the Son of God was manifest in the flesh, that He died for our sins, and was raised again for our justification. When we reach that better world and sit down with the Author of Scriptures, then and then only may we hope to see the harmony between apparently contradictory passages of Scripture and gain further insights into the greatest of all mysteries, the Incarnation. Now, unfortunately, we can but see through a glass darkly.

Prayer for the Sick

A brother inquires as to the attitude of mind that elders should have when they pray for the sick. He declares that we are in grave danger of not displaying the right faith if we add to our petition for healing the qualifying words "if it be according to Thy will." He feels that if God gives to a sick person faith to believe that he may be healed, He will also give to the elders similar faith if their hearts are right toward Him.

Our Reply

The problem of the healing of the sick is a profound spiritual problem, for it involves the deepest relationship of a man to his God, and a miraculous manifestation of the power of God. I don't see how the elders of the church who meet to pray can ever know with dogmatic certainty whether it is God's will to heal a particular person. Certainly I do not know, for I do not profess to know the mind of God, though I have prayed for many people. I do not agree that if an elder includes the phrase "if it be Thy will" he is therefore not praying the prayer of faith. Our Lord prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39).

I believe I have true faith when I measure up to this inspired statement: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). That satisfies me, and that's the Bible description of proper faith in relation to making requests of God. When I pray for the sick or offer any prayer, I have calm and confident faith that I am indeed praying to a personal Being who is interested in my life, who hears my prayer, and who will

give to me the kind of answer that a compassionate father would give to his child. I don't think anyone would question that Paul had great faith, nor do I consider that he had any lack of faith when he prayed for the removal of the thorn in his flesh. But he did not know God's mind, for God had a different answer for him than he had confidently hoped for.

By the same token, I do not know how the one who is suffering and who desires the prayers of the elders can know beyond all question that it is God's will that he be healed. We need to be careful lest we skirt the edges of presumption in our prayers. We are pathetically finite creatures and we must be on our guard lest our desires dictate the conclusions of our minds. The only mood in which a child of God can properly come to Him with any kind of request is in the mood of quiet confidence that God will give the answer that is best for him.

To sum up: It is always a proper display of faith to believe unqualifiedly that God will sympathetically listen to our petition and do for us what is best. But it may be skirting presumption to say that we *know* God will answer our prayer in precisely the way we desire; that is, that He will heal us.

Paying Tithe

A brother, full of years, tells of how he has faithfully paid tithe through all the past. Now he is on a small pension so that he has trouble making ends meet. He inquires: "Does the church permit a reduction in tithe paying in such instances?"

Our Reply

The church did not institute the tithe and hence has no authority to tell a person that he may reduce his tithe. All we do is to call attention to the scriptural command and encourage obedience to it.

For your encouragement, and to strengthen your faith, let me remind you that we have the testimony of many poor saints, rich in faith, who have been faithful in tithing and have been greatly blessed of God. May God give you great faith to believe that He will pour out a blessing upon you in response to your faithful tithe paying.

F. D. N.

TV Habits

A recent survey of the television-viewing habits of 2,000 pupils, parents, and teachers in the Chicago area revealed that elementary school students watch television an average of 21 hours each week, high school students average 14 hours weekly, parents average 20 hours, and teachers, 12 hours. The study, made by Paul Witty of Northwestern University, also revealed that parents are "increasingly concerned about children's excessive viewing of Westerns and frequent exposure to crime presentations."

We think that parents have a right to be concerned. No child can spend 21 hours each week watching an endless procession of shootings, fist fights, drinking scenes, poisonings, hangings, beatings, and holdups, without becoming sensitive to evil. Sin will appear acceptable, and wrong will seem harmless.

We applaud the Japanese Broadcasting Corporation for announcing recently that it was banning Western shows, detective thrillers, and all scenes of bloodshed from TV screens in Japan.

No doubt this action will be criticized by those who feel that evil stories, sights, and sounds should be unrestricted. But we are totally unimpressed by the wails of this group. We hope that the time will come when TV authorities in other countries will follow the courageous lead given by the Japanese.

K. H. W.

*The Africans have a word for "Wait-a-bit,"
or "Don't be in such a rush." It's—*

Wag-'n-bietje

By M. L. Sanford
Pastor, Galt, California

IN THE bush country of South Africa there grows a most unusual tree that bears an equally unusual name. It is not a large tree, but it has tough, whiplike branches. Firmly attached to the branches are numerous stout, hook-shaped thorns. When a person endeavors to make his way through a thicket where these trees grow the thorns become fastened securely in the clothing, and there is no way to free oneself but to stop and painstakingly unfasten them one by one as one would a fishhook.

The only alternative to this process is to dash through the thicket at breakneck pace, but this is disastrous to flesh and clothing alike, and would be done only if one were fleeing from a danger more threatening than the thorns themselves.

Because of the need to stop and laboriously disentangle oneself from the hindering barbs, early Dutch settlers named this tree the "*Wag-'n-bietje*" (pronounced "vah-n-beechy") or "Wait-a-bit." In time the phrase became a colloquialism with a meaning similar to the Mexican *mañana*, that is to say, "Don't be in such a rush; just *wait-a-bit* and we will tend to the matter in good time."

In English we have an expression that may have had a similar origin. When a man has been caught in an unfair business deal, or entangled in circumstances from which it seems he cannot escape, we say he has been "hooked."

The apostle James, in his practical remarks on the Christian life, employs the same thought when he says in James 1:14, "Every man is tempted when he is drawn away of his own lust, and enticed." The original connotation of the "drawn away" here was to "draw out" as a fish that had been baited and hooked. In each of these cases the inference is the same, that of an inconvenient, unwise, and possibly disastrous delay.

In harmony with James's thought that a person is often caught as a consequence of his own lust or wick-

edness, we note that Jeremiah said of the downfall of ancient Babylon, "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord" (Jer. 50:24). David, in turn, describes the person who falls into a similar situation: "Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall" (Ps. 35:8).

Whether it be a great nation or a single individual the result is the same when a victim becomes entangled in the "*Wag-'n-bietjes*" of wickedness; and while there is no denying

that Satan lays many a snare for man, both of the foregoing references contain the strong impression that man himself has a hand in his own undoing. What a tragedy if we should fall a prey to that old "roaring lion" the devil because we have been caught by hooks of our own manufacture!

Reaping What Has Been Sown

That the modern world is following in the same disastrous course as did Babylon of old is clearly pointed up in the following statement: "Those who teach the people to regard lightly the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. . . . The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth. Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide."—*The Great Controversy*, p. 585.

The truth of this statement is glaringly evident in the way whole nations have deported themselves even in our own generation, and the disastrous results of such lawlessness in high places is written in bloody lines across the pages of history in describing the fall of Il Duce's Italy and Hitler's Third Reich. In other lands too we find ample evidence of the consequence of teaching disregard for the law of God. The soaring crime statistics bear witness to the growing defiance of civil restraints. It is a remarkable fact that in the United States today there are proportionately more college graduates, more church members, and more criminals than at any other time in our history.

Of even greater importance to Seventh-day Adventists is the danger that

The New Earth

By Dorothy Bliss

Velvet lush of rolling hills,
Flowers of every hue that never fade,
Sparkling, jeweled water rills
Tumble o'er vari-colored stones and
glade.

There the lofty trees do blend
Against the brilliant blue vault of sky.
The perfumed breeze moves to lend
Its fragrance to tree, flower, earth, and
sky.

Pavement made of glistening gold
Now wends itself along sparkling way,
While sunbeams cast their light so bold
Upon glories made by God to stay.

The redeemed, amid this beauty,
With glorified immortal bodies, saved,
Sing His praises fluently!
Peace and harmony reign with those
He made.

Here the wolf and lamb do feed,
And children play with birds and lions
too.

Parents watch in ecstasy!
King Jesus is our joy in earth made
new.

we, while talking much of the coming of the Lord and the end of the world, may at the same time be caught in some thorn thickets that we have helped to plant and cultivate. Warning of this danger is given in these lines in the *Testimonies to the Church*: "The powers of Satan are at work to keep minds diverted from eternal realities. . . . Worldly business, sports, the fashions of the day—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church."—Vol. 9, pp. 43, 44.

That this situation has become a sad fact, and that the church has had to "wait-a-bit" while we labored with these hooks of worldliness that have become so strongly embedded in the warp and woof of our membership is attested to by the oft-quoted statement that we could have been in the heavenly Caanan by now "if every watchman on the walls of Zion had given the trumpet a certain sound" (*ibid.*, p. 29).

A Vivid Illustration

A vivid illustration is given in this same volume. It tells of a certain regiment that was in battle, but was being forced backward by the enemy. In the retreat the soldier bearing the flag stood his ground and soon was alone far in front of the line of battle with his comrades steadily falling back. Fearing for the soldier's life and the safety of the flag, the captain called to the ensign, "Bring back the colors!" Whereupon the young man replied, "Bring the men up to the colors."

If it is true that the church of God is years behind in its work, as has been stated, it is because we soldiers of the cross have not kept up with the colors. "We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—*Ibid.*, p. 46.

One of the most stubborn thorns that plagues the church today and one of the hardest to get free of involves television. Without belaboring the subject of program selection, think of the precious time many spend before their sets. Surveys reveal that two hours a day is not an unusually long time for the average person to watch TV. This adds up to about 60 hours a month or approximately one third the hours the average wage earner spends at his profession in a month. Yet some say

that they have no time for personal devotions, daily Bible study, prayer meeting, or the holding of a church office.

And consider the standards of Christian conduct involving diet, dress, recreation, Sabbathkeeping, et cetera. To many who have traveled for many years with this Advent people it seems that as a whole we do not adhere to and uphold some of these standards as we once did, and that "as we see the day approaching" we become more lax instead of more strict. Whether this laxness is general is of secondary importance as far as each of us is personally concerned. What we need is to recognize any trend to laxness in ourselves. We need to see ourselves as we really are, and as God sees us. Then we should do something about it without delay. If each individual soldier of the cross would rally his courage, take a new grip on the sword of truth, and press forward until he personally is abreast of the standard, the line would roll forward in a triumphant wave that would not stop until it reached the gates of the Holy City. It is only as we individually hold back, or are held back by the various thorns of worldliness, carelessness, or disinterest that the final victory is delayed.

There will, however, come a time

when there will be an end to delay, when either with or without our help the Lord will finish His work in righteousness. It is true that God is long suffering with us, but there comes an end even to His patience. With concern on this point and in an endeavor to alert us to this danger Paul tells us, "Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

God will find among His remnant people some who will tear loose from every worldly tie, some who will accept the challenge of self-denial. There will be those who will see the standards for what they really are, realize their importance to them individually and the cause of truth collectively, and come what may, will live accordingly. Of these people the messenger of the Lord wrote, "They show that there is a spiritual power that can enable men and women not to swerve an inch from truth and justice for all the gifts that men can bestow. Such ones, wherever they may be, will be honored of heaven because they have conformed their lives to the will of God, caring not what sacrifices they are called upon to make."—*Testimonies*, vol. 9, p. 24.

You can be one of these people if you decide to do so now, but it may be forever too late if you "wait-a-bit."

Human Relations—4

The Adventist as an Ambassador

By Frederick Lee

ONE of the most testing situations for the Christian is found in his own community. Having to deal with all classes of people, he may be tempted at times to lower his standards in order to meet with approval. To be a good fellow, in the mind of worldlings, means to go along with the group and never raise a question as to what is said or done. In mingling with the people of his community the Christian must learn to maintain his principles and still not give offense.

There are those who seem able to do this because they are careful not to be abrupt or tactless in their daily contacts. They are willing to wait for the appropriate opportunity to speak a word for their faith. They believe too that their most effective testimony is a life of honesty, fairness, and

uprightness in all their dealings with men. Let us who have a special message for all men beware lest we fail at this point. Of this we read:

"There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists because it knows something of their profession of faith and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, vol. 9, p. 23.

Paul wrote, "We are made a spectacle [margin, "theatre"] unto the world, and to angels, and to men" (1 Cor. 4:9). This is especially true of the Advent people today in view of the beliefs we hold. We stand as it

were on a stage under a spotlight, with those about us observing carefully our every word and deed. That which they may excuse in others they will not excuse in us. They take special note of our manner of life. Should we not continually ask ourselves such questions as these: Is the tenor of our conversation and our manner of life consistent with our belief in the imminence of Christ's coming? In the observance of the Sabbath day do we bear witness as we should to our belief in its holiness? And as to our other teachings, are we as faithful in following them as our books and magazines and the preaching of our evangelists might lead others to expect?

Some Challenging Testimonies

The messenger of the Lord, thinking of this, sent to our people some very challenging testimonies.

"Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world."—*The Desire of Ages*, p. 310.

"If a Christian is hated because of his good works and for following Christ, he will have a reward; but if he is hated because he does not take a course to be loved, hated because of his uncultivated manners and because he makes the truth a matter of quarrel with his neighbors, and takes a course to make the Sabbath as annoying as possible to them, he is a stumbling block to sinners, a reproach to the sacred truth."—*Testimonies*, vol. 1, p. 420.

These are strong words, but they are given to cause us to think seriously of the kind of testimony we are bearing before the world. We are not to have our minds only on the preaching of the Word and give little attention to our relationships with those to whom we preach. We must remember that we are special ambassadors of the heavenly King, sent forth to be the heralds of the last message of salvation to all mankind. We are sent to win and not repel. We are to present this message in as favorable a light as possible. We must be respectful to all those with whom we come in contact whether they deserve respect or not.

A good ambassador is not easily provoked. Instead, by his patience, graciousness, and thoughtfulness he seeks to win the confidence of the people to whom he has been sent. He is willing to wait for the most suitable time to take up any important matters with them. Such should be the attitude of everyone who desires to represent rightly the High and Holy One in these trying times.

Although we are called to be a separate people, this does not mean that we are to be aloof, exclusive, or unsociable. It means that we are to retain our distinctiveness as a people with a special message. We are to hold to a position of nonconformity so far as worldly ways and thinking are concerned. We are to mingle in a friendly manner with those who live about us so long as we are not led into some activity that would compromise our faith. We should not join in public and social affairs that are alien to our Adventist ideals and views.

An Adventist should never take part in social parties or events where there is dancing or drinking and a general letdown in proper decorum. Some Adventists may become so entangled in the social life of their worldly friends that they are led to participate in such activities. This not only is dangerous to the spiritual life of the ones concerned; it is also damaging to the truth they profess. No amount of so-called broad-mindedness can be an influence for good. Shall we do evil in order that good may come?

On the other hand, the Adventist is not to go around with a somber countenance. He should be cheerful. Never should he think it necessary to be harsh and severe in order to give an appearance of righteousness. He should also remember that his testimony in favor of the truth will be ineffective if he is known for any

weakness in his character. No correctness in certain details of his religion, such as refusing to work on the Sabbath or zeal in distributing literature, will cover up such defects as dishonesty, sharp practices in business deals, unreliability in the payment of bills, freely giving promises and as freely forgetting them, or having frequent brushes with the law. Such things and others like them too often are overlooked by the zealous churchman, but they are not overlooked by the people about him.

A New Danger

A new danger faces Adventists today in the realm of relationships. It is not the danger that we shall disregard the feelings and opinions of others; it is that we shall regard them too highly. The increasing emphasis all about us these days on the need for togetherness, even to the point of conformity in aims and views, can be a threat to the distinctiveness of the Advent Movement. In our desire to be esteemed by others not of our faith, or in our eagerness to conform to standards not our own because of pressures from without, we may one day awaken to find that our religious concepts, our educational patterns, our views regarding the world and the universe, have been greatly modified, if not wholly changed.

These are times that not only try men's minds but their souls as well. The call for conformity in so many

Parents' Fellowship of Prayer

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

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

Recent Answers to Prayers

"I am most happy to tell you that the Lord has answered your prayers and mine in behalf of my daughter. She is now a member of our church. She was rebaptized June 4, 1960. She takes her two little boys to Sabbath school each Sabbath and also to church."—Mrs. B., of Oregon.

"I asked you to pray for my boy, that he would quit drinking. I know you prayed for him, and we did too. He decided to go to the Alcoholics Anonymous meetings, and he says he isn't drinking any more. We thank the Lord for helping him, and for your prayers."—Mrs. P., of Arkansas.

"I am happy to report that our son has been rebaptized, married a lovely Seventh-day Adventist girl, and is now attending an Adventist college. Thank you for join-

ing in prayer on his behalf."—Mrs. E., of Oregon.

"Our boy has quit smoking. Now he is planning to marry an old schoolmate who is from a Jehovah's Witness family. They told her she couldn't belong to their church any more if she married an Adventist. She asked me if she could join our church. Pray that she and my son will be baptized together soon."—Mrs. E., of Missouri.

"Since you have prayed for my husband he has changed and was baptized a few weeks ago."—Mrs. W., of Canada.

"I now can praise the dear Lord for His wonderful answer to prayer, for I have nine of my family who have given their hearts to God. Three of them are working for the church."—Mrs. C., of England.

ways and for reasons that often seem compelling requires that every leader and member of the church thoroughly know the teachings in the Word of God and the counsels of His messenger that have made us a special people. It will take courage in individual experiences and in the experiences of the church in the days to come to resist the temptation to yield a point here and a point there for the sake of the approval of individuals or groups of men who have little knowledge of our views and little sympathy with them.

Looking toward these times, God has given us definite instructions as to the qualifications that are necessary properly to meet these dangers that threaten the work of the Advent people. We read: "When God raises up men to do His work, they are false to their trust if they allow their testimony to be shaped to please the minds of the unconsecrated. He will prepare men for the times. They will be humble, God-fearing men, not conservative, not policy men; but men who have moral independence and will move forward in the fear of the Lord. They will be kind, noble, courteous; yet they will not be swayed from the right path, but will proclaim the truth in righteousness whether men will hear or whether they will forbear."—*Testimonies*, vol. 5, p. 263.

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57.

"The world is not so much in need of great minds, as of good men."—*Gospel Workers*, p. 204.

In these inspired words we have a clear statement of the kind of men necessary to see God's work right through to the end. It is not better preaching or clearer teaching of the unique truths for our day that we need, but courageous, dedicated men. God needs men in the office, pulpit, and pew who have a faith to match the mountains of difficulty before us, a faith that will not shrink though pressed by many a foe. We need such men in the communities where we live, in the churches we attend, in the committees, and in the great congregations where decisions are made. Thank God, we have such men in all our conferences and churches throughout the world. God grant that we shall hear from them more and more as we meet the critical issues in the days ahead.

(End of series)

What Is Genuine Repentance?—2

Making Restitution

By J. W. Osborn

STILL another evidence of genuine repentance is a willingness to make restitution for wrong wherever possible. One day when Christ passed through Jericho a man named Zacchaeus hurriedly climbed up a sycamore tree to get a better view of Him. Zacchaeus was a very short man. When Christ passed under the tree He called to Zacchaeus to come down and offered to go home with him. The rich little publican was delighted. He had lived a life of sin, but the Spirit of God had been tugging at his heartstrings. Now he was "overwhelmed, amazed, and silenced at the love and condescension of Christ in stooping to him, so unworthy. Now love and loyalty to his new-found Master unsealed his lips" (*The Desire of Ages*, p. 554). He made public his confession and his repentance. "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house" (Luke 19:8, 9).

No man can be truly sorry for sin and yet retain sin's profits. He must make restitution of that which he has unlawfully taken. Any man or woman who is unwilling to engage in complete restoration to the extent of his ability has never truly repented.

"If we have injured others through any unjust business transaction, if we have overreached in trade, or defrauded any man, even though it be

within the pale of the law, we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession."—*Ibid.*, p. 556.

Let us not pass lightly by this. It matters not how much we may weep for our sins, how much we may claim to hate sin, and how great the reformation in our lives, if we do not make restitution where it is possible, we are not genuinely repentant.

The Repentant Housekeeper

Restitution always accompanies genuine repentance. In that same evangelistic series to which I referred in the article last week there was a woman who attended my meetings regularly. She had been a housekeeper for one of America's outstanding financiers. You would recognize his name if I were to mention it. As the meetings neared their close she came to me to ask about being baptized and joining the church. But something was troubling her. During the years that she had been a housekeeper in this wealthy home she had accepted from the grocer small sums as his expression of gratitude for her turning the business in his direction. Although this was not the motivation that led her to deal with this particular grocer, he thought it good business to offer her sums of money from time to time to ensure his account. Over the course of a few years this amounted to a substantial sum. In the eyes of some there is nothing wrong with this, for it is an accepted practice.

Since her mind was uneasy, I told her to write to her former employer, tell him the circumstances and the approximate amount of the gifts, and offer to pay him that sum. Not long after, she received a reply, which she permitted me to read. Calling her by her first name, he commended her highly for her years of faithful service to him and her honesty. He told her that he didn't want any of the money but suggested that she might want to make a contribution to her church, which he would accept as payment in full. This she did. The receipt that

His Cloak

By Lessie M. Drown

Oh, Timothy, I hope you brought his cloak;

The dungeon was so very damp and cold;
The blood within his veins was thin and slow,

For Paul was frail and weak, and he was old.

I hope you took the garment to him soon
And wrapped it tenderly about his form,
Murmuring words of love, for well you knew

'Twas not the cloak alone that made him warm.

she received from the church was sent to him so he would know that she had fulfilled her obligation. True repentance makes restitution wherever it is possible.

Restitution covers many things. When we have taken anything wrongfully, when we have capitalized on the ignorance of others to their loss and our gain, when we have taken undue advantage in driving a sharp bargain, when we have evaded paying a just income tax to the government, we must make restitution.

No matter how many years have elapsed, time does not free us from our obligation. Back in the year 1928 a silver set was taken from a prominent Washington, D.C., hotel. Thirty-two years later it was returned. A letter received from Oklahoma City, Oklahoma, read as follows: "Here are some pieces of silver belonging to you. The person who took them is no longer living. A few months ago I joined the Seventh-day Adventist Church. I am not comfortable with them in my possession. I realize that I cannot rectify another's sins, but I also know that these things do not belong to me." The silver set consisted of a hot-water pot, teapot, cream pitcher, pastry tray, and saucer. A spoon and a cup were missing. The service is valued at \$50 today. Here is an instance in which the one making restitution was not the original offender. A Christian may make restitution for another if he has become indirectly involved in wrongdoing.

"Bring a Trespass Offering"

What can be done when it is impossible to make restitution? "You could at least have made efforts to correct your acts of injustice to your fellow men. You cannot make every case right, for some whom you have injured have gone into their graves, and the account stands registered against you. In these cases the best you can do is to bring a trespass offering to the altar of the Lord, and He will accept and pardon you. But where you can, you should make reparation to the wronged ones."—*Testimonies*, vol. 5, p. 339.

Restoration to God, as well as to man, is included in genuine repentance. When we have robbed Him of tithes and offerings or cheated Him knowingly or unknowingly, we should square our accounts with Him.

One Sabbath morning just as I was about to go onto the rostrum one of my deacons pressed a tithe envelope into my hand. It was very thick, as though stuffed with a large sum of money. I glanced at it and noticed written across the face of it in bold letters, "Trespass Offering." I had ac-

cepted all kinds of offerings for the church, but never one under this name.

Here was the story back of the gift. The deacon was a deep-sea fisherman, fishing for salmon many miles offshore in the Pacific Northwest. When the salmon were running he would be out in his little boat for a week or more. But he never would work on the Sabbath.

On this occasion he had been out eight days. When he arrived back at shore he discovered that he was confused as to the days of the week. To his dismay he realized that he had worked all day Sabbath and rested all day Sunday. Figuring what one seventh of his catch would bring, for he had worked seven days, he set this amount aside as a trespass offering to the Lord. It was a very substantial sum, running into hundreds of dollars. His tender conscience demanded that he bring the Lord a trespass offering in restitution for his sin of ignorance. One cannot decide for another what restitution should be made for wrongs done, but without restitution repentance is not genuine.

Repentance comes not because we want it, or because we can demand it. Like forgiveness, it is a gift of God through Christ. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give re-

pentance to Israel, and forgiveness of sins" (Acts 5:31). This is the primer of salvation. Nothing else is of any value until repentance takes place. The message of John the Baptist and of Jesus was "Repent ye: for the kingdom of heaven is at hand." We never get away from this, the ABC's of salvation, any more than the greatest literary genius gets away from the letters of the alphabet. They are always present. So the spirit of repentance must always be present in the heart. If it is genuine, it will be indicated by amendment of life, by a hatred for sin rather than of its consequence, and by restitution where restitution is possible.

Our part is to come to Christ just as we are. God's part is to give us repentance. If we ask Him for it, He will grant it. Our greatest danger is in procrastination. Waiting to repent is dangerous, because we may put it off until it is too late, as did Esau. "He found no place of repentance, though he sought it carefully with tears" (Heb. 12:17).

The message that comes to our heart at this moment is "Repent ye: for the kingdom of heaven is at hand." Choose God's time and God's way and you will hear from His lips as did Zacchaeus, "This day is salvation come to this house."

(Concluded)

Which Way to Glory?

By CLIFFORD B. HOWE

Which way to glory? Please tell me, I pray.
Is it this way or that way? Which would you say?
Since the days that our fathers descended Ararat,
Some have said this and some have said that;
Till the world is confounded and profoundly confused,
Bewildered, deceived, and some are amused.
Lurching and searching in spiritual night,
Men stumble and tumble as they fumble for light;
For the unified Christ and the one faith and baptism
Is a welter of isms and multiplied schisms.
Religions galore of every color and hue,
Each claiming the right way to carry us through.

Literally hundreds of churches and creeds,
Yet the world flounders on in its poverty and needs.
Thousands of honest in heart among men
Stand wistfully looking for Heaven to send
Them a guide to the mansions of glory.
No formal confession or pious instruction
Is able to save from eternal destruction.
The true way of life, as planned by our God,
Is to walk with our Lord in the way that He trod,
To give of our all, disdaining the cost,
To save to the uttermost, the dying and lost.
To live as He lived, and to love as He loves,
Is the only true way to Heaven above.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

"Mother Prayed; I Saw Her"

By Anna Paulson Edwardson

THE handwriting was familiar, the postmark well known, but the message of the letter—how different! It told of prayers answered, a life surrendered, a baptism, and union with a church long spurned. At the age of 75 our eldest brother had given his heart to God!

Fifty years ago a short tent effort was conducted by Elder Lewis Johnson in a small Nebraska town. The results? One lone convert, a mother of nine. Previously the pioneer parents had maintained the form of religion prescribed by the catechism of the state church in Denmark. When duties multiplied, their church attendance was neglected and the formal grace at mealtimes was discontinued. The one Bible story familiar to the nine was that of the Babe of Bethlehem. It was read annually before the Christmas festivities.

The older children were now enjoying the current community amusements. The four boys were following the example of their youthful companions, who felt they must demonstrate their maturity by drinking and smoking. Dancing and card playing were common events at the home of the nine, the favorite gathering place for the youth of the neighborhood.

Resolutely and quietly mother now set about to reform her life according to her new understanding of Bible requirements. She decided to keep her secret from her daughter, who was spending the summer in California, saying to herself, "When Fern comes home I'll talk with her and she'll understand my views more readily." When the daughter returned, great was the mother's surprise and joy to learn that she had attended the same kind of meetings in Pomona. Fern was keeping her secret "till I can talk with mother and explain it all to her."

The mother's problem now was Amelia, the young merry-maker of the community. What could possibly divert her popular daughter from her far-into-the-night parties and dances. In those horse-and-buggy days train rides to out-of-town places were coveted events; hence it was not too dif-

ficult to persuade Amelia to visit her elder sister now living in Omaha. Tactfully mother planned the outing to coincide with the oncoming camp meeting. At that gathering the Spirit of God worked mightily, and many were converted, among them the young fun-lover. Again prayer had been answered. When the daughter returned from her trip young friends called as usual and asked, "What do you plan to wear to the next dance?"

To their great surprise she said, "I'm not going." Amelia chose to be baptized with her mother in the

nearby river, where her former companions could witness the event. Many came. A mother's heart overflowed with joy as she went into the baptismal waters with this daughter. God had miraculously answered her prayer.

But another problem presented itself. One of her boys in the acute adolescent stage had gone West to work. When day after day for months the three-mile hike to the post office brought no word from him, there was a noticeable straining at the cables of mother's usual calm, but her anchor held, and she continued to pray. She knew her prodigal would return. When he did, a runner was sent down the beaten path through the pasture to meet the five younger children returning from school.

Later, when this son married a girl

I'm Glad She's Not an Angel

By ARTHUR MOUNTAIN

I have a wife—as fine a little woman
As ever graced the home of any man—
Smiling, efficient, apt at every duty,
Keeping the house in order, spick and span.

And yet, withal, she's not the least bit
fussy;
She never nags or scolds, but is patient
still.

I oft enjoy watching her in the evenings
Plying her hands with woman's deft
and skill.

And yet sometimes I find myself complaining
About some little thing that doesn't count,
Until the words pass thick and fast between us,
As patience flies away and tempers mount.

And then, remorseful, I come to my senses—
"What kind of helpmeet want you anyway?
You surely do not think you'd rate an angel!
No angel could endure you for a day.

"Or maybe you just want some perfect human?
A foolish thought—God would not have it so.
He'd have her join the perfect hosts of heaven,
As Enoch was translated long ago."

And then I'm glad she's not a perfect angel,
Because I need her here with me to stay.
We'll comfort and encourage each the other
Until we reach the land of perfect day.

REVIEW AND HERALD



whose religious faith was as diverse as possible from hers, mother *really* prayed. Her heavenly Father alone shared the anguish that was hers. He alone could help and would. Her generous heart accepted the young bride graciously and won her heart completely. And mother continued to pray. Not long afterward she was invited to the home of the young couple on a Sabbath morning. They greeted her warmly saying, "We thought you would enjoy keeping our first Sabbath with us."

Because one of the boys chose a teaching career, he was sent to Union College for his preparation. There, under the influence of godly teachers, he surrendered his life to the service of God and joined the church. Another of mother's prayers had been answered.

In the quiet of a rural atmosphere and with a devoted, praying mother the "three little girls," as we were called, learned Bible truths rapidly and accepted them readily. Wisely mother chose her children's favorite medium—music and song—to impress vital truths upon our minds. Being isolated, we sang hour by hour on Sabbaths, week after week. The songs were well suited to our age and experience. Before we were baptized the whole of the gospel had become known to us. Over and over we sang "Reconciled by His death for my sin, Justified by His life pure and clean, Sanctified by obeying His word, Glorified when returneth my Lord."

From behind his newspaper father listened. Soon he too was singing a prayer, "Jesus keep me near the cross. . . . Help me walk from day to day with its shadow o'er me." The teams were brought in from the fields on the Sabbath day and hitched to the buggy for an afternoon ride through nature's ever-changing wonderland. Later he requested that when we sent our tithe to the conference, his might be included. It would be in a little container on his dresser. But it was not till some years after mother's death that he requested baptism and union with the church. So although unknown to her, God had answered her prayers once more.

Another of the surprises awaiting her is the knowledge of the conversion of her youngest son, a round-faced little lad whose patient smiles had brought more cookies from her baking board than the combined teasing of the other eight.

Mother's teaching, almost entirely by example, was exceedingly effective. One of my college students helped me re-evaluate her methods when he, himself a parent, said, "Parents would not need to talk much if they were

willing to *live* the kind of life they wish their children to adopt; but it is hard to do."

It was while reading a novel that I, the youngest of the nine, learned an unforgettable lesson. Deeply engrossed, I forgot my assigned chores.



Most Awful Night

By Arthur S. Maxwell

If you had been in Jerusalem on Saturday night, one day after the crucifixion of Jesus, you probably would not have slept much. I am sure the disciples didn't.

Right after sunset, when the Sabbath was over, many of them no doubt began to pack their things to be ready to leave in the morning. Now that their Master had been put to death, they feared for their own lives.

Others spent the night talking about all that had happened during the past week. Over and over again they asked one another, with no hope of an answer, Why did everything suddenly go wrong? Why did Jesus ride as a King into Jerusalem and then let Himself be crucified? Why did He bring Lazarus out of a tomb and then let Himself be buried in one?

Slowly the night wore on. Midnight passed. Those who had gone to bed fell into a troubled sleep. Those who had decided to sit up began to doze.

Suddenly there was a dull roar as the earth began to quake and shudder. Buildings trembled. Tents swayed. People screamed. Dogs barked wildly. Men, women, and children, half clothed, ran into the open.

"An earthquake! Another earthquake!" they cried.

Out at the tomb where Jesus lay buried, the quake seemed to shake the whole mountain on which the crosses stood. The Roman soldiers leaped to their feet in alarm. Some had been sitting on boulders, while others lay on the ground half asleep, waiting for the dawn. Now all of a sudden they were all wide awake, their eyes on the tomb they had been told to guard.

A moment later there was a brilliant burst of light that seemed to fall from heaven to earth and envelop the tomb. Then a dazzlingly beautiful being snapped the Roman seal and rolled back the great heavy stone as if it had been a pebble.

"A spirit!" cried the soldiers, falling on their faces in abject terror. They "became as dead men," the Bible says, so frightened were they.

At that very moment Jesus, the King

Mother came to the door, looked at me thoughtfully, then without a word picked up the egg basket, gathered the eggs, and fed the chickens—for me. Deeply humiliated by her understanding kindness, I resolved never, (Continued on page 24)

of life, strode forth from His tomb in resurrection power and glory.

When the light faded and the earth ceased to shake, the soldiers looked up again, only to find the tomb open and empty. Now a new fear seized them, for they knew Pilate would never forgive them for letting this happen, nor would he ever believe their story.

"We must tell the priests at once," some of them said. "They must help us or we are lost."

So they hurried into Jerusalem, and demanded to see the chief priests.

Now the priests were scared. The earthquake had worried them enough, but the soldiers' report terrified them. What if it were true? What if Jesus had indeed risen from the dead as He had said He would? Such a story could rock the nation and turn the whole world upside down. There would be no end to the damage it would do to everything the priests stood for. This report must be nipped in the bud.

So they called a special meeting of the Sanhedrin and repeated what the soldiers had told them.

All faces grew pale. This was terrible! They would have more trouble with this Galilean Preacher now than they had had before they crucified Him. All agreed that the story must be kept from the common people at all costs. Were it to get around among the thousands attending the Passover, there could be a riot.

But how could they stop the mouths of a hundred soldiers?

There was only one way—bribe them! So they added this sin to that of murder.

"Look," they said to the soldiers, "here's a large sum of money. It is yours if you agree to spread the rumor that His disciples came by night and stole Him away while you slept."

"But what about Pilate?" asked the soldiers. "Suppose he hears that we slept at our post of duty?"

"Never mind," said the priests. "We'll take care of that. If this comes to the governor's ears, we will persuade him and secure you."

And that is what happened. The soldiers took the money and told the lie. To everybody who asked them what happened that night they explained that the disciples came and stole the body of Jesus while they slept.

How many people believed them we shall never know, but the story was still being passed around many years later when Matthew wrote his Gospel.

Is Your Careless Conduct Really

Harming Only Yourself?

By Lois Christian Randolph

YOU don't need to worry about me. If I don't pass this course in freshman composition I'll hurt no one but myself. I can't see any use in it anyway—just rules for punctuation, participles, infinitives, themes, and all that nonsense. I'm sure I can get through life without them."

"What are you planning to do with your life that will eliminate your need to communicate with others?" Frank's English teacher wanted to know.

"I don't know exactly. If I can squeeze through this school year, I'll go home and get me a job. Really I have no definite plans," Frank finished lamely. The teacher felt sorry for him. Here was one "mixed-up" freshman.

Frank and I dropped the subject of the impending F in English and turned to the discussion of more pleasant topics. Suddenly I asked, "Are you an orphan?"

"Me? No, of course not. Do I dress like one?" and at that we both laughed.

"Well, you mentioned a few minutes ago that you wouldn't hurt anyone but yourself if you didn't pass your English course. It's absolutely impossible to hurt yourself without also hurting others. I was just thinking that if you have parents they might care."

"You're right there," conceded Frank. "I guess they do care, especially my mother. She's taken a job in the high school cafeteria in our town to get the extra money to send me to college. I really ought not to let her down. I hadn't thought much about that. Thanks for reminding me. I must be on my way to improve my time these last three weeks of school."

Frank's efforts to redeem the time yielded him a D grade in composition. But that was not the end of my contact with him. During the summer I received a frantic letter that read about as follows:

"I have thought seriously about what you said—that it is not possible

to hurt myself without also hurting others. That was a new thought to me. Now something has happened to the 'old me,' the 'careless me' that was such a trial to you and to my other teachers last year. My brother came home this summer. He is well established in his medical practice and he has offered to lend me the money on easy terms if I will study medicine. I suspect my mother told him I had not been thus far any shining light in college. Now that D in freshman composition. Could that be changed if I would write some extra



"Me, an orphan? No, of course not. Do I dress like one?"

themes or do some extra reading? My brother says it is important that I get better grades if I hope to enter the medical course."

After asking the registrar, I had to write him that the grade in English would have to stand as he had earned it, but that by studying hard during his sophomore year he might raise his scholastic average to an acceptable level. I saw him again when he returned to college in the fall. There was "fight" in his eyes, the gleam of determination. "This year I'm out to prove to myself, to my parents, and to my brother that I am made out of the right stuff. I'm going to study for a change. A fellow can't be a fool all his life and let an opportunity such as mine go right out the window."

"Remember this," cautioned his English teacher. "Don't attempt to make this change in your own feeble strength. 'I can do all things through Christ which strengtheneth me' (Phil. 4:13) is a good motto. You will need this extra strength from above every day."

To see a careless student such as Frank make such a radical change made the teacher happier than did her own modest pay check. By taking four years of college instead of three he attained the desired scholastic level and was admitted to the medical school of his choice, his brother's college. Not only did his grades improve, but something happened to his character when he began to fight the indolence and apathy that had poisoned his freshman year. Now and again I see him, a successful physician, and we smile knowingly at each other. "I am succeeding in spite of the D you gave me in English; perhaps because of it, for it helped to wake me up."

Jail—a word with unhappy connotation. The people who are there because they are receiving their just desserts are not harming only themselves.

"That Fool!"

Eight months ago when I enrolled a new woman in my American history class I asked her what her husband's employment was. "He is in the minimum security prison down in Chino," was her answer. "Our life has been up and down during the eight years we have been married. Our five children and I have never known peace and security, but now my husband has promised to do better when he gets out of prison and I get out of the sanitarium." Six months later she told me that her husband had been released, was home with the children, and things were going better. It was noticeable that this mother had dropped much of her tension.

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Recently, just prior to her discharge, I asked her again how her home was progressing. "Not so good," was the sad reply. "My husband is in jail again, and I don't know the reason."

Feeling sorry for this turn of events, I determined to learn the reason he was again in trouble with the law. I hoped it was a minor infraction that would permit him to join his family again soon. I looked up Lieutenant Beaman, head of our county jail, and inquired what had gone wrong for Mr. Trenton.

"That fool!" thundered the superintendent. "He's in jail for one year for the same thing that put him in prison before—forging checks. Some people never do learn, and it's the families that suffer the most."

When I bade this mother good-by she whispered, "We can't stay together. It will be the five children and I to meet life alone."

"For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). A modern translation has it thus: "The truth is that we neither live nor die as self-contained units." This is an axiom that all, both young and old, need to remember daily.

"Everything Will Be Different"

Sometimes a young person who has temporarily forgotten how much his actions affect his family can make amends for his thoughtless ways, as did the son of another student I had not long ago. Sam had grieved his mother by getting into a rough, drinking gang. In a half-dazed condition they had broken into a house and stolen a TV set. They were apprehended, the set taken from them, and Sam was given five months in jail. The first two weeks after his sick mother heard of his sentence she could do little but weep. Then one day she was smiling as she handed me this letter. "Mrs. Randolph, please read this." I asked her permission to copy the letter, as I thought it might be an encouragement to those mothers I meet whose children have brought them grief.

"DEAREST MOTHER, I received your most wonderful letter and it made me real happy to hear from you. I am hoping that when this letter reaches you, it will find you in the best of health. Mom, I know that I have been making you suffer and worry ever since I started getting into trouble, and I feel so bad about it that I can't even express my feelings, but when I get out, I'll make it up to you. I have a job waiting for me when I get out, at ——— Airfield, starting at \$2.20 an hour, and for all the times I've made you cry, I'll double it, and make you happy. That's a promise. O.K.?"

"I know it's late, Mom, but happy birthday, and may you have many, many more. You see, Mom, you're the only one in this world who means much more to me than life itself. I've tried to make you happy, but instead I've made you cry; and all because I haven't had the sense to do right instead of wrong. But everything will be different from now on. Just wait and see.

"I'm sorry I haven't got a birthday card, or anything else to send you, but my love and best wishes for the most wonderful and best mother a son could ever wish for or have. May God bless you and keep you from harm. I pray to God that you will get well soon so that you can come to visit me.

"Wednesday I am going before the prison board to see if I can go to a road camp. I'll let you know if they accept me. I hope that when you read this letter it will make you feel better and make you happy. You see, Mom, I wrote this from the bottom of my heart. God bless you! With love, your son, SAM."

We teachers and the hospital staff noticed the therapeutic effect of this letter. The harassed look left the mother and she was able to enter into all her former activities.

We cannot expect perfection, especially of others, to come all at once, but how good is this promise: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:23, 24).

A young person who takes Isaiah 50:7 as his motto will be sure to find happiness for those concerned about his welfare and for himself. "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

Junior Talks

Flowers

By D. A. Delafield

Last summer I preached at the Soquel camp meeting near Santa Cruz, California. During a free hour I visited a famous begonia garden nearby. There I saw the most breathtaking sight that I have ever seen. Hundreds, yes, thousands of glorious begonias, white and red and yellow and mixed colors, with the lovely flowers in full bloom. Some were four or five, six, or even seven inches

across, delicate, intricately designed, and glorious.

I have seen the night-blooming cereus with its soft yellow heart, and the dazzling orchids, the regal moana loa, the vermilion-hued pineapple flowers, and the carefree ginger of exotic Hawaii. And these prime blooms are in a class by themselves. I have been enthralled by the fabulous trumpet-clustered rhododendrons and azaleas that bloom so brightly and profusely in the Carolinas and Florida. But these breath-taking tuberous begonias—well, I have never seen anything just like them. They are a touch of Eden's garden of glory set on earth to remind us of the land of beauty in God's bright tomorrow.

Do you remember these words of Sister White, "'God is love' is written upon every opening bud"? How true! "Every opening bud"! And why did God make lovely flowers? To make us happy.

I must tell you about an experience I had one morning not long ago. I attended the funeral of an elderly woman. There were no flowers at this funeral. The preacher said to the mourners, "As you have noticed, there are no flowers here. It is not that Mother Jones did not love flowers, for she did. But she is sleeping now and so cannot enjoy them. While she was living, her son and her friends brought flowers to her often. The house was filled with flowers while she was living. She could enjoy them then, and she did. She loved their fragrance. But now she is resting till the resurrection morning, then God will give her flowers again to enjoy."

The minister was reflecting the wishes of the dear one who had fallen asleep in Jesus. She wanted her flowers while she was living, not when she was dead.

Whether the flowers are literal flowers, lovely blossoms of red and blue, pink and white, or kindly words and deeds, people enjoy them when they are living. They have no way of knowing about these things when they are dead.

So bring your flowers to your teachers, to your parents, to your friends, while you have a chance. Life is uncertain. Bring to them the loveliest words, the kindest acts, the most thoughtful deeds. And don't be half-hearted about it.

If a dandelion bloom or a wild rose is all you have, give it and the Lord will bless you. But if you have a lovely begonia plant or a dazzling orchid or a fascinating rose, or a pot of flashing azaleas, give that. Give all you have to your fellow man and you will bring fragrance and beauty into your own life as well as his.



Mr. and Mrs. Hilton Lee, Erwin and Charlene, first converts from the Seneca Indian tribe on the Cattaraugus Reservation of New York.

*Faith for Today continues its success
the Seventh-day Adventist Church, s*



Mr. and Mrs. Jesse Young and family, of Rossville, Georgia. Mr. Young was a Sunday school teacher.

A Happy

By W.
Director, F



Mrs. Florence Wolcott of Summerdale, New Jersey. "Our home is united in the Lord."

IT HAS BEEN a wonderful new experience becoming a Seventh-day Adventist, and I am so proud to be one of the 'happy people.'" This comment from Mrs. Nicholas Mogish, of Youngstown, Ohio, written to the Faith for Today Bible school, sums up rather well the attitude of scores of people who tell how they feel about becoming Seventh-day Adventists. What a privilege it is for us to have a part in spreading the third angel's message, which brings so much joy to its converts, and how wonderful it is that those who find the truth can feel that they have found a truly happy people!

Mr. and Mrs. Hilton Lee are members of the Seneca Indian tribe. They live on the Cattaraugus Indian Reservation in New York State. Recently Mr. and Mrs. Lee and their two children were baptized, and their very appearance substantiates their claim that they are now the happiest Indian family on the reservation.

Mr. Lee works at a tanning factory. Alongside him works Fred Webber, a young man whose wife and mother-in-law had once been Seventh-day Adventists. It was Fred Webber who suggested to his Indian friend that the family watch the Faith for Today telecast and send for the Bible lessons. He did so, and as soon as he began his study of the lessons, he recognized that their teachings were indeed Bible truth.



Pastor and Mrs. Norman Frost with their children. God first reached them with the truth through Faith for Today.

work of winning souls for
names called

People

Faith
for Today

Ralph Husted, the local elder of the Perrysburg church, followed up the interest of the Lees by giving the family a series of Bible studies. However, as the studies progressed, both Mrs. Lee and their 11-year-old daughter became ill and were hospitalized. During this time Mr. Lee studied alone and on visits to the hospital shared his findings with his family. Mrs. Lee's mother had almost convinced her to take part in the Indian type of treatment for the sick, which includes the wearing of a false face to drive the evil spirits away. However, she decided not to yield to these old Indian spirit customs but to depend on the Great Physician for her healing. When finally the Lees decided to attend the Seventh-day Adventist church, the health of the two immediately began to improve.

The Lees are the first Indian converts from their reservation, and they have been most active in trying to win others to the truth. They are meeting much opposition, for the work on the reservation is not easy, owing to superstition and prejudice against Christianity. Last August Pastor L. J. Lastine baptized not only the four members of the Lee family but also two members of the Webber family who had first interested them in studying the message through Faith for Today.

Not far from Collegedale, Tennessee, in Rossville, Georgia, lives the

Jesse Young family. Mr. Young was a Sunday school teacher who was always on the lookout for additional materials to use in his teaching. After watching the Faith for Today program on the Chattanooga station he enrolled in the Faith for Today Bible course. Prior to that time he had never even heard of Seventh-day Adventists.

The local elder of the church of the Standifer Gap church writes, "From morning until evening Brother Young is constantly talking of this truth to his neighbors and friends. He already has started a series of Bible studies on his own. We all say, 'Thank God for Faith for Today!'" And from Brother Young himself comes this word: "My wife and I have completed your Faith for Today lessons, which led us to join the Seventh-day Adventist Church on March 5, 1960—my wife, five children, and myself. We have rejoiced ever since." Thus a family of seven has joined the greater family of rejoicing, happy people.

"Our Cup Runneth Over"

In Summerdale, New Jersey, lives Mrs. Florence Wolcott. A recent letter from her concludes: "I am happy to say that my husband has also accepted the message and our home is united in the Lord. Truly our cup runneth over." But Mrs. Wolcott has a story of her own, which she tells in the following words: "How thankful I am that God used Faith for Today to bring me back again to Him. Ten years ago, when I was 16 years old, I became a member of the Seventh-day Adventist Church after attending a series of evangelistic meetings. I loved the truth and the Lord with all my heart. My parents, who were not Adventists, were very much opposed to the stand I had taken.

"A few years later I became very much discouraged spiritually. I was painfully shy and felt disturbed that I could not witness in a stronger degree for the Lord. My parents were concerned for my health and took me to a psychiatrist who convinced me that it was not healthy for me to try to be a Christian. He persuaded me that I should take an active part in the amusements of the world. It seemed that my whole world had collapsed about me, and I finally yielded to their pressures. It was at a dancing party that I met my husband. We were happy together, and now we have three children. But I constantly felt the lack of an anchor for my soul.

"After my second child was born I became so disturbed and felt so guilty over the life I was living that I became mentally ill and was hospitalized for a time. I believe the Lord's

hand was in this, for while I was in the hospital someone turned the television to the Faith for Today program. I watched it and sent for the Bible course. After starting the course I began to improve, and within four months was discharged from the hospital. Now I have been baptized again. How happy I am to be back. I have peace and contentment and all the other joys that come from knowing the One altogether lovely. And best of all, I am happy that my husband has also accepted the message and that our home is united in the Lord. 'The Lord hath done great things for us; whereof we are glad.'"

In the Maritime Conference of Canada a new minister has just begun his work for God on Prince Edward Island. He is Norman Frost. Pastor Frost, too, has had a wonderful change come in his life, for he has not always been spiritually inclined. In fact, when he returned from overseas duty with the Army at the close of World War II he was fast becoming an alcoholic.

What happened to change his life? He writes that the change began when his wife switched on their television set one Sunday morning and tuned in the Faith for Today telecast. He was not interested in watching the program that first Sunday, but since there was nothing else on that was of any greater interest to him, he agreed to watch the Adventist telecast. Now, five years later, he and his wife have been baptized, he has completed the ministerial course at Atlantic Union College, and he is now a Seventh-day Adventist pastor.

He writes, "I can never tell you how thankful I am for the Faith for Today television work, which brought me to Jesus." He feels his conversion is a special miracle, for, he says, "I was a person who did not believe in God at all." His wife yielded to the message first and tried unsuccessfully for a time to get him to accompany her to a Sabbath service. He writes, "I want to tell you she was happy the day I consented to go to church, and for the first time in my life." Another couple and their four children have dedicated their lives to the Lord Jesus Christ and have joined the "happy people."

And so, day after day throughout the year, the mailbag at Faith for Today provides renewed evidence of the grace of God working on human hearts. It is as true today as it was in Christ's time that one of the first fruits of the Spirit is joy. The Faith for Today staff has rejoiced with hundreds of new converts who during 1960 have written to express their conviction that "he that keepeth the law, happy is he."

News From Home and Abroad

High Points in the South Brazil Union Conference During 1960

By C. L. Torrey
Treasurer, General Conference

[An air mail report from Elder Torrey, directly from South America.—EDITORS.]

THE workers and laymen of the South Brazil Union Conference are pressing forward their work with much energy and enthusiasm. God is blessing them in their soul-winning endeavors. The following brief, inspiring report by the president of the union, M. S. Nigri, will be of special interest to readers of the REVIEW.

"The South Brazil Union headquarters are in the city of São Paulo—the fastest-growing city in the world, as the people there readily remind all newcomers. There are 7,219 baptized members in the 60 churches and groups in this metropolitan center of approximately 5 million inhabitants.

"Six Voice of Prophecy broadcasts (in Portuguese, German, Japanese—

and soon Hungarian) are greatly augmenting evangelistic endeavors in this large city. A short time ago two Japanese converts were baptized by our Japanese worker—first fruits of the Japanese Voice of Prophecy program.

"Brasilia, the newest capital in the world, lies within the South Brazil Union borders. This summer (December, 1960—March, 1961) 12 student and six regular colporteurs will work almost 'around the clock' in placing our books and magazines in offices and homes in Brasilia. Since the city is still under construction, workmen are on the job 24 hours a day. Thus our colporteurs will sell day and night. Already the Brasilia radio station is broadcasting the Voice of Prophecy program every week.

"The Brazilian Government has do-

nated to Seventh-day Adventists a large tract of land in the area to be occupied mostly by foreign embassy offices. This land, about 250,000 square feet, is ideal for establishing various lines of evangelistic activity. At present there are about 200 Seventh-day Adventists in the cities surrounding Brasilia, and it is hoped that a representative Adventist center can soon be established on the government-donated land.

"Within the borders of the South Brazil Union is the Rio Grande do Sul Conference. This conference has probably the highest conference office in the world, being on the sixteenth floor of a new skyscraper building in the very heart of the 600,000 population city of Porto Alegre. [See picture on page 21 of REVIEW of January 26.]

"Reports that came into the South Brazil Union office in November, 1960, showed that the three conferences and three missions had a total of more than 36,000 baptized members. In the first ten months of 1960 there were reported 2,500 baptisms. In 1959 a total of 3,686 people were baptized. We are sure the baptisms in 1960 will exceed those in 1959.



175 Years of Mission Service

These five missionaries represent a total of approximately 175 years in the mission field, most of which, if not all, has been spent in the Far East. From left to right the women are: Miss Bessie Irvine of the Tokyo Sanitarium and Hospital; Mrs. E. L. Longway of Taiwan; Mrs. W. I. Hilliard of Japan; Mrs. A. N. Nelson of the Philippine Islands; and Mrs. N. F. Brewer, formerly of China. The picture was taken at Lake Nojiri, Japan.

MRS. G. W. PIFER



Baptism in East Africa

The Nairobi Central church was the scene of a unique baptismal service on Sabbath, November 12, 1960. On that day five sons of four of our missionaries from the Tanganyika and East African unions were baptized. C. T. J. Hyde, president of the Tanganyika Mission, gave the sermon and officiated. Those baptized were Keith Musgrave, Clifford Glass, John Wieland, and Donnie and Douglas Gregg. The picture shows the boys with their parents.

D. R. L. ASTLEFORD

"During 1960 a total of 45 public efforts were conducted, 30 of these in new places. Colporteurs and evangelists distributed a total of 14,931 Bibles during the first ten months of 1960 in one conference alone.

"At the present 145 stations are broadcasting the Voice of Prophecy weekly program. (In June, 1960, there were only 110.) One conference alone has 50 programs on the air at a cost of \$15,000 annually.

"On April 2, 1960, the different lay missionary projects numbered 1,623, passing well beyond the goal of 1,500 that had been set. The breakdown of these endeavors is as follows:

166 efforts in churches and group centers.

73 preaching services in the open air.

289 efforts in public halls.

1,095 Bible studies.

"Plans are under way to launch another large missionary campaign in April of 1961, when a million tracts will be distributed in a great house-to-house campaign by the 36,000 members in the South Brazil Union. Four different tracts have been printed (250,000 of each number), the plan being for each Adventist member to give at least one tract a day to friends and neighbors during the month of April. With God's blessing many new interests will develop, and the laymen are ready to follow up the seed sowing by bringing in the harvest."

Three "Firsts" at Mountain View College

By Irene Wakeham
Acting President

Within the past few months Mountain View College in the South Philippines sent out its first foreign missionaries, accepted its first overseas student, and graduated its first group of trained Sabbath school teachers.

Our elder sister institution in Manila, Philippine Union College, has for many years been sending its graduates to overseas appointments in less developed parts of the Far Eastern Division, but on Wednesday, August 24, MVC's first couple, Mr. and Mrs. Romulo Bartolome, took off on jet-propelled wings for Singapore, en route to their new station in Borneo.

Romulo Bartolome, an MVC student since pioneer days, was one of the first class of eight young men to finish the four-year ministerial course with a B.A. degree last March. The night after receiving his diploma he was married to our home economics teacher, Esther Jardinico, and together they are now at Sabah Train-

ing School in Borneo, where Romulo is acting principal. All of Romulo's fellow graduates are also in denominational service.

On Monday, September 26, our first overseas student, Mineo Oka, who recently finished his theology course at Japan Missionary College, arrived at MVC for a year of additional work in agriculture. He will get actual work experience in all our different farm and garden departments.

Seventy-two Sabbath school teachers successfully completed the 12-week training course, offered at MVC for the first time in the South Philippine Union Mission, and they received their diplomas in the Friday morning chapel, October 7, just before the close of the first semester. As a result of this thorough study of the textbook, *Teaching Teachers to Teach*, considerable improvement has been noted in the quality of the class instruction they are able to give.



New Ship Commissioned for Papuan Territory

Five hundred members of the Brisbane, Australia, church joined division and local leaders on October 15, 1960, for the dedication and commissioning of the new mission ship *Uraheni*. This vessel replaces the *Diari*, a little boat worn out after 26 years of service in recent times in Papuan waters.

Sailing up the Brisbane River to the site chosen for the ceremony, with white paint gleaming in the sunlight and all flags flying, the new vessel made a beautiful picture. Those assembled felt proud to see waving in the breeze at the stern, the Seventh-day Adventist house flag, which displays the torch of truth.

The dedication service included some features of the similar service held 70 years ago when the *Pitcairn* was dedicated in San Francisco. A Scripture reading was selected from Psalm 107, and the gospel commission was read, as well as a poem composed for that occasion by M. C. Wilcox. Two hymns were sung by the crew of five Papuans.

Following the dedication prayer that committed the new ship to the Lord's

service and care, she was officially handed over to E. L. Martin, president of the Papuan Gulf Mission.

Wherever the *Uraheni* travels, her name (which means "love" in the Motuan language) will proclaim her mission and create good will among those to whom she is designed to minister the gospel of grace.

All present went aboard to inspect the ship, which is the twenty-third of this type in the mission fleet. Forty-eight feet in length, she is fitted with a 72-horsepower engine.

On October 20 the little vessel sailed confidently out into the ocean on a voyage expected to take two weeks. A retired missionary from Papua, C. E. Mitchell, who has had long experience in operating mission ships, accompanied Pastor Martin.

The mission board sincerely thanks all Sabbath school members whose offerings helped to finance the building of the *Uraheni*.

R. R. FRAME
Assistant Secretary
Australasian Division



Romulo and Esther Bartolome, workers in Borneo. Romulo was one of the first class of eight young men to finish the four-year ministerial course with a B.A. degree at Mountain View College.

Graduation at Karachi Pakistan, School of Nursing

By Emma Binder
Director of Nurses

History-making exercises for the first class to be graduated by the Seventh-day Adventist Hospital in Karachi, Pakistan, were conducted in the hospital chapel, October 15 and 16, 1960. For the seven members of the class this marked the culmination of an intensive training program in practical application, theory, and testing to meet the school's requirements; graduation also marked the successful completion of examinations for government registration.

R. K. Hamilton, principal of Pakistan Union High School, presented the Sabbath morning address. The seniors sang in consecration, "Have Thine Own Way, Lord."

At the commencement exercises on Sunday evening the school of nursing faculty and then the graduate nursing staff of the hospital followed the platform personnel into the chapel. Probationers and freshmen nurses, carrying lighted Florence Nightingale lamps, stood at attention along the center aisle down which the seniors were led by two undergraduate nurses.

Ellen Carter, director of the school of nursing, presented the class to acting secretary of the board, Dr. K. W. Saunders, who awarded the diplomas. The writer called each class member by name and solemnly charged her to study problems pertaining to her profession, to rely upon God at all times, and to do her best consistently. "In this way you may best serve your God,

your school, and your country." In response the class sang:

"To love someone more dearly every day,
To help a wandering child to find his way,

This is my task."

A spirit of dignified rejoicing pervaded the atmosphere during the weekend, for the Karachi Seventh-day Adventist Hospital School of Nursing had reached maturity and joined sister institutions in graduating fully qualified nurses to serve in God's vineyard.

How Laymen Win Souls in East Africa

By Ernest D. Hanson
Field Secretary, Southern African Division

One of the most thrilling aspects of our work in East Africa is the great laymen's movement that is sweeping the field. Early in 1959, Robert L. Osmunson, the union home missionary and MV secretary, held a series of laymen's institutes, using *Training Light Bearers* as a textbook. The basic material was translated into Swahili and put in the hands of the laymen. Immediately after the institutes the laymen went out in their new-found zeal and held a series of efforts that brought in so many converts that our pastors and evangelists are having great difficulty in caring for the new interests.

One of these men was William Kailiro. When Pastor Fares Muganda, now publishing secretary of the Tanganyika field, went to Bugema Col-

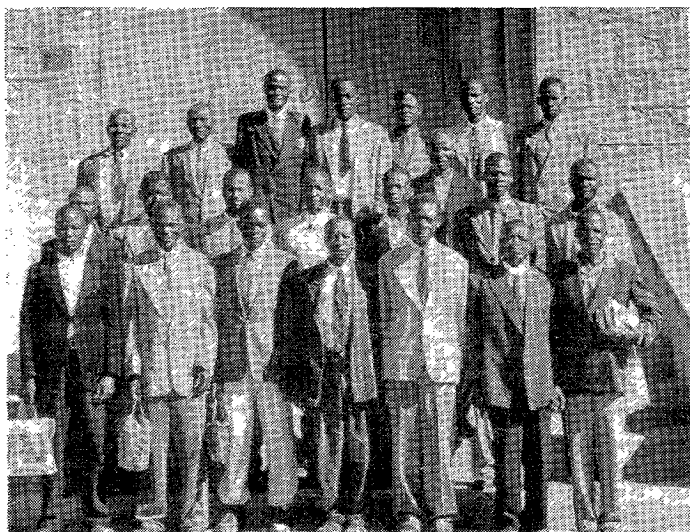
Enrollment for the second semester has just closed with more than 60 new college students, bringing the total enrollment on the college level to well over 500 for the entire year. Conspicuous in a senior class, which should eventually reach the all-time high of 60, are the first ten candidates for the Bachelor of Science degree in agriculture. These young men, in addition to their theoretical studies, have worked in various departments—poultry, ranch, garden, farm, nursery, abaca, sugar cane, sugar mill, corn mill, soybean factory, and other departments—gaining valuable practical experience that will qualify them to take charge of the small school farms connected with our various academies. Several of them will be retained on the staff of the college to help care for the expanding agricultural program here.

On September 1 the college sawmill started production in its new location, having transferred all the machinery to the new building adjacent to the campus. No longer do the student workers have to hike three kilometers up to the forest before beginning their work. Their present residence in the boys' dormitory makes them much more a part of the entire school program than when they had to live at the old site and only came to the campus for classes and meetings. Sawmill manager Demetrio Ladion, Jr., reports a steady cash market for all the lumber they can produce.

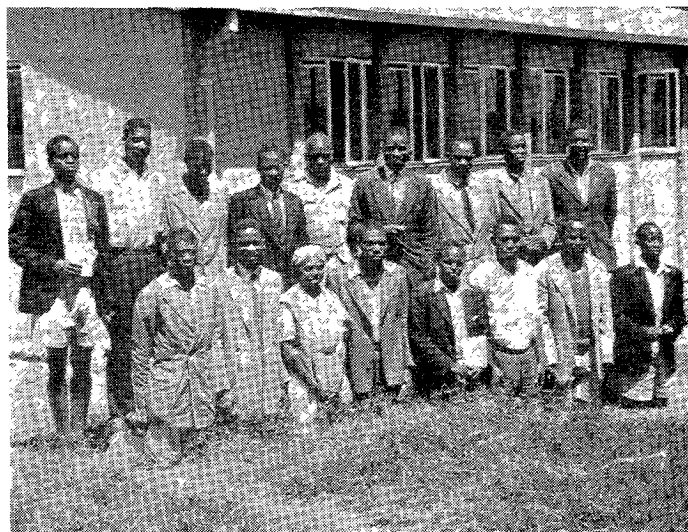
Our needs are still urgent for additional buildings, faculty housing, library facilities, and equipment of all kinds, but we are enjoying a good school year under the blessing of God, working with a consecrated group of teachers and students to fulfill the objectives for which our schools around the world are founded.



Ellen Carter (left), director of the school of nursing at the Karachi Hospital, and Emma Binder (right), superintendent of nurses, with the members of the first graduating class of the Karachi Seventh-day Adventist Hospital School of Nursing.



A group of Kenya Lake laymen, each of whom won five or more souls in 1959.



Central Kenya lay soul winners of five or more in 1959.

lege in Uganda to take a special two-year course in evangelism, he could hardly speak a word of English. After months of struggle and frustration, he began to understand a little of what the teacher was saying. The course was in English, because textbooks and most other reading materials were available only in English.

At the end of the course Pastor Muganda was at the top of his class in English. He was also on fire with zeal for evangelism. His first assignment was to hold a series of meetings in a country center known as Suguti in the Majita district of Tanganyika. Gathering the people under the trees, he soon built up an interest that resulted in 100 converts. One of these was William Kaliro.

In 1959 Brother Kaliro held a lay effort in the same general area and won 100 converts. The question may well be asked how an untrained layman could get such phenomenal results. The answer lies in the training and inspiration given in the institutes, plus the power of the Holy Spirit operating through these devoted laymen. The illustrations and figures are from laymen who were delegates to the constituency meetings. The total number of converts brought in by all laymen is much larger.

A Marvelous Harvest

Let me illustrate with the experience of Daniel Mukasa, who lives in the Busoga district of Uganda. He chose a place far from his home, and there he held meetings every afternoon for a month, with an average attendance of 100. He visited 1,680 homes. The result: 120 converts.

The sad part is that Brother Mukasa lives too far from this place to follow up the interest, and the worker in the district is already swamped with other interests. We ask your prayers

that the Lord will help us find men and means to care for these souls.

Wherever our laymen are competent to instruct converts, they assist the pastors in the baptismal classes, where most of the candidates are instructed for two years. One of these laymen is Sister Mary of Ruwenzori Mission Station in Western Uganda. She has prepared a new class for baptism every year for ten years.

In the Kenya Lake field on Lake Victoria, 22 of our laymen who attended the constituency meeting each reported five or more converts in 1959. In the Gendia and Ranen stations 79 lay efforts were held, resulting in 804 converts. Other lay activities, such as the Missionary Volunteer program and the Sabbath school work, brought in an additional 1,000.

In the beautiful and fruitful Kisii Highlands of Kenya, lying from 5,000 to 7,500 feet above sea level, live a sturdy, self-reliant people who were in total heathen darkness 50 years ago. Now our 13,500 members are afire with zeal for God. Of those who were delegates to the constituency meeting, 24 reported winning a total of 505 converts in 1959.

There was Mishael Kimwei, who organized his church for work and held two meetings each week. As the people learned the standards of the Sabbath church, they began hiding their beer when Brother Kimwei approached. But as the Spirit of God pressed the truth home to their hearts, 160 surrendered to the Master.

John Kenyana divided his church into working bands whose members visited most of the families in their district. The Dorcas Society gave help to those in need. In one instance they built a house for a widow and supplied her with food. Result: 32 converts.

The Light Bearers' Training Course made a tremendous impact on

our laymen throughout East Africa. The political situation has stirred up the urge for something better, and the laymen are taking an increasingly important part in church activities. In Kenya Lake field they account for 40 per cent of the converts. At our Tanganyika constituency meeting, delegates reported 296 souls won. For this success, the Dorcas Society has often prepared the way.

Kindness Makes Converts

Chacha was very ill—and he was a heathen. When he saw that the witch doctor could do nothing for him, he said to his sister, "What shall we do? Our father and mother are dead; I am very sick, and the millet must be reaped immediately if we are to have food when the rains go away."

The sister thought long on this matter and finally replied, "There is a hospital near here where the doctor treats people like you, and I hear that he is very kind. I will get some neighbors to carry you there, and then I will ask our neighbors to help harvest our crop."

So Chacha went to the hospital, but the heathen neighbors wanted money for reaping the crop, and this the sister did not have. When the Christian women of the area heard of the need, they called a Dorcas meeting. Early Sunday morning, they came to the *shambas* ("gardens") of the sick man and began reaping. The sister was amazed, having been afraid to ask a favor of these Christians.

By evening they had reaped all four *shambas* and put the millet in the *ghalas* ("granary baskets"). When Chacha heard of this he exclaimed, "When I am cured of my sickness I will go straight to the Sabbath church. I want to learn about the God who can make people kind and unselfish." Now Chacha reports six converts of his own.

A young man was sent to prison for one and a half years for stealing from an Indian merchant. While in prison he was visited by some of our members from a nearby church. His heart was touched, and when he was released he attended meetings in the village and was converted. Immediately he began preaching and won 30 souls to Christ.

In the Central Kenya field, 15 of our laymen reported 89 converts. Most of these worked in the Kikuyu area where our people went through severe persecution during the Mau Mau emergency, not being permitted to hold any public meetings except in registered church buildings.

This led to the organizing of our Voice of Prophecy Bible lessons, first in Kikuyu and then in Swahili and Luganda. R. J. Wieland started the program in Kikuyu, and then Mrs. Iva M. Hanson took charge of the expanded program, preparing complete sets of lessons and supervising their translation into the three languages. This enabled our laymen to enroll their friends and neighbors in these courses. Soon groups of students were writing in for help in organizing services in areas where we had no companies or churches. As the emergency regulations were relaxed, these students organized 26 branch Sabbath schools under the direction of the Voice of Prophecy. The students brought in their friends and relatives, thus doubling the Sabbath school enrollment.

At Limuru in Kenya, 44 Sabbath school members got permission from the chief and the government to build their own church. They secured a site and built a permanent brick building with an iron roof, bearing all of the expense except for a few dollars given by friends. This was in an area where it had been impossible for the organization heretofore to secure a site.

This initiative on the part of our laymen is one of the most significant developments in recent mission history in East Africa. In every field our laymen have taken the initiative in the erection of better churches and schools, often contributing an average of one to two months' income per member in cash plus labor. New, permanent, four-room school buildings at Ntusu and Majita stations in Tanganyika are examples of this initiative. The Ntusu school building cost about \$8,500, representing a saving of nearly 50 per cent over estimates by the government.

Our goal is to train an additional 1,300 lay preachers and win 15,500 converts through the efforts of laymen and paid workers. We believe the time has come to finish the work.

Lay Evangelism in the Inca Union

By Juan Riffel

*Departmental Secretary
South American Division*

The five local missions of the Inca Union are taking part with enthusiasm in the laymen's evangelistic crusade, sponsored by the South American Division.

With the help of W. E. Jamerson, union home missionary secretary, we held a lay workers' evangelistic institute in each of the missions. Delegates were present from the churches and mission stations, and almost the entire force of workers of the local fields, including the presidents and the treasurers, also attended.

These institutes lasted from five to eight days each. In all, a total of 518 certificates were awarded. This means that we now have 518 persons in the Inca Union who are prepared to give Bible studies, do lay preaching, and conduct branch Sabbath schools.

During the instruction periods we tried to emphasize the "how" of soul winning. For an hour each day we took up such topics as "How to Discover Interested Persons," "How to Indoctrinate Them," "How to Bring

Them to a Decision for the Truth," "How to Get Them in Contact With the Church and Then Lead Them to Baptism," "How to Ground Them in Our Faith," and "How to Avoid Apostasies."

Elder Jamerson gave six classes on "How to Find the Way to the Heart." Also, the administrators gave instruction on how to get the necessary equipment, the available sources of financial aid, the materials and visual aids that are obtainable, as well as other valuable suggestions.

Another phase of the instruction that made the institutes especially outstanding dealt with the theme, "How to Carry on Christ-centered Evangelism." This instruction was well received and opened up new possibilities for greater success in evangelism.

In one of his classes Edmundo Alva, president of the Peru Mission, said, "The lay workers, under the efficient guidance of the church pastors, are winning 75 per cent of the people baptized throughout the extensive territory of our mission." The treasurer of the mission, Pablo Silva, commenting on the sources of available income for equipping our laymen, said, "For institutes such as these and for work such as has been outlined here, the mission always has means."

The union had set a goal of 750 efforts in new places during 1960. By the end of June, however, efforts had been started in 1,335 new places, with more than 2,000 interested persons. Many of these people were enrolled in baptismal classes, and a large number have been baptized.

In Catholic countries, such as those comprising the Inca Union, people are baptized only after a relatively long probation period. We teach our workers to give at least three months of instruction on doctrines, then have the interested persons spend another three months attending Sabbath school and baptismal classes. This gives them time to show the fruits of repentance and to mature in the truth. After this they are baptized. We believe that the Inca Union will baptize more than 1,000 converts as the result of the lay workers' evangelistic efforts.



Abel Fieta, a Campa Indian, who won 16 souls. He is the church elder at Nevati, Peru.

A New Light in Old Korea

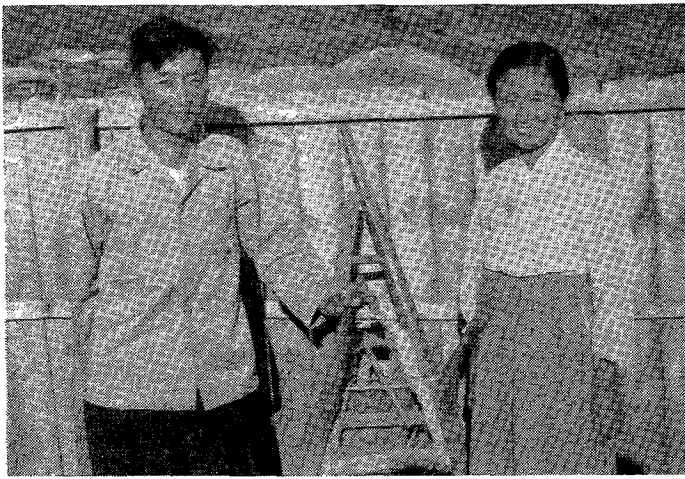
By Rudy E. Klimes

Departmental Secretary, Korean Union

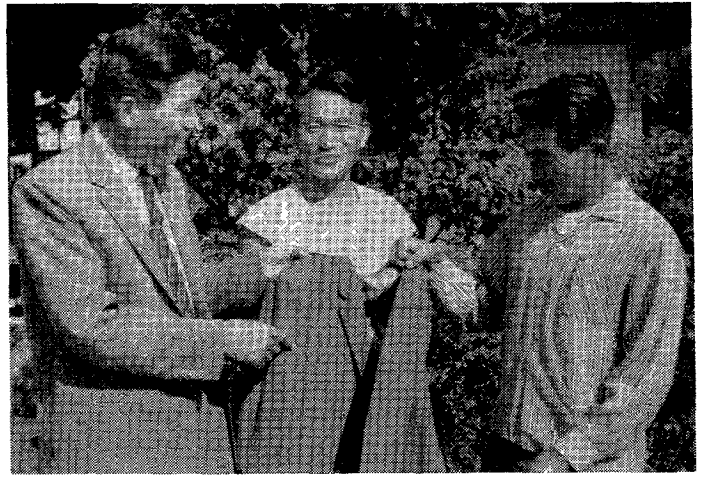
When nine young men united their efforts to better the condition of their village on Peaceful Nod Island three years ago, they knew little about God. But they were searching for a faith to live by while they served their community.

Last year three of them thought

REVIEW AND HERALD



Mrs. Han, the Korean tailor, and her brother-in-law, both of whom are Adventists.



The suit that introduced the truth to nine young men. Three of the converts examine it.

they could afford to purchase western suits. They went to visit Mrs. Han, a tailor in the neighboring village. Mrs. Han, an Adventist, had just moved to the island to bring the Advent message to her sister and brother-in-law. White-haired Brother Yun, a church elder from Seoul, had also recently moved to this place. He tirelessly walked the island, raising up company after company.

The three men were delighted with their suits, but they were more delighted with the truth Brother Yun revealed to them. They invited the other six of their group to the studies. Soon there were nine who believed. Brother Yun moved on, but the truth remained. First, the nine young men worked for their wives (they all accepted the truth); then for their parents and parents-in-law; and then for the village.

Now more than 80 children, 70 youth, and 40 adults meet weekly for Sabbath school and MV meeting on the front porch of one of the homes. They have no minister, no worker, and no church—there is no place big enough to meet in. But they have not been idle. During the three years, these nine young men have been working, saving, sacrificing, and making rice bags and rope out of rice straw to build up a worthy village-betterment fund. Their wages were often meager—six to ten cents an hour—but they kept on. Today their fund is equivalent to U.S. \$300.

What will they do with it? They will build a church, the first church in the district. For a church site they selected a beautiful place among the pines. But they need more funds, three times as much, four times as much, to build a church. The front porch is fine in summer, but winter will come. We pray that God will abundantly bless these young men in their effort to build a church.

Williamsport Sanitarium and Rest Home

By Don Roth

*Departmental Secretary
Columbia Union Conference*

The Williamsport Sanitarium and Rest Home, an 89-bed institution in Williamsport, Maryland, has been turned over to the Chesapeake Conference. Announcement of the move was made recently by Ralph and Marion Hartle, co-owners of the sanitarium, and Albert B. Butler, president of the Chesapeake Conference.

Administration of the sanitarium will continue to be under the direction of the Hartles, who have a total of 36 years of medical experience. Employees and operation will be considered as part of the denominational structure and policy. A new board of trustees has been named by the conference, and meetings will be held to determine policy for the institution.

The medical unit thus joins a worldwide chain of institutions owned and operated by the Adventist denomination, all nonprofit and all dedicated to the policy of service to the community.

Valued at \$250,000

The sanitarium, six miles southwest of Hagerstown, Maryland, is on a tract of approximately seven acres of land and is valued at more than \$250,000. Buildings on the property include the original house, a large two-story addition, a three-apartment staff house, and a yet-unoccupied administrator's home.

The institution is a member of the Registered Nursing Homes Association of Maryland, the American Nursing Home Association, the National Geriatrics Society, Inc., and until taken over by the Chesapeake Conference, of the Association of Seventh-day Adventist Self-supporting Institutions. The sanitarium is licensed to accept



The Williamsport Sanitarium and Rest Home, Williamsport, Maryland, with the new two-story addition to the rear of the original building. Inset: Albert Butler (left), president of the Chesapeake Conference, accepting ownership from Mr. and Mrs. Ralph Hartle.

aged, senile, chronic, and convalescent patients. Facilities include a modern kitchen, dining room, laundry, occupational therapy, hydrotherapy, physiotherapy, and rehabilitation units. A staff of 40 persons is employed to care for the guests 24 hours a day.

Administration Building at Blue Mountain Academy

By J. N. Morgan

Departmental Secretary
East Pennsylvania Conference

Blue Mountain Academy at Hamburg, Pennsylvania, continues to expand. Ground-breaking ceremonies for a new administration building were conducted in August, and the structure is now being erected at a fast pace, with a large part of the steel framework already up. It is expected that the \$400,000 structure will be ready for occupancy by the opening of school this fall.

The new building, constructed of brick and stone, will serve the institution as headquarters for administrative offices. It will also provide space for classrooms, science rooms, laboratory, home economics department, music department and practice rooms, and a chapel.

Blue Mountain Academy currently enrolls 230 students. It became a reality five years ago under the leadership of T. E. Unruh, now president of the Indiana Conference. Its basic buildings consisted of two dormitories and a cafeteria. One wing of the boys' dormitory was used for administrative purposes, and classrooms and music department also were located there.

Facilities for 350

Construction of the new administration building will allow an enrollment of 350 as soon as all dormitory space can be used for student housing. In order to do this the existing wing of the boys' dormitory must be remodeled, and an additional wing must be constructed on the present girls' dormitory.

The conference has already made an investment of more than one million dollars in the physical plant, and completion of the new administration building calls for another million. These funds, in the main, have come from loyal supporters of the work in East Pennsylvania.

Plans for the administration building were completed by Arthur Kiesz, president of the East Pennsylvania Conference, and the local conference committee. The school plant is under the direction of Principal G. C. Dart.

Health Institute at Skodsborg

By J. D. Henriksen, M.D.

One hundred ministers and teachers and their wives attended a successful three-day health institute at the Skodsborg Sanitarium in Denmark, December 17 to 20, 1960. Practical lessons in nutrition, hydrotherapy, and exercises were given by physicians and physical therapy and dietetic instructors.

Lectures and discussions on health problems, medical missionary work, and medical evangelism brought light on the many ways the right arm of the message may help in our church life, schools, and evangelistic work. The program was brought to a close by A. F. Tarr, president of the Northern European Division, who gave an inspiring talk on how to relate our evangelistic work to the health message.

The writer attended the institute as a guest speaker and enjoyed very much visiting the Skodsborg Sanitarium and meeting with the devoted group of workers from all over Denmark.

When the Skodsborg Sanitarium was founded in 1898 it was professionally staffed from Battle Creek and has since successfully carried on a typical sanitarium program according to the blueprint. The average daily census is above 250 patients. The registered physical therapy and dietetic courses are well attended, with 95 students at present enrolled in the various courses.

A wonderful medical and spiritual program is carried on under the able leadership of Dr. Eskild Hansen, medical director, and Harry Westerlund, administrator.

"Mother Prayed; I Saw Her"

(Continued from page 13)

ever to repeat the experience. Mother had prayed.

During her last painful illness mother was sustained by her prayer-hearing God, ever conscious that about her were the everlasting arms. On her deathbed she was heard singing quietly to herself, "This my song through endless ages, Jesus led me all the way."

And now this wonderful announcement! The last wandering son had responded to the love of God and was converted 50 years after mother had begun to pray. This answer to prayer rejoiced the hearts of the eight sisters and brothers and reminded them of a statement by God's messenger: "The

grave has taken your father and your mother. . . . But the prayers of your parents, that you may be among those who love and fear God, have found a lodgment in heaven."—*Testimonies*, vol. 2, pp. 313, 314. When her one-time prodigal was asked the question "How did mother do it?" his answer was quick and decisive: "Mother prayed; I saw her." That was how she did it.



OVERSEAS

Southern African Division

● The year-end division council crystallized the 1961 aims of strengthening the churches in troubled Africa and deepening the spiritual life of the people, as well as pressing forward in the work of warning those in darkness in the words "Forward Through Revival." Definite objectives, including the following, were set before the whole field:

- 50,000 decisions for Christ in 1961
- 10,000 former members reclaimed for Christ
- 600 baptisms of VOP students and 5,000 youth baptisms
- A 10 per cent net gain in membership
- 5,000 trained lay evangelists
- £100,000 for Ingathering
- £100,000 worth of literature sold
- A 20 per cent increase in tithe
- 145 new church buildings
- 360,000 Sabbath school members

We look to God and His grace to enable us to reach and to surpass these objectives.

● W. R. Vail was elected as first president of the new Ruanda-Urundi Union, formerly a part of the Congo Union. M. B. Musgrave has been called as its secretary-treasurer. The headquarters of the new union will be in the city of Usumbura on the northern shore of Lake Tanganyika.

● A letter received recently from Pastor Philippe Ndinga of the Bas Congo area of the Congo Republic (the area around the capital city of Leopoldville and the city of Matadi) brings encouraging news of the Lord's rich blessing upon His people. Our small group of believers in troubled Leopoldville are faithful and loyal to the truth. By means of Pastor Ndinga's letter the Bas Congo members send their love and Christian greetings to their fellow believers.

● T. W. Staples, president of the North Congo Field, writes that despite near economic collapse in his field tithes and offerings are still rising. The enrollments at the Talla and Nebasa schools are the highest in their history. Tuition receipts at Talla are more than twice the figure of two years ago. Two fine new school buildings are in use at each of these stations.

● The Transvaal Conference organized its first Vacation Bible School Institute during the weekend of September 24, in order to train 100 laymen for a strong VBS program in January, 1961. Besides studying the techniques and using the actual materials, those in attendance observed a Vacation Bible School in session.

● In 1957 the Tanganyika Mission embarked on a bold program of sending literature evangelists as pioneer workers into a number of large unentered urban areas. In the three and more years since then, these brethren have worked faithfully and in many places. Companies have sprung up and lights are now burning where there were none before. On September 21, as the Tanganyika Union committee considered the placing of six 1960 graduates of the ministerial course at Bugema, it was decided to place them as evangelistic workers in some of these new areas.

NORTH AMERICA

Canadian Union

● A. Norman How, secretary-treasurer of the Alberta Conference, has accepted the call of the British Columbia Conference to serve in the same post, thus filling the vacancy caused by the retirement of Johnson C. Neithercut.

● William Nepjuik, former assistant Book and Bible House manager for the Manitoba-Saskatchewan Conference, has been named to the post of secretary-treasurer of the Maritime Conference. He succeeds Harvey T. C. Johnson who resigned to accept the call of the Canadian Union Conference to serve as manager of the Home Health Education Service pay-by-mail credit agency.

● C. S. Cooper, pastor of the Kelowna-Rutland, British Columbia, churches, reports that 12 new members were baptized recently into the church as the result of a fall evangelistic campaign.

● W. R. Archbold, pastor of the Vancouver church, reports that a record was established recently when church members collected more than \$1,000 in one evening of caroling for the annual Ingathering appeal.

● Wesley Negrych has been named assistant Book and Bible House manager by the executive committee of the Manitoba-Saskatchewan Conference.

● Frank W. Knutson, pastor of the Cornerbrook, Newfoundland, church, has been named pastor of the Kendalwood Heights church in Oshawa, Ontario. Osborne Lee, pastor of the London, Ontario, church, has accepted the invitation to serve as pastor of the Cornerbrook, Newfoundland, church.

Central Union

● As the result of meetings held last spring in Greybull, Wyoming, Patrolman Lloyd Vorhies surrendered his badge to follow Christ and was baptized September 3 by L. O. Barnes, district pastor. After 15 years of service, and though eleventh in seniority among the State patrol, he resigned from the State patrol after the State Board of Highway Commissioners denied him Sabbath privileges.

● Alfred Perry, biology instructor at Union College, with two students, Owen Berthelsen and Gary Hickman, took a collection trip to Mexico for southern and tropical mammals during Christmas vacation. With special permission from the Mexican Government, they went into the Mexican state of San Luis Potosi.

● On January 8 the It Is Written TV program began on station KOAM-TV in Pittsburg, Kansas. This program can also be seen in western Missouri.

Columbia Union

● Clifford Robbins, former assistant pastor in the Akron district in the Ohio Conference, has been appointed pastor of the Bellefontaine-Jackson Center-Piqua district.

● The new pastor of the Bowling Green-Findlay-Tiffin district in the Ohio Conference is W. E. Snider, former pastor of the Bellefontaine-Jackson Center-Piqua district. Elder Snider takes the place of Earl Zager, who has responded to a call to Michigan.

● Lyle Euler is the new pastor of the



Holiday in Hunza

By Jewel Hatcher Henrickson

Review and Herald Publishing Association, \$3.00

The land of the Hunzas has as much romantic appeal as the imaginary Shangri-La, mythical land of eternal youth, popularized by Hilton's *Lost Horizon*. But this is a firsthand account of Hunzaland, told with a sprightly verve that amuses, entertains, informs, and delights. Remote and exceedingly difficult of access, the Hunzas live, as it were, on the edge of the world, at least on the far outskirts of civilization. Their little country is accessible only by horseback and sturdy jeeps that crawl along narrow roads literally clinging to the cliffs that gird a valley more than a hundred miles long and only six miles wide. The author and her husband and small party were invited guests of the Mir, ruler of this exotic people. The country has no jails or prisons or police, for it has no major crimes. All disputes are settled in court sessions conducted by the ruler, a sort of Solomon to his subjects. In other words, Hunzaland is different from all the other countries of the world, and one marvels at the Spartan resourcefulness of a people to whom a village telephone to a neighboring community is their farthest advance in civilization. You will follow this privileged party of two men and four women with a new insight into the old adage that half the world doesn't know how the other half lives.

East Liverpool-Salem-Steubenville district in the Ohio Conference.

● C. A. Black, a graduate of Andrews University, is the new assistant pastor of the Cincinnati district in charge of the Hamlet church.

● R. W. Leiske, from the Iowa Conference, is the newly appointed superintendent of the Ashtabula-Madison-Rome district in the Ohio Conference.

Lake Union

● For more than 40 years, members of the Fort Atkinson, Wisconsin, congregation have been without a church home. Now, they have launched a program to build a church. They set a goal of \$9,000, which will also enable them to give something to the urgent academy building program. With the assistance of C. H. Turner, secretary of the church and school development department of the conference, they have pledged totaling \$11,475.

● Hunter Crigler, publishing secretary of the Lake Region Conference, with the assistance of W. R. Robinson and Ruth Crigler, has done an outstanding work in the literature evangelism program. The December report shows \$112,018.99 in deliveries, which is a gain of \$57,140.42 over last year.

● Emmanuel Missionary College has announced it will give college credit for Continental Classroom television courses in mathematics. On January 30 two new courses began on the NBC television network—Probability and Statistics, and Teaching of Probability and Statistics. There will also be a rerun of the course in Modern Algebra.

● In 1857, before the Michigan Conference or the General Conference were organized, the Adventist believers in Hillsdale, Michigan, erected a meetinghouse. They felt it should not be privately owned, so in November, 1860, under the leadership of J. H. Wagoner, they formed a legal organization, with 37 charter members. On December 17, 1960, they celebrated their centennial, with special recognition to the older members. Mrs. Hazel Dickinson had held membership in the church for the longest time, having been a member since 1922. Dr. Edward Heppenstall, professor of Christian philosophy at Andrews University, presented the morning sermon.

● W. H. Ward, who has been a faithful worker in the Indiana Conference for more than six years, has recently accepted an invitation from the Upper Columbia Conference to take up pastoral work at Troy, Idaho.

● Several members of the Emmanuel Missionary College faculty have recently completed requirements for the following advanced degrees: Theodore R. Hatcher, M.A., Boston College; Ivan G. Holmes, M.S., Arizona State University; and from Michigan State University, Clyde Newmyer, Jr., M.A.; Harry K. Show, M.A.; and Wilson L. Trickett, M.A.

North Pacific Union

● J. L. Jespersen, who has been laboring in Texas, recently accepted a call to

the Montana Conference, and is now located with his family in Great Falls.

● For the fourth successive year Ralph Gladden has led the pastors and churches of the Montana Conference in a short, successful Ingathering campaign, so that Montana was able to reach its goal first in the union. In three weeks the entire goal was solicited.

● Mrs. Carrie Larsen, Laurelwood Academy staff member for 25 years, was honored at a student-staff banquet in the school cafeteria, November 20. Prepared by the boys' Hellenian Club, the festive evening featured the theme, "Now Thank We All Our God."

● William Stitt, Laurelwood Academy accountant, last month received a Master of Business Administration degree from the University of Maryland. This advanced degree brings to seven the total teaching staff members who have completed a graduate program.

● Jim Hiner and family have responded to an invitation from the Alaska Mission to pastor the church at Ketchikan. They have been laboring in the Upper Columbia Conference.

● At a recent meeting of the board of trustees, the faculty of Walla Walla College Academy were re-elected, with the exception of Mrs. Oran McNeil who will be leaving when her husband completes his engineering course this June. The staff members are: Ervin Bigham, N. L. Cavaas, Edward Edstrom, Eugene Golles, Mrs. K. E. Groves, Mrs. Glenn Masden, David Spaulding, E. L. Timothy, Donald Van Tassel, H. E. Weaver. John Christian, on graduate leave at Washington State University, will return to the academy teaching staff as supervisor in history.

Pacific Union

● On December 11, 1960, the constituency of the Feather River Sanitarium and Hospital, Paradise, California, voted to transfer the control of the institution to the Northern California Conference. Carl Becker, conference president, was elected president of the new board, and P. V. Harrigan, vice-president. Dr. Merritt Horning will serve as medical director with Dr. Dean Hoiland as his assistant. M. D. Elkins, who has served for more than 20 years as assistant manager of the St. Helena Sanitarium and Hospital, was elected administrator.

● Several new workers have assumed responsibilities in the Northern California Conference. They are: Carl H. Hempe of Takoma Park, Maryland, serving as pastor of the Crescent City church; Stuart R. Jayne of Richmond, Virginia, to the Napa church; J. W. Wood of Hamilton, Ontario, to the San Andreas district; Theophil Fischer of Indiana, now pastoring the Yreka-Mount Shasta district; and Gordon S. Travis, a young worker interning in the Santa Rosa district.

● Edward W. Matheson, dean of men at La Sierra College, passed away December 29 following surgery for tumor of the brain. He had been a dean of men at La Sierra since 1950.

● The members of the MV Society and the Pathfinder Club of the Santa Monica, California, church, under the direction of their sponsors, organized a "car wash" in November, which resulted in the collecting of \$285 for the Voice of Prophecy. This was presented to H. M. S. Richards in person during a four-day effort conducted by the Voice of Prophecy in the Santa Monica church.

Church Calendar FOR 1961

Christian Home and Family Altar	February 4
Christian Home Week	February 4-11
Church Home Missionary Offering	February 4
Faith for Today Offering	February 11
Temperance Commitment Day	February 25
Visitation Evangelism—Home Visitation Day	March 4
Church Home Missionary Offering	March 4
Sabbath School Rally Day	March 11
Missions Advance Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Middle East Division)	March 25
Literature Evangelism	April 1
Church Home Missionary Offering	April 1
Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)	April 1-30
College of Medical Evangelists Offering	April 8
Dorcas-Welfare Evangelism	May 6
Church Home Missionary Offering	May 6
Disaster and Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Thirteenth Sabbath Offering (South American Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9



Daily Study of the Word

"We give one tenth of our income to God in tithe, and one seventh of our time to God for worship. We also give one tenth of our time each day to God."

"Do you mean that you give two hours and forty minutes to Bible study and prayer each day?" I asked.

"We do exactly that—one hour and twenty minutes in the morning before I go to work and one hour and twenty minutes in the evening when I get home, and the Sabbath school lesson is the center of our study. We search out every avenue of thought that the Sabbath school lesson suggests."

This is part of a conversation that I had with a man some time ago. I have known this man and his family for many years. Here is their background.

This family came into the church from the depths of sin. They were uneducated, unkempt, and almost social outcasts. Their source of income was from odd jobs and seasonal farm work. Much of their money was spent on liquor, tobacco, and other unnecessary items.

Through a strange coincidence these people were reached by Seventh-day Adventists, and Bible studies were arranged. I was present at the first study. It was a disappointing experience. The people were slightly interested, but they knew nothing of the Bible and could not find a single reference. This, together with a filthy home, prompted me to tell the layman who had taken me to the place, that I thought there was no use in continuing.

But God had another plan. The layman continued the studies. As the truth broke through into the minds of these people there were weekly improvements around the home and in their personal appearance.

After many months of study, this family requested baptism and church

membership. In recounting his experience, the husband and father remarked that the Bible was his first reader. He had not attended school when a child and had never learned to read. But when he heard the Bible explained, he wanted to read it for himself. He took reading lessons with the Bible as his only textbook. Then the reading of the Spirit of Prophecy writings followed. Today he can read as fluently as anyone.

Surely "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. 111:10).

It was through the Sabbath school that this family learned the secret of spiritual growth and the importance of daily study of the Bible "It [the Sabbath school] gives to young and old a knowledge of God's word. . . . It awakens in them a love for its sacred truths, and a desire to study it for themselves."—*Testimonies*, vol. 5, p. 389.

O. R. REES
Sabbath School Secretary
Northern Union Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, FEBRUARY 18, 1961

Counterfeit Signs

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

THE word *counterfeit* is used in this lesson not to mean that certain signs and miracles are unreal but that they pretend to be what they are not. They purport to be from God, but they are from the evil one. After the Israelites left Egypt and its spirit mediums, they entered Canaan, a land swarming with spirit worship and spirit mediums. Because Israel failed to root out these satanic emissaries at God's command, the Israelites were seduced into idolatry and demon worship of various and repulsive kinds. All this brought bitter troubles upon God's chosen people.

1. Forewarnings of Counterfeit Signs

MATTHEW 24:24. "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." When the sorrows of the Jews multiplied from A.D. 68 onward, it seemed, as Adam Clarke said, that "the lower the Jews were reduced, the more disposed they were to listen to such deceivers." The sad story can be seen in detail in Josephus, *Antiquities of the Jews*, book xx, ch. 7.

In the last days departure from truth, acceptance of error, surrender to wickedness, will again bring such distress that people will be disposed to follow counterfeit signs and false christs to their own destruction.

REVELATION 13:13, 14, R.S.V. "It [the beast] works great signs, even making fire come down from heaven to earth in the sight of men; and . . . it deceives those who dwell on earth." "The 'spirits of devils' were to go forth to 'the whole world,' but the nation with which this development is especially connected in Revelation 13, is that represented by the two-horned beast, or false prophet."—*Daniel and the Revelation*, p. 585. Whatever these signs may be, their object is to deceive mankind into believing that what emanates from Satan is from God. The signs may have the appearance of authenticity, but they end in "the mark of the beast," which is the result of accepting spurious evidence and false teaching on God's holy law.

2 CORINTHIANS 11:14. "And no marvel; for Satan himself is transformed into an angel of light." In *The Great Controversy*, page 624, and in *The SDA Bible Commentary*, volume 6, page 1105, are found vivid and specific comments on Satan's appearance as Christ—"the crown-

ing act in the great drama of deception." This satanic demonstration will occur on a worldwide scale and will be "the strong, almost overmastering delusion."

1 TIMOTHY 4:1, R.S.V. "Now the Spirit expressly says that in later times some will depart from the faith by giving heed to deceitful spirits and doctrines of demons." This verse is quoted in *Testimonies to Ministers*, pages 58, 59, in a letter to a church member who had arisen with a message that the Seventh-day Adventist Church was Babylon and that those who would be saved must come out and follow him: "You are not the only man the devil has deceived in this matter. . . . Let me tell you . . . that this message you are proclaiming is one of the satanic delusions designed to create confusion among the churches."

2. Counterfeits Used by Satan in the Past

EXODUS 7:10-12. "They cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." This was a counterfeit miracle, since Satan "could not produce living serpents, for he has not power to create or to give life. This power belongs to God alone. . . . Satan . . . caused the rods to assume the appearance of serpents."—*Testimonies*, vol. 5, p. 697. The sorcerers were the means through which Satan worked. Magicians, sorcerers, witch doctors, et cetera, through the ages have been but spirit mediums—crude or cultured, as circumstances have required.

In civilized lands as well as among backward peoples every religion that teaches a conscious existence in death renders men easy prey to some form of spiritism. Once men turn to the spirits for guidance—evil ones, since there are no disembodied spirits of our dead—then all forms of doctrinal error appear, and wicked deeds can flourish.

"Let our heart but be estranged from God, and there is no sin so great, so outrageous, as to be impossible to us. The close of Saul's history is a mournful proof of this."—G. H. PEMBER, *Earth's Earliest Ages*, p. 270.

2 TIMOTHY 3:5, R.S.V. "Holding the form of religion but denying the power of it. Avoid such people." The key to these last-day conditions is found in verse 2: "lovers of their own selves" and "covetous." The Revised Standard Version has "lovers of self [*philautoi*], lovers of money [*philarguroi*]."

"They have no conception of the gospel as a generating force. It is clear that moral decadents can hardly be expected

to pay more than the most superficial lip-service to piety, and then only maintain a cloak of respectability."—TASKER, *The Pastoral Epistles*, p. 158.

3. Recognizing the Counterfeit

1 THESSALONIANS 5:21. "Prove all things; hold fast that which is good." In 1 John 4:1-3 we are urged to "try the spirits whether they are of God." "We are to test all things by the Word of God, our infallible authority in all things pertaining to faith and practice. . . . A safe rule to follow when testing all things is 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'"—LINEBERRY, *Vital Word Studies in 1 Thessalonians*, p. 126.

DEUTERONOMY 13:1-4. "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice." There are many false prophets these days (*Testimonies*, vol. 4, pp. 174, 185) and sometimes an admixture of truth and error is so cunningly presented that the believer can only be preserved from deception by careful study of God's Word.

MATTHEW 24:24-27; 25:31. "For 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 a sense in which the first advent was the beginning of the last phases of God's work, and the Second Advent introduces the ending of the last things. It will therefore be universally glorious, unmistakably the personal coming of the true Son of God in all the panoply of heaven (Matt. 25:31).

4. Prerequisites for Acceptance With God

1 PETER 3:15. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you." "The saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures."—*Early Writings*, p. 87.

ACTS 17:11. "These [the Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." It is sad that so many Christians today cannot discern untruth in large quantities of offshoot, fanatical, and often illiterate books and papers circulated among professing believers. We should study the truths of the Word for ourselves, and every day learn something new from its pages (*Testimonies*, vol. 5, p. 266).

REVELATION 3:10, R.S.V. "Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world." The word here rendered "patient endurance" is "patience" in the K.J.V. Compare "patiently endure" in 2 Corinthians 1:6, R.S.V. Patient endurance of persecution and misunderstanding is undoubtedly implied here, but in an age of unbelief prior to our Lord's return, also a tenacious adherence to the truths of the gospel. Standing for truth when apostasy is the order of the day requires enduring, patient faith.

TEXTUALISM
by MICHAEL FREDE and
DAVID G. GARTER



A dark, textured book cover, possibly black or dark brown, with a small, light-colored rectangular label in the upper center. The label contains some text, which is difficult to read but appears to include the word "Library". The cover has a slightly grainy texture.

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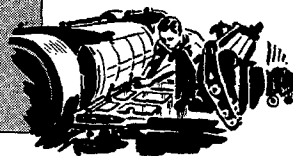
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Death of W. H. Branson

William Henry Branson, president of the General Conference from 1950 to 1954, passed to his rest at the Glendale Sanitarium in Glendale, California, early Sabbath morning, January 21. The funeral service was held on January 26 at the Loma Linda College church and interment was at Montecito Cemetery, near Loma Linda. For more than half a century Elder Branson devoted his life, his strength, and his skill without stint to the cause he loved so ardently. Seventh-day Adventists everywhere unite in sympathy with Mrs. Branson and other members of the immediate family, and with them look forward to the Christian hope of a joyous reunion on the great resurrection day. A life sketch will appear later.

Moving Ahead in the Congo

A letter just received from Robert H. Pierson, president of the Southern African Division, contains this timely and heartening paragraph:

"I am glad to tell you that things are moving ahead in the Congo. Your heart would have been thrilled, as ours were, by the reports our Congo Union brethren brought to the division year-end committee. These reports vibrated with zeal and courage. There is quite an intensive evangelistic work going on in Elisabethville by the European missionaries who are there until they can return to their stations."

Ingathering Reaches Nearly Five Million Dollars

The eighth and final weekly Ingathering report in North America shows a gain of \$228,444 over the same date one year ago. The total amount reported is now only \$38,000 short of five million dollars. Texas again is a Silver Vanguard conference, and the Texico Conference has achieved this distinction for the sixth consecutive year. We are confident that when the next report is issued in April a new high mark will be reached in funds gathered for the work in all the world.

C. E. GUENTHER

A Big "Thank-you" From Elder Richards

More than being the Age of the Atom or the Age of Space, this is the Age of Crisis. But decisive moments are foreign neither to the work of God in general nor to the work of the Voice of Prophecy in particular.

The autumn of 1960 brought us to one of our greatest crises. At that time we presented our desperate need, first to God, then to our churches in North America. And what a splendid response we received! As reported to date, the Voice-of-Prophecy-Day offering total is over \$262,700. The minimum goal set by the General Conference was \$175,000. We *needed* an additional \$100,000 above our goal to restore lost stations.

How thankful we are for those whom God impressed to rally and help lift the load at this crucial time. A very big Thank-you to all our friends in North America who so willingly took part. Some prayed, some gave. We thank every one!

H. M. S. RICHARDS

Speaker, The Voice of Prophecy

A Tribute to W. H. Branson

By

R. R. Figuhr

President, General Conference

W. H. Branson was a man wholly dedicated to the work of the Lord. All his talents and strength were devoted to the service of his Master. God's work was his very life. As a young man of 20, he began serving in this cause and he remained active in it as long as his strength permitted.

He was a powerful preacher, a clear expounder of the Word of God, both as a preacher and as a writer. His preaching was with the old-time Advent fervor that warmed hearts. Blessed with natural speaking ability—a clear and strong voice, ready utterance, and a marvelous understanding of the Scriptures—he was one of our ablest public men. Evangelism was ever the burden of his heart. He not only urged others to this task, he himself actively engaged in it. He said, "We must never forget that the goal of all goals is soul winning." Many today rejoice in this truth because of his personal and public ministry. When he was elected to the presidency of the General Conference in 1950, he said, "My chief burden will be the winning of souls." Under his earnest leadership, added impetus was given to evangelism, the effect of which literally reached around the world.

Most of Elder Branson's connection with the work of the church was in the capacity of administrator, in North America as well as overseas. He is remembered as a man who threw his whole soul into the work. He cherished no other purpose than to serve his Lord. This he did with unusual vigor and zeal. Wherever he went, he aroused new interest and activity in prosecuting the work. He will be remembered as a great leader, whose watchword was "Forward."

The personal qualities of this good man endeared him to many in every land. He was thoughtful of others, sympathetic, kind, and generous. For the discouraged, he had words of courage; for the weak, counsels of strength.

Elder Branson's course is finished. He has run his race. We believe that henceforth there is laid up for this faithful warrior the "crown of glory that fadeth not away."