

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



King Hussein with representatives of the Seventh-day Adventist Church. Left to right: V. A. Fenn, Salim Hasbanny, A. A. Haddad, Naim Meshni, and R. A. Wilcox.

An Audience With King Hussein of Jordan

By G. Arthur Keough, *Departmental Secretary
Middle East Division*

ON MONDAY, January 30, R. A. Wilcox, president of the Middle East Division, was received in audience by His Majesty King Hussein of the Hashemite Kingdom of Jordan. The purpose of Elder Wilcox's visit was to thank the king for his graciousness in granting royal assent to the recommendation of the Ministerial Council that the Seventh-day Adventist Church in Jordan be officially recognized as a religious organization.

The Adventist Church in Jordan has long been recognized as a mission organization, but this is the first time that the church has been accepted as a national organization under Jordanian leadership.

Accompanying Elder Wilcox on his visit to the king were: V. A. Fenn, treasurer of the Middle East Division; Anees Haddad, secretary of the International Temperance Association, Middle East Division; and the two

officers of the Seventh-day Adventist Church in Jordan, President Naim Meshni and Secretary-treasurer Salim Hasbanny.

In speaking to the king, Elder Wilcox said that the Adventist Church in Jordan operates schools, conducts a welfare society, and promotes a strong temperance program. He then presented the king with a silver tray inscribed as follows: "A Gift of Gratitude to His Majesty King Hussein the Great from the Seventh-day Adventist Church in Jordan. Long live the King! January 30, 1961."

The king received the delegation with great kindness and grace and indicated his desire to be of help at any time he was needed.

Pastor Meshni, in true Arab style, recited an Arabic poem composed by a member of the Seventh-day Adventist Church from Jordan, Ibrahim Sweidan. In it was expressed the loyalty and devotion of all the Adventist members who are subjects of the king. Pastor Meshni added that the Bible enjoins a duty and obligation to honor the king, but that in the case of the Jordanian members they find their duty a delight because they are serving a king who grants religious freedom and who always works for the welfare of his subjects.

In view of the fact that South Jordan is suffering from a severe drought and many tribes are experiencing great hardships, Secretary-treasurer Hasbanny presented a check to the king to help in the campaign of alleviating distress. This check represented the desire of all Adventist members to help their fellow beings in distress.

The granting of official recognition to the Adventist Church in Jordan means that gospel ministers can pursue their work without let or hindrance. Marriages in Adventist churches also are legal. Matters of a personal nature can be decided within the church instead of being taken to outside courts. Everyone rejoices in this new status of the church.

In This Issue

COVER - - - - An Audience With King Hussein of Jordan

EDITORIALS - - - - - Page 3

From the Editor's Mailbag—Charity Is More Than Skin Deep—A Poll on Church Attendance—Psychosomatic Robots—For Maximum Results, Maximum Effort

GENERAL ARTICLES - - - - - Page 6

God Speaks Through Nature—The Church Owes You Something—Christian Home Life Brings Happiness—Christ's Righteousness and the Third Angel's Message—A Command to the Porter

OUR HOMES - - - - - Page 12

Adopted—On Keeping House in March—Why Thomas Doubted

FOR ADVENTIST YOUTH - - - - - Page 14

I'd Be Open-minded—Laodicea

MISSION STORY OF THE WEEK - - - - - Page 16

Exploring the Mato Grosso

NEWS FROM HOME AND ABROAD - - - - - Page 18

Northern European Winter Council—Two Churches Dedicated in North Dakota—By Jet to Sumatra—A Sabbath Day in São Paulo, Brazil—Christian Education on Formosa—Medical Council in Southern Asia—West Indies Union Session—A Visit to Laos—Pacific Union Conference Literature Evangelists Meet for Institute—Literature Helps Win Souls in the Philippines—The Juliaca Clinic, Peru—Dental Health Seminar Held at Loma Linda—In Brief—Legal Notice—Church Calendar for 1961—Sabbath School Activities

SABBATH SCHOOL LESSON HELP - - - - - Page 28

The New World Order (Lesson for Sabbath, March 25)

POETRY

Thanks to Our Creator, p. 10

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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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.]

All Baptists in U.S. Urged to Unite

✓ Union of the more than 20 million Baptists in the United States into "one fellowship, one association, one convention" was urged in Providence, Rhode Island, by the pastor of the oldest Baptist church in the nation. The Rev. Homer L. Trickett of First Baptist church declared that Baptists "are not united," but are "divided by excessive individualism and independency." He called for a "grand convention" in Providence to begin the movement toward unity. "I call, first of all," the 47-year-old American Baptist minister said, "upon my own brethren to put aside all old divisions and all present divisiveness and to come together into one fellowship, one association, one convention of churches that bear the name Baptist. Here in this church, the mother church of all Baptists in the United States, may there be held in the near future a grand convention with wide representation from all Baptist groups in this land to begin the movement toward a significant merging of interests, programs, and witness."

Cardinal Bea Explains Purpose of Vatican Council

✓ The Second Vatican Council summoned by Pope John XXIII will not be a "council of union" but will be able "to create conditions favorable to union," Augustin Cardinal Bea, president of the Secretariat for Christian Unity, declared in an interview. The German-born cardinal, only Jesuit in the Sacred College, said the Ecumenical Council would serve the cause of unity "by demonstrating to all the truth, unity, and charity which reign in the Catholic Church." European ecclesiastical sources were reported as seeing in Cardinal Bea's interview an invitation to Catholic and non-Catholic churchmen to indulge more freely in discussion of the theological and doctrinal differences between the churches.

Religious Broadcasters Assail TV

✓ Decrying the fact that "our youth are being subjected to more crime and brutality on television than ever before," National Religious Broadcasters in their eighteenth annual convention in Washington, D.C., called upon the broadcasting industry to implement and enforce more effectively its voluntary code of ethics. "While we abhor the dangerous aspects of licensing or censorship in this land of liberty," the religious broadcasters said in a unanimous resolution, "we fear that failure of reasonable protests to secure salutary action on the part of the industry will lead to increasing legislation and judicial action. Should such extreme measures prove necessary, we here highly resolve to associate ourselves with the forces of righteousness for the protection of our youth and the preservation of those moral principles which made our nation great."

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REVIEW AND HERALD



• EDITORIALS •

From the Editor's Mailbag

In the January 12 REVIEW we commented on a letter from a sister who wrote us as follows: "A man tells me that he thinks it is absolutely wrong for us to cook a few warm oats or to poach or fry eggs on the Sabbath. We have a little more than two miles to walk to church and we want something warm before we start out on cold mornings." The essence of our reply was that while we encourage all our people to prepare, as far as possible, all food for Sabbath ere the holy day comes, there are reasonable exceptions. Further, that in view of electric and gas ranges the amount of work involved is greatly reduced.

A few subscribers have written us challenging the position we took. They quoted the words of God to Israel: "To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe" (Ex. 16:23). They also questioned the idea of making exceptions, even though it might be in a little matter, like cooking "a few warm oats," for "God is particular about little things." They feared that our stand would weaken true regard for the Sabbath. We give here a composite of our reply to these subscribers.

Our Reply

I'm always happy to hear from our subscribers, even though they may take issue with me. I wrote what I felt to be right. What you have written to me has not changed my view. I hope never to take a position that will weaken our regard for the Sabbath. Nor did it ever occur to me that I was lowering any standards when I said that I saw no wrong in someone's having a little warm oatmeal Sabbath morning before he started on a long, cold journey to church. Surely what I have written gives no justification for anyone's preparing a big meal on the Sabbath day, as you imply. I believe there's a world of difference between the two.

If you feel that you should not cook anything on the Sabbath, even if it involves little more than turning on the automatic oven, I have no comment. But I think it relevant for me to ask: What is the Sabbath command concerned with? The answer is plain: working on the Sabbath day—your working, or your servant working, or any other living being working. But an automatic oven does not come in that category. To my mind the matter is as simple as that. You may feel differently, and, of course, that is your privilege.

I know the text, Exodus 16:23, that is quoted against doing any kind of cooking on the Sabbath. It is a passage from Moses' counsel to the Israelites. But, we certainly must remember the historical context and the other passages that bear on the same general theme if we wish to have a balanced picture. We read also that no one was even to make a fire on the Sabbath. Well, neither you nor I follow that today. We turn the automatic control on the furnace to warm the house if we have central heating. We may even stoke the furnace. Nor do we feel condemned. We may turn on the gas range to warm up the kitchen. In the time of the Israel-

ites it involved considerable work to make a fire, and doubly so to try to cook any food on it. We have none of that problem today. I cannot believe, if the Israelites had had gas ranges, it would have been wrong to warm up, or even prepare, a little food on a cold morning in the desert—for early morning can be cold—or that it would have been wrong to put some food in an automatic oven. Of course, that is only my personal opinion.

Mrs. White has said: "While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated."—*Testimonies*, vol. 6, p. 357.

I note what you say about God's being particular about little things. Your conclusion, therefore, is that cooking even a little oatmeal on the Sabbath is sinful. Your reasoning sounds flawless till it is tested against actual experiences. It is this kind of reasoning that has produced some of the distressingly legalistic approaches to religion. The ancient Pharisees were scrupulous about keeping the Sabbath. They said—on the strength of Scripture—that no burden should be borne on the Sabbath. Hence one could not carry around large bundles, or some not so large. So far, so good. But finally, by fine-spun reasoning, they concluded that one should not even carry a handkerchief. Therefore it must be sewed onto the clothing, for as a part of the apparel it was not being carried.

Now, we laugh at that, and we should, but any of us can fall into that kind of logic if he is not careful. You know there are orthodox Jews today who won't even strike a match to start a fire; they call in a Gentile to start it for them. I don't believe, though you may think I do, that "little things are not important." Little things can sometimes be very important, and sometimes they can be very unimportant, even ludicrous.

Let me repeat, in closing, that I don't want anyone ever to be able to find in my writings any support for lax Sabbathkeeping. God forbid. On the other hand, I hope ever to leave some leeway for the individual conscience to have opportunity to function. May God help us all to succeed in keeping, truly, the spirit of His divine laws.

F. D. N.

Charity Is More Than Skin Deep

A few days before Christmas eight-year-old William Tracy of Woodland, Maine, was playing with a cigarette lighter. After accidentally spilling some of the lighter fluid on himself he ignited the lighter—and his body instantly became a torch. When it was over, nearly half of Billy's body had third degree burns.

They took Billy to the Maine Medical Center in Portland, and transplanted one third of his unburned skin to cover the more horribly seared portions of his body. But more was needed. In fact, a whole series of grafts would be needed if he was to recover. At this point Herbert L. Reid, a Protestant minister and a friend of the family ever since Mr. Tracy suffered a heart attack some time ago, offered to help. The parson entered the hospital, and before he left had donated

about 250 square inches of skin from his thighs, along with a pint of blood, to help save Billy. In time, Billy will have grown his own new skin in areas from which his good skin had been transplanted, and this new skin can also be transferred to the burnt areas. The parson's practice bore incontrovertible testimony to the genuineness of his preaching.

From a strictly medical point of view this minister's gift went only skin deep, but from another point of view it went far deeper. In fact, a gift whose spiritual depth is not greatly in excess of its material depth has but little intrinsic value. "The gift without the giver is bare." In telling the Corinthian believers about the generosity of their extremely poor fellow Christians in Macedonia, Paul said that "they gave according to their means, as I can testify, and beyond their means, of their own free will." Their own extreme poverty had overflowed in a wealth of liberality, to the extent that they begged earnestly for the privilege of taking part in the relief of the saints at Jerusalem. The secret of this Macedonian generosity lay in the fact that their hearts went along with their gifts—they "first . . . gave themselves to the Lord."

Let our giving always be more than skin deep.

R. F. C.

A Poll on Church Attendance

Who attend church more faithfully—Protestants or Catholics?

In general, Catholics. At least this was the finding of a Gallup poll taken some time ago in Australia. The poll showed that in the continent "down under" 63 per cent of Catholics attend regularly, with an average of 41 times a year. Only 28 per cent of Methodists go to church regularly, with an average of 18 times annually. Presbyterians are next, with 22 per cent. Anglicans, with the largest membership, attend the least faithfully—only 19 per cent are regular churchgoers, with the average Anglican attending only 12 times a year.

Why are Catholics such faithful churchgoers? Perhaps partly because the church tells them to attend. If one accepts the Catholic concept of the church—that the church is the ultimate authority on earth—one will naturally be inclined to obey its commands. Further, if one believes that salvation is to any degree a matter of works, he will do what he can to earn merit in this way.

Another important reason for large Catholic attendance, we believe, is to be found in Rome's teaching regarding transubstantiation. Catholics believe that under the ministration of the priest the bread and wine at the mass become the literal body and blood of Christ. This, no doubt, has more appeal to some than the Protestant view that the bread and wine are merely symbols of Christ's body and blood. A fourth factor that may influence Catholic attendance is the emphasis placed on the intermediary role of the church. Protestants know that because Christ is their High Priest they can approach God at any time and at any place through prayer. But Catholics feel more dependent on what the church must do for them. Since the priest offers mass at church, one should be there to receive the promised benefits.

We suggest these reasons for Catholic attendance not as an excuse for the poor showing of Protestant groups, but merely to illustrate the difficulty of making fair comparisons between Protestants and Catholics. Members of the two groups work from an entirely different religious frame of reference. Far from excusing Protestant laxity in church attendance, we think there is *no* excuse for it. It can indicate only one thing—many Protestant bodies are in poor spiritual health.

What would help fill Protestant churches? For one thing, a new appreciation of their history and the reasons for their existence. Protestants need to restudy the causes of the Reformation. They need to understand why their forefathers were willing to give their very lives to break the religious tyranny of Rome.

Further, the Protestant pulpit needs to be set aflame with heavenly fire. Ministers who speak from the sacred desk should present messages that combine the thunders of Sinai with the peerless story of love demonstrated on Calvary. They should present the great themes of salvation, not merely well-phrased homilies on subjects that have little relevance to the problem of sin. They should point sinners to Christ; they should expound the great doctrines; they should explain the prophecies. And the vital issues that confront the church must be presented with such directness and clarity that every member will feel the necessity of being present at church lest he suffer distinct loss.

From Reformation days the power of Protestantism has been found in its emphasis on the Bible—as an infallible guide to heaven, as the book of answers for everyday problems, as the written revelation of Christ, as the authority for doctrine, as "the sword of the Spirit." If Bible preaching and Bible study were today to be restored to their rightful place in Protestant churches, the pews would be filled with earnest seekers for truth. In the absence of a return to the Bible, Catholicism likely will continue to outdistance Protestantism in church attendance.

The Adventist Picture

We do not know how often the average Seventh-day Adventist attends church during a year. To our knowledge no complete survey has ever been made on the matter. We are convinced, however, that Adventists who really love the three angels' messages endeavor to attend every Sabbath—52 times a year. They want to be present at Sabbath school to hear the thrilling stories from the mission fields, to study the Bible lesson for the day, to give their offering to advance the world work, to be stirred by their pastor's sermon, to sing the songs of Zion with their fellow believers, to be inspired by the special music, to enter into the prayers, to receive fresh courage by associating with those of like faith.

But there are some Adventists who are shut-ins and cannot attend services. Others live so far from the nearest church that they cannot attend regularly. Still others may be confined to their homes because of sick loved ones. Some may be unable to attend because of emergencies. In this world of sin, suffering, and sorrow even the most ardent member will at times be prevented from being at church every Sabbath. There are some members, however, who probably could attend but don't. They may have stopped going simply because of a personal difference with a brother or sister in the church. Or they may have lost their "first love."

Whatever may be the reason for irregular or only occasional attendance by our people, we feel impressed to encourage one and all to be faithful in attending services. If we enter God's courts with a sincere desire to hear His voice speaking to us, we will be richly blessed.

To the people of his day the apostle Paul wrote: "Let . . . us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near" (Heb. 10:23-25, R.S.V.). If we truly love Christ, and desire to see His blessed face soon, we will not neglect "to meet together." If we want to be present "when the roll is called up yonder" we cannot safely be absent when it is "called" here on earth.

K. H. W.

Psychosomatic Robots

It is a strange age we have come to. We have contrived machines that do practically everything human ingenuity and skill can accomplish. We have contrived electronic brains that outthink the human brain, and have endowed them with ability to learn from experience and even to forecast the future.

Conversely, we have gone far toward making people over into machines. In fact, social psychologists have coined the term "organization man" to describe the people of our generation. How many in today's highly industrialized society perform the same tasks and do the same things day after day, with a mechanical routine almost as unvarying as if they lived by the instructions on a punched card. They rise, dress, eat breakfast, go to work, and return home; they read the daily paper and go off to bed—as if this monotonous round constituted the sum, substance, and purpose of existence.

Joey

Joey was a "war baby" who saw very little of his father, an Air Force pilot always on the move. When at home Joey's father gave little evidence that he knew he had a son, or cared. About the only attention Joey got from dad was punishment when he cried at night. When dad was ordered overseas Joey was left to the total indifference of his mother, who was similarly illiterate in the area of parenthood. Explaining why she never cuddled or played with him, she said simply, "I had no desire to see or nurse him. I had no feeling of actual dislike—I simply didn't want to take care of him." Little wonder that in the first three months of his life Joey cried most of the time. He always had enough to eat, toys to play with, and everything else a boy needs—except human affection. On the emotional level he was totally rejected by his parents and utterly ignored. The catalyst that is essential to give meaning to everything else in life was missing.

Thus began Joey's transformation from a normal, healthy infant into a mechanical boy. In fact, he began to think of himself as a machine. When still very young he conceived the notion that he would have to plug himself into an imaginary electrical outlet by an imaginary extension cord before he could eat. Furthermore, he needed what he called an "exhaust pipe"—a tube—in order to breathe. When he went off to bed he surrounded himself with "machinery" made of masking tape, cardboard, and wire, which he came to believe were necessary to keep him alive through the night. The maid who looked after Joey at night was scrupulously careful not to disturb his night machinery, for she knew he would never go to sleep without it. Other children and even the teachers at school learned to avoid stepping on his "wires" in the dining room.

When he was nine years old, Joey was taken to the University of Chicago's Orthogenic School for disturbed children, for what proved to be a long and arduous course of rehabilitation. There, at last, he found the affection he needed but had never known. At first he didn't even recognize affection or know how to respond to it. But those who cared for him were persistent, and for the first time in his life it began to dawn on Joey that human beings are more than mere machines. Once after the nurse lifted him from his bath and carried him off to bed, she noticed a fleeting expression of puzzled pleasure on his face and heard a shy whisper, "They even carry you to bed here!" The first nine years of Joey's life had almost literally made a machine out of him. Little wonder that it took three years to dismantle his elaborate escape mechanism.

The Brine of Self-interest

May it be that, in greater or less degree, we have been treating our fellow men—especially those nearest to us—like Joey's parents treated him? Are we all wrapped up in ourselves? Do we take everybody else for granted?

As parents, would we be willing to drop our own plans at the request of the children to go ice skating on a nearby pond or river, or for a hike in the woods, or to help them with a hobby? We often expect them to interrupt what they are doing, for our convenience. Also, how about the people we work with day after day, the members of the church, and our neighbors? Do we really care, or are we so saturated in the brine of our own interests and activities that we have become little more than animated pickles? An affectionate interest in the well-being and happiness of others is the priceless ingredient that keeps us from being psychosomatic robots, that makes human beings out of us.

To live for self is to perish. But to live—really live—for others is to enter here and now upon the life that never ends. May the good Lord grant us each the grace to follow the apostle Paul's example: "I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved," and to heed his admonition, "Let each of you look not only to his own interests, but also to the interests of others." "Let no one seek his own good, but the good of his neighbor," and "let each of us please his neighbor for his good, to edify him" (1 Cor. 10:33; Phil. 2:4; 1 Cor. 10:24; Rom. 15:2; R.S.V.). The person who has concluded that nobody cares and the one who has no care for others, are alike objects of pity.

R. F. C.

For Maximum Results, Maximum Effort

On page 22 of this REVIEW E. L. Minchin, associate secretary of the General Conference MV Department, appeals to our church leaders and workers to make the coming MV Week of Prayer (March 18 to 25) as effective as possible for the saving of Adventist youth. In view of the serious times to which we have come, we believe that this appeal should be acted on with unusual vigor and earnestness. Church leaders should lay careful plans so that maximum results may be achieved.

Not only should public meetings be held wherever possible, but personal visits should be made to those youth who have not surrendered their lives to Christ. Visits should be made also to young people who seem to be drifting away from Christ and the church. Personal effort often will succeed where a general appeal leaves the soul unmoved.

Something besides mere mechanical preparation and organization is needed if the week is to accomplish all that it should. Those who lead out and participate in any capacity, however slight, must be in tune with heaven. They must spend time in prayer, asking God to reveal their needs. They must confess their sins and plead for a special infilling of the Holy Spirit. And they must pray earnestly for the youth whom they will seek to help.

The work of saving our young people calls for our best efforts. Let us give ourselves without reserve to the task. If through our labors even one youth is snatched from the ranks of the enemy, and decides to enlist under the banner of Prince Emmanuel, our efforts will be amply rewarded.

K. H. W.

God Speaks Through Nature

By F. E. J. Harder
Department of Education
Andrews University

EVER since the day that Adam said to God, "I heard the sound of thee in the garden, and I was afraid" (Gen. 3:10, R.S.V.), there has been a feeling that communication between God and man is possible. The belief that knowledge can be communicated by divine revelation is as old as religion.

The Hebrew-Christian tradition is founded upon it. In both the first and last chapters of the Bible, God is portrayed as talking to men, telling them things they would otherwise not have known at that time. The chapters between are largely filled by the writings of, and stories about, men and women who believed that they were passing on to others what God had told them, frequently quoting Him verbatim.

The apostle Paul spoke for all inspired writers when he denied that the gospel he had been preaching was learned by ordinary means, "for I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ" (Gal. 1:12, R.S.V.).

The question as to how this communication can take place has been a matter of interest and infrequently of grave concern to those who have believed in its reality. The problem has often been shrouded in mystery, superstition, and bloody rites. This series of discussions will be concerned with the question "How does God speak to man?"

If one believes that God is a self-manifesting God, and if one feels that

this revelation is vital to the well-being of man, a sense of justice demands that His revelation in some way be available to all men. If God is also recognized as the Creator, then the universe may be expected to be a means by which He can be known, for how does anyone reveal himself more positively than by his works? Evidence of this idea is found in both the Old and New Testaments. The psalmist sang (Psalm 19:1-4 R.S.V.):

"The heavens are telling the glory of God;
and the firmament proclaims his handiwork.
Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words;
their voice is not heard;
yet their voice goes out through all the earth,
and their words to the end of the world."

After declaring that the wrath of God is directed against all who by their wickedness suppress truth, the apostle Paul asserted that divine truth is available to all:

"For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (Rom. 1:19, 20, R.S.V.).

Ellen G. White spoke positively and often regarding the revelation of God in His creation: "Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. . . . Wherever we turn, we may hear the voice of God, and see evidences of His goodness."—*The Ministry of Healing*, p. 411.

God's praise is sung by nature's countless voices, from the majestic roll of thunder to the cheerful songs of the birds. His glory is displayed in the endless harmonies and contrasts of color on earth, sea, and sky. His power is silently witnessed to by the eternal mountains. His artistry is pointed up by leaves fluttering in the sunlight and by the delicate beauty of the flowers. His care for the minutest of creatures is shown by the living green that carpets the earth. His treasures are revealed by the caves and depths of the earth. His love of the beautiful is assured by the precious stones and minerals of rocks and ocean. He who is light and life to all creation is represented by the rising sun in the heavens. "All the brightness and beauty that adorn the earth and light up the heavens, speak of God."—*Ibid.*, p. 412.

Creation Blighted

In the original Edenic state the glory, wisdom, character, and love of God were reflected in every detail of Creation. The goodness and infinite power of God were flawlessly traced upon every spire of grass, every shrub—indeed, in everything the eye of man might rest upon. Furthermore, the mind of man was unclouded by anything that might obscure his perception of God's revelation. "For the invisible things of him . . . are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20).

However, nature was blighted by man's transgression. Sin intervened between nature and nature's God. Where formerly were displayed only the character of God and the knowledge of truth, thereafter were written also the nature of Satan and the suggestions of error. Nature no longer spoke only of goodness; it spoke also of evil. See *Education*, page 26. Yet in spite of the deformity in nature due to sin, God is still revealed therein. "A blight has fallen upon the fair creation. And yet, wherever we turn are traces of the primal loveliness. Wherever we may turn, we hear the voice of God, and behold His handiwork."—ELLEN G. WHITE in *The Review and Herald*, July 11, 1882.

Nature reveals God at work and it speaks of Him who works. In all of nature's forms resides truth that will

spring forth at the honest request of the inquiring mind and at the bidding of the Creator. "The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth."—*Ibid.*, July 3, 1900. Rain from heaven, fruitful seasons, cheering sunshine, invigorating air, food for the table, restful sleep, the sustenance of life—all these are acts of God by which He surrounds man constantly with His goodness; they are acts expressing His love.

Such revelation is universal and available to all mankind. The experience of the Magi may be cited as an illustration. These men were philosophers who belonged to an influential, wealthy, and learned nobility. Although many of this class capitalized on the credulity of the people, others were honorable men who studied the indications of Providence in nature.

"The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator."—*The Desire of Ages*, p. 59. This spurred them on to seek clearer knowledge, which they found in the records of special revelation. Their experience illustrates both the possibilities and the limitations of general revelation in nature, for the guidance of these Wise Men to the manger in Bethlehem required the revelation of specific knowledge contained in prophetic oracles beyond what they could gain from a study of nature.

Man in God's Image

In the creation of man God is revealed as a personal being as well as a first cause and controlling force of nature. "Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory."—*The Ministry of Healing*, p. 415. At the time of his creation, man reflected the image of God. He possessed faculties capable of continual development. The Creator intended that man should exercise his abilities in gaining an ever-increasing understanding of the universe. Thus he would more and more fully reflect the Creator's glory and fulfill the object of his creation.

However, through disobedience the divine likeness was marred. Man's powers weakened; his spiritual vision dimmed; he became a dying creature. The divine image was nearly obliterated. In this condition man no longer was able to interpret aright the revelation of God in nature. Another means of revelation became necessary to help

him distinguish between truth and error.

In spite of these impediments in the mind of man and the imperfections that have come into nature, the revelation of God in His created works can be very real. A few weeks after the death of her husband Sister White was in Boulder, Colorado. As she looked again upon the majestic mountains, she was reminded of previous visits in company with her husband. Her description affords a fine insight into her sensitivity to the spiritual values in nature—human nature included.

"With my husband I have stood on some lofty height, and looked upon the mountains rising peak above peak, until our souls were thrilled with a sense of God's majesty and power. At evening we delighted to look up to the blue heavens inlaid with glittering stars; and while thus beholding the splendors of the visible universe, we acknowledged with reverent awe that all was the handiwork of the Most High. . . . God's purpose of love and mercy seemed more fully revealed, and we felt the assurance that our sins and errors were pardoned. Upon such occasions I have seen my husband's countenance lighted up with a radiance that seemed reflected from the throne of God, as in changed voice he praised the Lord for the rich blessings of His grace. Amid earth's gloom and darkness, we could still discern on every hand gleams of brightness from the Fount of light. Through the works of creation we communed with Him who inhabiteth eternity. As we looked upon the towering rocks, the lofty mountains, we

exclaimed, Who is so great a God as our God?"—*The Review and Herald*, Nov. 1, 1881.

Another incident from her experience will give an idea of how a simple occurrence may reveal God. One morning in her study she was thinking with some anxiety about the complexities of her work and was perplexed as to what she might do. She wrote that just then "a little bird hopped on to the window sill, and poured forth such a flood of song that it set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank Him that I have been so wonderfully sustained."—*Ibid.*, Sept. 2, 1902.

According to Romans 1:16-25, ever since the creation of the world God has revealed His invisible nature—His eternal power and deity—in the things He made. Men have suppressed and rejected this revelation, thereby becoming willful sinners, choosing to worship images of creatures rather than the Creator. This defiant exchanging of divine truth for a lie has been the basic sin of the human race. Thus the continuing revelation of God in nature brands man a sinner and manifests the divine wrath against ungodliness.

However, this natural revelation cannot save man. The revelation that has the power to save and to make man righteous comes not through nature but through the gospel, "for in it the righteousness of God is revealed through faith" (Rom. 1:17, R.S.V.). This special revelation will be the subject of the study next week.

(To be continued)

The Church Owes You Something

By H. J. Harris

Departmental Secretary, New York Conference

BEFORE you ever thought of becoming a member of the Seventh-day Adventist Church, it was working for you. If you first became acquainted with its wonderful truths through one of its many Bible correspondence courses, or through literature or a radio or television broadcast, or through an evangelistic campaign, the loyal members around the world had you in their prayers and offerings. You were on someone's prayer list, your name was submitted to one of our publishing houses, or your name was

brought up at prayer meeting as a "special request."

Now that you are a baptized member, your church plans to continue working for you. You are now a full-fledged brother or sister; you belong to the church and it belongs to you.

At whatever age a person accepts Christ, he begins his spiritual life as an infant. His church must accept the responsibility of nurturing and guiding him in spiritual growth if he is to become a strong and mature servant of God. Your church can do

many things to help you grow spiritually.

Your church owes you a sound and complete worship life. The ability to worship is limited to mankind. Let me illustrate. A friend of mine has a beautiful horse. The horse is in some ways superior to man. It can run faster, jump higher, eat more, swim farther, and carry a heavier burden. But when man kneels to pray, he is in a world the horse can never enter. Only human beings can talk to God. The horse dies and it returns to the earth, but man may look forward to the resurrection, because he has learned certain truths from his church and his Saviour, Jesus Christ.

Worship is essential to both physical and spiritual health. It feeds the soul. It rejuvenates the body. It recharges the mind. Worship must not be neglected. It must be steady, constant, and active.

The soul, like the body, can experience malnutrition. To refuse to eat is to dwarf one's body. To become baptized and then to cease one's study of the Bible and fail to take part in church activities is to become a spiritual dwarf. A man can worship God in private, but group worship is also essential. "Not forsaking the assembling of ourselves together" (Heb. 10:25) is God's statement of desire concerning us. Public worship, family worship, private worship—all are guided by your church for your benefit.

The church owes you the Word of God. "Go ye into all the world, and preach the gospel," "teaching them to observe all things whatsoever I have commanded you"; the idea expressed is a divine command the church dares not neglect. Your church owes you instruction in how to "observe all things" commanded by Christ. The Sabbath school is a tremendously effective force in teaching the precepts of Christianity as laid down in God's Word. Never be content to attend only the Sabbath school or only the church service. Both of these services are necessary to your worship life. Your church has selected Sabbath school teachers and a pastor who are especially trained and prepared to explain and teach God's plan of redemption. Many of life's most serious questions find their answers through Bible study in the Sabbath school class or the sermon hour. By directing your questions to your Sabbath school teacher, you receive instruction and guidance about life's greatest problems and perplexities. Do not deprive yourself of this privilege. It is free, as is the gospel.

Your church owes you a home. To feel wanted, planned for, and needed brings a great deal of satisfaction and

alleviates many a frustrated feeling. Your church wants you, not as a statistic, but as a soul. It planned for you as another brother or sister. It needs you for what you can give of yourself in moral support, in talent, in contribution of what you have received of God. I repeat, your church needs you. In return for the contributions you make of yourself, your church gives you a home.

A church you can call your own, a

Handbook to Happiness—5

Christian Home Life Brings Happiness

By Harold Shryock, M.D.

WHY do you want to get married?" asked Mr. Johnson of his secretary, after she had told him that she wanted to discontinue her work at the office in time to prepare for her June wedding. "You are doing well in your work," he continued. "You are receiving our highest rate of pay for secretaries, and you are in line for promotion to an executive position."

"Well, Mr. Johnson," Mary replied, "every young person wants to get married. It's the natural way to find happiness. I want to make Charles happy and he wants to make me happy, and so we are going to get married."

And this is the reason for most marriages—to find and promote happiness. Marriage was divinely established as a means of providing the ultimate in happiness. "Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved."—*Patriarchs and Prophets*, p. 46.

Marriage provides the setting in which love may be expressed and received. And it is the exchange of genuine, unselfish love that brings a husband and wife into that relationship which generates happiness. "All who enter into matrimonial relations with a holy purpose—the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character and give it completeness—fulfill God's purpose for them."—*The Adventist Home*, p. 99.

How tragic it is that in the world

feeling of "belonging," is a wonderful security in a world where few things are solid and permanent. As a member of the Seventh-day Adventist Church you may travel the world over and experience that feeling of belonging and oneness—that "bond" that you feel in your own home church. This is not sold in the world markets, nor is it obtainable there. Yet your church offers it to you each week. Avail yourself of it.

today many marriages do not provide the happiness God intended for husbands and wives! But as we study the divine pattern for marriage we recognize that the reason many marriages fall short of the degree of happiness they could provide is that selfishness and perverseness interfere with the wholesome expression of love as God intended. "When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature."—*Patriarchs and Prophets*, p. 46.

The exchange of love between husband and wife is in reality a reflection of the love of Christ. This is the reason that truly Christian homes are the happiest homes. "The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides."—*The Adventist Home*, p. 99.

Love in a home produces happiness by making companionship enjoyable, by producing a reverence for sacred things, and by contributing to the pleasures of parenthood. The principles of Christianity pervading the lives of husband and wife make it possible for them to find increasing pleasure in companionship as they continue life's journey side by side.

In a Christian home there is no barrier of personal distrust. There is no personal competition. Husband and wife are partners in all life's ventures.

Christian husbands and wives are careful not to recite each other's shortcomings. They are tolerant, they are forgiving, they are considerate.

Homecoming is always pleasant for a Christian husband. This is partly because of his wife's custom of greeting him cheerfully and partly because the love that he and his companion feel for each other finds expression in the environment of their home.

Reverence for Sacred Things

The Christian recognizes that marriage is a sacred relationship. His happiness in marriage is not a sentimental glee, not a frivolous outburst, but a deep-flowing appreciation shared by husband and wife for God's providences in their lives.

The Christian husband and wife make their religious faith their greatest common interest. This faith provides their reason for ordering their home in a manner that reflects God's goodness; their reason for being loving, considerate parents; their reason for being kind to their neighbors; their reason for being hospitable; and their reason for a constantly growing appreciation of each other. United participation in devotional activities in the home binds the Christian husband and wife in close bonds of understanding and tolerance. As they absorb from the Scriptures the principles of true brotherly love, their lives become conformed to the divine pattern. Thus, human tendencies to petty jealousies and personal dissatisfactions fade from their experience.

The Christian husband and wife recognize that their capacity for human love is one of God's greatest blessings. Neither will be selfish in his demands for love, but each will find his pleasure in manifesting love to the other, and thus contributing to the other's happiness. Sister White has well expressed the means by which true love prompts a response in kind when she addressed the following words of counsel to a husband:

"Only let a woman realize that she is appreciated by her husband and is precious to him, not merely because she is useful and convenient in his house, but because she is part of himself, and she will respond to his affection and reflect the love bestowed upon her."—*Testimonies*, vol. 2, pp. 416, 417.

God has given husband and wife a "language of love" by which they are divinely entitled to give intimate expression to their affection for each other. This is a most sacred component of the marriage relationship. "For this cause shall a man leave his father and mother, and cleave to his

wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:7-9).

The seventh commandment of the Decalogue is specifically intended to emphasize and guard the sacredness of the marital bond. Fidelity in preserving this legacy as a holy heritage provides the personal security that a human being craves. And with such security comes a deepening and perpetuating of genuine happiness. The Christian husband and wife who are true to each other in spirit and in deed, and whose lives are blended in an attitude of unselfishness, may expect a foretaste of the happiness of the redeemed even in the present life.

The Pleasure of Parenthood

The ideal home consists of parents and children. A home without children is an incomplete home. God intends that husbands and wives shall share their happiness with children. Not only is the happy home the ideal environment in which children can grow and develop, but the parents in such a home receive a bonus of added happiness through the rewards of parenthood.

It is not the added responsibilities of parenthood that increase the happiness of the parents. It is, rather, the opportunities parents have to see their children respond to the wholesome influences within the home. The child who grows up in a home in

which an attitude of cheerfulness prevails, becomes, himself, a cheerful person. Children learn to share in the joys of companionship. The parents who appreciate each other also appreciate their children. Children respond to this attitude of appreciation and automatically find pleasure in following the example that has been set for them.

Children reared in a home in which Christian ideals promote the happiness of the home learn to associate the happiness they enjoy with conformity to Christian ideals. They adopt Christian ideals for their own because they have seen firsthand the outworking of these principles in their parents' home.

Children brought up in a home in which the parents manifest a sincere regard for sacred things learn to respect God's claims upon them. The Sabbath, the sanctity of marriage, the protection of life and health—these and many other obligations that the Christian accepts are readily understood and appreciated by the child who grows up in a Christian home.

And as the child in such a home expresses his appreciation by adopting the Christian way of life, his parents' cup of happiness truly overflows as they realize that their home has been a little heaven on earth that has helped to prepare all members of the family for the greater degree of happiness that is the reward of the redeemed.

(To be continued)

Christ's Righteousness and the Third Angel's Message

By Preston Smith

Minister, Oregon Conference

THE loud cry of the third angel's message is now being given with increasing power throughout the world. This message, which first came to our people many years ago, will soon be hastened to its climax by the outpouring of the latter rain.

What is the loud-cry message? "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—ELLEN G. WHITE in *The Review and Herald*, Nov. 22, 1892.

The passing of time has made no

change in this loud-cry message of the righteousness of Christ, for we read in *Testimonies*, volume 6, page 19, "Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."

Today through the REVIEW AND HERALD, the Sabbath school lessons, and by our ministers round the world, the subject of Christ our righteousness is receiving great emphasis, and all who will may know the blessing of this experience for themselves. The most solemn hour of earth's

history is upon us, for God's last message is now being given.

Exaltation of Christ is the purpose of the outpouring of the Holy Spirit. The Spirit brings Jesus and His righteousness into the life under the former rain, and gives witnessing power for Jesus under the latter rain.

"If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner."—ELLEN G. WHITE in *The Review and Herald*, Nov. 22, 1892. Thus, to know Jesus and receive His righteousness is the greatest need we have today.

In order to become acquainted with a person there must be association and fellowship together. Since man in his sinful state cannot go to heaven to dwell with God, God in the person of Christ came down to dwell with man. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

Jesus loved His fallen children and wanted them to become His eternal companions. So He lived and died to make this possible, and now comes to every soul, pleading for admittance into the heart (Rev. 3:20). This wonderful fellowship is to begin now in this sin-cursed earth and is to continue throughout eternity.

Marriage a Fit Symbol

Paul the apostle aptly uses the marriage relationship as a fitting symbol of the close union that believers are to enjoy with the Master. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:25-32).

The church can become spotless and holy only as its individual members become spotless and holy. This is accomplished by the reception of Christ's own perfect character, His righteousness, which He freely offers to every believer.

Just as a man leaves his old home and his parents to establish a new home with his companion, so Jesus left His heavenly home and His heavenly Father to become united with

us, and to be with us forever. "By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us."—*The Desire of Ages*, p. 25.

Jesus becomes one with the believer through His indwelling Spirit. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Love must be the basis of any lasting union between two individuals. This is what the apostle prays for in Ephesians 3:17-19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowl-

our substitute. That love is as high as heaven, for Jesus will exalt every believer to a place on His throne and make him a co-ruler with Himself (Rev. 3:21). As we contemplate the matchless love of Christ we will come to know Him and realize His love personally.

To know Jesus is assured by the new covenant relationship in which God says, "For all shall know me, from the least to the greatest" (Heb. 8:11). This union with Christ is formed by a complete surrender of the heart to God through faith and prayer; it is maintained through daily surrender, prayer, and Bible study. Of the value of Bible study we read, "God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus."—*The Desire of Ages*, p. 391. "He who by faith receives the word is receiving the very life and character of God."—*Christ's Object Lessons*, p. 38.

A personal knowledge of Jesus and companionship with Him is the only effective preparation for the essential latter rain experience. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).

Following on to know the Lord is the prerequisite for the reception of the latter rain, for the purpose of the outpouring of the Spirit is to glorify Christ (John 16:14). A person cannot glorify Jesus if he does not know Him and have Him abiding in the life. To know the Lord means to receive additional light and truth, just as the morning dawns with continually increasing light.

One can only know the Lord as he submits his life to the Holy Spirit, for it is through the Spirit that the Lord comes to us and dwells in us. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:16-18).

Outpouring of the Spirit

The Bible further connects the outpouring of the Spirit with the personal reception of the righteousness of Christ. We are instructed in Hosea 10:12: "It is time to seek the Lord, till

Thanks to Our Creator

By Myrtle Leora Nelson

Deep in the forest,
Listen and hear
The music of bells
In the pines,
Faint but clear;
Calling all creatures,
The great and the small,
To give thanks to God
Who created us all.

edge, that ye might be filled with all the fulness of God." To be rooted in love means to be nourished by it. To be grounded in love means to be motivated by it. Only then can we comprehend the four dimensions of Jesus' love.

Dimensions of Christ's Love

The love of Christ is so broad that it takes in every person who has ever lived or who ever will live on this planet. Christ died on the cross for everyone. The length of His love extends from the creation of this world throughout eternity, for the redeemed will dwell with Him forever. Christ's love is so deep that it reaches to the depths of hell, for He endured the horrors of hell for each one of us as He paid the penalty for sin. He endured the hiding of His Father's face and the wrath of God against sin, as

he come and rain righteousness upon you." We cannot receive the latter rain nor the righteousness of Jesus apart from the Lord Himself. Thus in both Hosea 6:3 and 10:12 the reception of the latter rain, and righteousness, are mentioned in connection with the Lord coming to us.

Unless we are daily advancing in our Christian experience the latter rain may be falling all around us and we will not discern or receive it (*Testimonies to Ministers*, p. 507). The latter rain comes only to those who personally follow on to know the Lord. Those who do not have a personal experience with Jesus will not receive it or realize the Spirit's special working.

The church today is giving the message of Christ's righteousness, but what is needed in addition to the theory is the practical demonstration of this truth in the lives of the believers. A personal experience with Christ, a forsaking of every known sin, and a claiming of His righteousness daily is vitally needed. The Scripture says, "He shall come unto us" (Hosea 6:3). We must lay hold by faith on this great truth, and then we shall know the Lord. Thus the way will be opened for the Lord to work mightily on our behalf.

That we are living in the closing hour of earth's history there is no doubt. This closing hour is the time for the latter rain. Let us, then, follow

God's instruction for this time. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness" (Zeph. 2:3). "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). As we receive Christ's righteousness, the Holy Spirit comes into full possession of the life, and He will then use us to proclaim mightily the last message of mercy to the world.

Our souls are at stake. Our eternal destiny depends upon the course that we now pursue. If we follow on to know the Lord, and seek Him in living faith with all our hearts, we will know the joy of His constant companionship, we will be covered with His righteousness, and we shall receive the outpouring of the latter rain. If we fail we shall lose our souls. We must persevere with living faith, in humility and heartfelt confession of sin and unbelief, as the apostles did. We must seek until He fulfills His promise (Hosea 10:12).

The Lord is anxiously waiting to reap the harvest, to usher in the eternal world. The Holy Spirit is awaiting our complete surrender that He may fill our lives with the righteousness of Christ. Let us cooperate with Him by yielding ourselves unreservedly to Him that He may baptize us with the needed power.

responsible servant of the Son of man!

Second, the command to the porter requires also that Christians resolutely expel, with the help of God, everything undesirable, every sin, from their lives. This is neither a pleasant nor an easy task, but it is one that must be done.

Third, the command to the porter demanded regular communication with the king concerning threatened dangers. The throne room was always open to the porter. Security necessitated this open line of communication. So it is today. No man can effectively guard his soul's defenses unless he is in constant touch with the heavenly King. The Christian needs to talk to Him about every danger that threatens the spiritual life. It is the Christian's privilege to pray incessantly.

Fourth, the command to the porter includes work. This parable of our Lord states that the Master gave "every man his work." The Christian is not only to be good, he is to be good for something. Unless there is active labor for others faith wanes. There is more to being a Christian than going to church once a week. To see faith in action is what the Lord requires and the world needs.

These four areas of endeavor become the object of consuming concentration when considered in the setting of this parable. It was first spoken by Jesus after He left the Temple for the last time. It was uttered tearfully as the Master wept over Jerusalem. Christ was about to leave His house—the church—in the care of His servants until His return. What a tragedy it would be should the Son of man return to find the soul defenses overrun because of failure to heed the command to the porter to watch! What an incentive to watchfulness!

A famous preacher once said, "I wish to bear my own personal testimony that I did not overcome the habit of smoking until the truth of the return of our Lord came home clearly to my mind and heart. When I did thus believe that Jesus Christ is surely coming back to this world again, even as He plainly promised . . . I found grace to throw pipe and cigars away completely, never to take them up again. I did not want Jesus to come back and find me with a breath that was offensive, or presenting the sorry spectacle of a preacher with a pipe or a cigar in the corner of his mouth."

This command to the porter was not only for His disciples. It is for us all. The closing words of the parable are, "And what I say unto you I say unto *all*, Watch."

A Command to the Porter

By John J. Robertson

Pastor, Paradise Valley Sanitarium Church

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch" (Mark 13:34).

IN BIBLE times the porter was a man of considerable influence. The chief porter had direct access to the king at all times. The word *porter* means "keeper of the gate," and it was the porter's responsibility to watch over the gates of the city. No one could go in or out without his consent. The defenses of the city were in his hands. The porter's work is not to be confused with that of the watchman upon the walls. The porter took care of the gates.

We may think of Jesus' command to the porter to "watch" as a directive

to vigilance against evil influences clamoring for entrance at the gates of the soul. First, let us say that the guarding of the gates implies vigilance over the five senses, gateways to the heart. Sin must not be permitted to enter by way of the eye, the ear, the touch, the smell, or the taste. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," said Paul. What strict discipline this requires of every





OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Adopted

By Edith Swanson

THE two little girls were playing house under the walnut tree. They washed and dressed their dolls and sang them to sleep as girls have done through the ages. The younger one, a dark-haired youngster of about ten, said, "I love her just as mamma loves me." Then like a bombshell out of the sky the other replied, "Huh, Aunt Bea isn't your mamma and Uncle Harry isn't your dad!"

Soon the two were in a heated quarrel, and the older one ran toward the house, screaming back over her shoulder, "You're 'dopted! You're 'dopted!" The younger child sat deathly still, as though stunned by her words.

Tears were streaming down her face as she slowly walked past the kitchen door of her own home and made her way to the neighboring house. She walked into the house, where the woman was ironing. Looking up, the neighbor said, "Why, Robin, are you ill?"

The little girl sat down on a chair without speaking, just sobbing and trembling. Quickly the neighbor picked her up, laid her on a couch, and began to treat her for shock.

The door swung open and an angry voice inquired, "Is Robin here?" At the sound of the voice the little one muttered, "Go 'way, you're not my mamma." The woman reached for the child but the neighbor intervened. "No, Mrs. Harris," she said. "Calm yourself. Robin must have quiet."

Then the angry woman poured forth her story—how when Robin was a tiny baby, they had adopted her; they had moved clear across the United States to start a new life so that she should never know; now her niece, whose mother in an unguarded moment had revealed the secret, had taunted Robin with her background. Robin recovered from the shock, but it was many months before she had any faith in her mother again. Often when Mrs. Harris told her something she would say, "Mamma, is that true?"

How different was the life of the children Wade and Etta Hall adopted. When they found their home would never be blessed with babies of their own they talked to their physician, a kindly Christian man. Before many months he told them of a woman who was going to give her child for adoption. When the child was born we women of the church had a shower for Etta and she counted the days until the baby was brought to her home.

I'll always remember how proud she and Wade were that first Sabbath—with the tiny blanket-wrapped bundle that was Francine.

Francine never tired of the story they told her—how she came to be their little girl, how God had led

them to obtain her. In fact, by the time she was four each new baby was inspected and the parents were asked, "Was it borned or adopted?" Among her playmates those who were just plain "borned" were quite unfortunate from the point of view of her childish opinion.

Wade and Etta decided for her sake to adopt a second child, although their budget was lean. Francine joyously reported concerning their "shopping" for little brother. I well remember the day Etta asked me out to see their new son. How proudly Francine bent over the basket and told me, "Brother Wesley is adopted, not borned."

The years have sped past. Francine is a nurse in one of our sanitariums. Last year Wesley graduated from our medical college. How wonderful, I thought. So different from poor Robin who is now married and has two fine sons. When she speaks of the past, a shadow creeps over her face and always in almost a whisper she says, "Oh, if mother had only been the one to tell me!"



H. ARMSTRONG ROBERTS

"I love my dolly just as mamma loves me."



By Carolyn E. Keeler

MARCH is mystery, March is magic. It could be spring, it could be winter. But everywhere housekeepers are itching to get at spring cleaning and gardeners to plant the first peas and lettuce and radishes. We start tomato plants in the house; also some posies so we can have beauty in our gardens sooner.

House cleaning has started in earnest, although I prefer April or May for that. In the city it doesn't matter so much, and it doesn't in our little town. But where there are no sidewalks, and mud is tracked into the house, the housewife is smart to delay house cleaning a little longer. We can, of course, wash curtains and bedding and things like that.

We might change a few of our pictures around when we are cleaning. I have several pictures that can be easily changed. There are always some pictures we find in magazines that will frame nicely, but we may not have new frames or the money to buy them. Then we can put them in some old frames and look at something different for a change. A wintry scene is cooling in the summertime, but in the winter we like to look at green things growing, in pictures.

New drapes or curtains at the windows can do for a room what a new hat does for a woman. The new drapes do something for Mrs. Homemaker too. Maybe we can change the style of some of our curtains, or make some over. Perhaps we can make some new tiebacks that will add a sparkle to a room.

An easy-to-prepare dish while you are house cleaning is one that is a favorite with our family, and I have been surprised when some have told me they never heard of it—bean soup with dumplings. You can make soup with pea beans, navy beans, or bring up from the cellar a can of those delectable shell beans you canned last fall. Empty them into a kettle and add plenty of liquid. You want to cook your canned beans sufficiently and have plenty of juice for the dumplings to bubble in. Then make your dumplings and drop them into the bubbling stew. Allow ten minutes for the dumplings to cook; have the lid tight on the kettle and don't peek during the cooking process. I serve them in soup bowls and add a little top milk and a square of butter, and

have radishes and green onions to munch on as we enjoy the soup. Try it. I think you'll become a bean-soup-and-dumpling addict too.

Have you served cooked shredded cabbage? Wash the cabbage, cut into quarters, and shred. Cook uncovered in the smallest amount of salted boiling water for five minutes. It is done when it is tender and still crisp. Add butter and salt and serve immediately.

Or you can serve shredded cabbage this way: Melt 3 tablespoons of mar-

garine in a heavy skillet, and add six cups of shredded cabbage. Cover tightly and cook until cabbage is just tender—5 to 7 minutes. Stir often, adding water if needed. Season.

You can also scallop cabbage. Cook the shredded cabbage uncovered in rapidly boiling salted water for 5 to 7 minutes. Drain, and add a medium cream sauce. Pour this into a buttered baking dish, sprinkle with buttered bread crumbs, and bake in moderate oven for about 20 minutes.

(Continued on page 25)

THE Children's Story

Why Thomas Doubted

By Arthur S. Maxwell

For some reason Thomas was not present when Jesus appeared among His disciples that Sunday evening. Possibly he had gone on an errand, or he was busy getting ready to return to Galilee. Anyhow, he was absent. And being absent he missed being among the first to see Jesus after His resurrection.

"Nonsense!" said Thomas when the other disciples told him they had seen the Lord. "You're just like the women. Seeing things. I don't believe it."

Day after day he refused to believe their story. Perhaps it was because he felt a bit left out. By this time he had heard that Jesus had appeared to Mary Magdalene, to Peter, to Cleopas, and finally to all the disciples in the upper room. Why had He appeared to everybody else and not to him? It could be that a little bit of jealousy had added to his doubts.

In any case, he decided he would not believe unless he actually saw Jesus. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side," he said, "I will not believe."

All week long he held doggedly to this idea. Nobody could move him from it.

Some have thought that it was very wicked of Thomas to doubt so long, but they forget that all the disciples doubted at first. When they heard the stories that the women brought from the open tomb, they called them "idle tales"! Thomas, after all, only doubted a few days longer than the rest.

All that week he worried about it. As the days went by, his doubts increased. If Jesus were alive, as the others said, why did He not appear again?

Then, Sunday evening, one week after Jesus rose from the tomb, as the disciples were all together in the upper room, "came Jesus, the doors being shut, and

stood in the midst, and said, Peace be unto you."

This time Thomas was there with the rest, and what a look of surprise came over his face! He may well have felt ashamed, too, after all his doubting. For surely this was Jesus. There could be no question now. The others had been right all the time. The Lord had indeed risen from the dead.

Now Jesus was looking straight at him, right through him! That dear, familiar voice was calling him by name.

"Thomas," said Jesus, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

So Jesus had read his thoughts! Jesus had known all about his doubts! Jesus had heard every word he had said about touching the wounds in His hands and feet and side!

He did not want to touch them now. There was no need. Beyond all question this was the dear Master Himself. Kneeling humbly at His feet, he cried, "My Lord and my God!"

Then Jesus said to him, so kindly and gently, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

At that moment Jesus was thinking not only of Thomas but of many other people, all the people who should live from that day to this. He was thinking of all the boys and girls who would hear of Him through the years to come, and who would have to believe in Him without seeing Him. Blessed, He said, will they be.

This blessing is for you and for me, for nobody alive today has ever seen Jesus. Nobody can see Him—now. Yet we may believe in Him. Patriarchs, prophets, and apostles have told us all we need to know about Him. They have made Him so real that we can feel Him close by, "closer than breathing; nearer than hands and feet."

And we have the word of Thomas, the man who doubted so much and then believed with all his heart. His story is written in the Bible so that you and I, not seeing, but believing, may fall on our knees before our beloved Jesus, saying, "My Lord and my God!"



If I Were Young Again...

Fourth in a Series

I'd Be Open-minded

By A. L. Ham

IF I were young again I'd be open-minded. At the same time I would expect to reach definite conclusions regarding what I had studied and thoroughly investigated. Open-mindedness is a very important qualification in life for advancement in true knowledge and correct perspective. It is a quality of true nobility. It was said of the people of Berea that "these were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

If I were young again I would consider it essential to my mental and spiritual advancement and success to be open-minded. We have often heard it said, "I've made up my mind, and nothing can change it." The idea conveyed is that the mind is completely closed to any and all future suggestions; to any new discoveries or counsel about the matter. The mind is prejudiced against the possibility of further information. Such a mind cannot be taught.

The Jews did not have an open mind regarding Jesus. They could not see because of jealousy and bigotry the many evidences of His divinity and that He was the promised Messiah. How much they missed by such an attitude!

Forbidden Avenues

There are, of course, certain areas in which a person should not have an open mind. There are many avenues of thought and action that are forbidden today just as truly as the fruit of the tree of knowledge of good and evil in the Garden of Eden was forbidden to Adam and Eve. In the case of Eve, her mind was open to the subtle argument of the serpent and to the possibility of transgressing the command of God that said man was not to touch or eat of the tree. To possess this sort of open-mindedness is not noble. It is not a virtue to be de-

sired, it is positively self-destructive in the experience of any youth. So if I were young again I would, by the grace of God, keep my mind tightly closed to this sort of knowledge. I would endeavor to keep free from explorations into the ways of sin and worldly pleasures.

I fully understand that youth who tamper with sin do not realize the blighting and devastating effects such experiments have upon their spiritual and physical development. These could well be avoided if only they would keep their minds closed to the suggestions of unwise and un-Christian companions, but open to those who would gladly extend sound counsel where desired.

I'd be open-minded to the counsel and guidance of godly parents. I would not feel that their solicitation for me and my success was an infringement of my personal liberty. I'd not feel, either, that they were old fashioned, and that their ideas and counsel were out of date. I can see now that they spoke to me words of

About the Author

A. L. Ham was born October 13, 1889, near Minneapolis, Minnesota, to Adventist parents. About four years later the family moved to Washington State. Brother Ham attended Walla Walla College for three years, and then was called to connect with the Washington Conference and Luther Warren's large evangelistic effort in Seattle. He was married to Nina Fern Wilcox soon after she completed nurse's training at the Portland Sanitarium, in 1912. They received a call to foreign mission service and were invited to attend the old Foreign Missionary Seminary in Takoma Park, Maryland. During the General Conference session held in 1913 at Takoma Park they were given a definite call to go to China. They sailed from San Francisco, August 16, 1913. After a period of language study they moved to Canton, China, where Elder Ham served as director of the Cantonese Mission for nearly 20 years. In 1935 he was elected president of the South China Union Mission, with headquarters in Hong Kong. He held this position for nearly eight years—until World War II broke in that area and he was placed in an internment camp. At that time Mrs. Ham was in the States. He was later repatriated. In the late summer of 1942, to the States. During the 1942 Autumn Council he was elected president of the Southern Asia Division with headquarters at Poona, India. There he served until the General Conference session of 1950 when he was invited to connect with the General Conference, first as general field secretary and then as general vice-president. He retired in 1958, but is still a member of the General Conference Committee and of the board of trustees of the College of Medical Evangelists. The Hams live at Angwin, California.

wisdom, for they were taught of God. They spoke from their years of experience, which could have been invaluable to me had I accepted it.

I'd be open-minded to the instruction and guidance of our faithful ministers and other church leaders, who, as I understand more fully now, labored so earnestly for my spiritual and mental enlightenment when I was a youth. I could have profited much more than I did from their wisdom and experience. Many pitfalls could have been avoided if I had been open-minded and accepted their counsel.

I'd be open-minded to the instruction of my teachers in school and college, to their helpful advice and guidance, in classrooms, chapel, school homes, on campus, and in my manual work. As I look back over half a century I see that I missed much that I might have received from those who were qualified to impart guidance from their years of successful service.

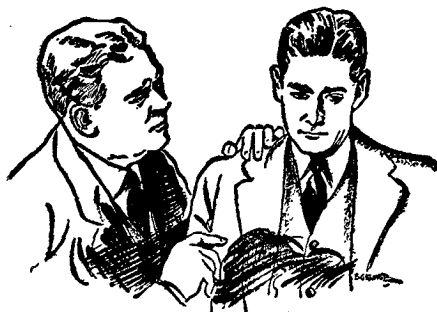
I'd be open-minded as a young missionary entering upon service in the mission field. One of the objectives of Mission Board Secretary Arthur J. Brown in his valuable book *The Foreign Missionary* was to show the importance of young missionaries' being willing to learn from the older ones, to profit by their experience. He indicates how slow or, at times, how unwilling younger people are to profit by such valuable counsel. He also indicates that some of the older missionaries failed to show the most helpful attitude toward ambitious and zealous young workers. Both groups should have open minds and profit from each other's experiences. Certainly the young workers can profit much from experienced counsel given by wise, considerate, and devoted older men and women.

I'd be open-minded to study and accept light quickly from the Bible and the Spirit of Prophecy writings. I would remember that new light would not cast a shadow on or dim the "old" light in which we have been "walking," but would only make more brilliant the old light and add spiritual luster to it. I would endeavor by earnest research to become mighty in the Scriptures and be a worthy exponent of Bible truth, a worthy example and a capable witness to the power of the gospel.

I'd be open-minded and understanding with reference to the convictions and beliefs of others. I would try to remember that a Christian at all times should be Christlike. In argument or discussion I'd remember to be courteous and not dogmatic. However, in a sense, a believer must be dogmatic. For we know that "dogma," according to one defini-

tion, is "an established principle, tenet, or doctrine: a doctrine stated in a formal manner and received by the church as authoritative." In such a sense we are dogmatic.

Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). He speaks from experience and persuasion. Daniel says, "The dream is certain, and the interpretation thereof sure" (Dan. 2:45),



and, "I will read the writing. . . and make known the interpretation" (Dan. 5:17). There is no equivocation, no guesswork, about these convictions. They are certain. So we must be certain with reference to those things that are revealed and which we know to be true.

However, an open mind would require that we do not dogmatize in positive assertion of opinion or by uttering positive assertions without advancing proof. Yet we can be definite and certain regarding our personal beliefs and Christian experience.

If I were young again I would certainly do much more than I did to increase my store of knowledge. However, I would not allow myself to be led into a reckless study of so many religions, "isms," theories, and hypotheses that I would become confused and unsettled in my beliefs. I knew a doctor in the Orient who made a study of all religions and cults, but while he could converse intelligently on the information he had acquired he had no convictions as to what was truth and what was error. His mind seemed utterly confused. By God's help, I would never allow my open-mindedness to get me into that situation.

Yes, I'd be open-minded, and in a sense I'd be broad-minded. Some people are referred to as being narrow-minded and others as broad-minded. A narrow-minded person is one of "contracted mental scope," or "bigoted." That is the general idea. Such would not be open-minded. A broad-minded person could be too liberal in beliefs and opinions. He might not have any settled beliefs. That would

be tragic. However, if his beliefs were established and based on his investigations and knowledge and convictions, he still could be tolerant, and free from bigotry and prejudice. In such a case he could be open-minded and broad-minded also.

When I was a prisoner of war in an internment camp, with me was a friend, the president of a theological seminary. We often discussed our religious beliefs and church practices. Our discussions were always most cordial. We did not, of course, agree on many doctrines, but we did have good Christian fellowship together. One day as we were walking to get some needed exercise, and discussing various topics, he said to me, "Mr. Ham, I believe in being broad-minded, don't you?"

I replied, "Well, Doctor, yes and no. I believe in being open-minded in search of truth and in the sense of being tolerant and free from prejudice. But I also believe in a person's having definite convictions as to Bible truth and being true to his convictions. You know that a great river of water when it becomes broader and broader often becomes shallower." He voiced his agreement. One can be so broad-minded that there remains no definite conviction about much of anything, even the most vital truths of the Christian faith.

So if I were young again I'd be open-minded, just as the Bereans were. I'd search for truth and understanding with "readiness of mind," which can produce greatness in spiritual and mental preparation for life now and eternally.

Junior Talks

Laodicea

By D. A. Delafield

THE last book of the Bible is the Revelation. Chapters 2 and 3 describe seven churches—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. These seven churches represent the Christian church at different stages down through Christian times. Laodicea represents the church today. Read what God says to Laodicea in Revelation 3:14-22.

This message, juniors, is a comforting, encouraging message. But the True Witness, Jesus Christ, is concerned because His people say "I am rich, and increased with goods, and have need of nothing." But Jesus knows that many are "wretched, and miserable, and poor, and blind, and

naked." They think they are all right but there is much that is wrong. They are blind, but they think they can see. They are naked, but they think they are clothed. They are poor, but they think they are rich. They are miserable and wretched, but they think that everything is all right. So in His mercy and goodness Jesus offers to them a remedy—the same tried and proved remedy God has used through the centuries—the everlasting gospel.

Do you remember reading about Bartimaeus? What was wrong with him? He was blind. When he cried out, "Jesus, thou son of David, have mercy on me" (Mark 10:47), people tried to quiet him. "But he cried the more a great deal, Thou son of David, have mercy on me." Do you know what Jesus did? He stopped and asked the people to bring Bartimaeus to Him. "And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (verses 51, 52).

Jesus the Cure

Let those who are blind in Laodicea cry out for mercy as Bartimaeus did and they shall receive their sight—they shall see Jesus and not self.

And those who are wretched and miserable in sin should read the account of the leper who came to Jesus and worshiped Him saying, "Lord, if thou wilt, thou canst make me clean" (Matt. 8:2). The record is: "And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (verse 3).

There is no quicker cure than that! "Immediately" the text says. One who is wretched and miserable need not be wretched and miserable another minute. Let him pray the prayer of the leper and Jesus will clean him up inside and out and make him whole.

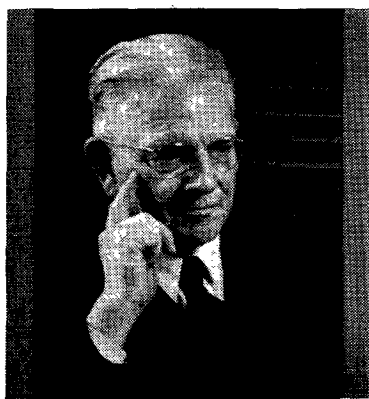
Jesus is the cure for the Laodiceans. "Behold, I stand at the door, and knock," He says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Did you know that the home of the Prime Minister of England, at Number 10 Downing Street in London has no doorknob on the outside, only a place to knock? The door must be opened from the inside. Jesus is knocking at the door of our hearts, but He cannot open the door. There is no knob on the outside. There is one on the inside, however. Will you use it? Will you let Him in to stay?

PIONEERING IN SOUTH AMERICA--

part 1

Exploring the Mato Grosso

By O. Montgomery



[At the Autumn Council of 1915 Elder O. Montgomery was appointed as the first president of the newly organized South American Division, in which capacity he served for about seven years. Before his death in 1944, Elder Montgomery prepared a series of pen sketches relating pioneer experiences in various parts of the great southern continent. From time to time these sketches, timeless in value and heretofore unpublished, will appear in the Review. —EDITORS.]

FOR a long time the leaders of our work in Brazil had desired to see an entrance made into the two great interior states of Mato Grosso and Goiás. Up to 1916 neither of these states had ever been entered or touched by this message. Mato Grosso is the largest state in Brazil. It occupies the very center of the continent and the entire central western portion of the Republic.

Brazil is the fifth largest country in the world and occupies nearly one half of the land surface of all South America. It is 2,676 miles from north to south and 2,694 miles from east to west. Many of the interior regions of Brazil, including large portions of Mato Grosso, have never been explored. A railway running into the interior from the city of São Paulo at that time reached to the southeastern boundary of Mato Grosso.

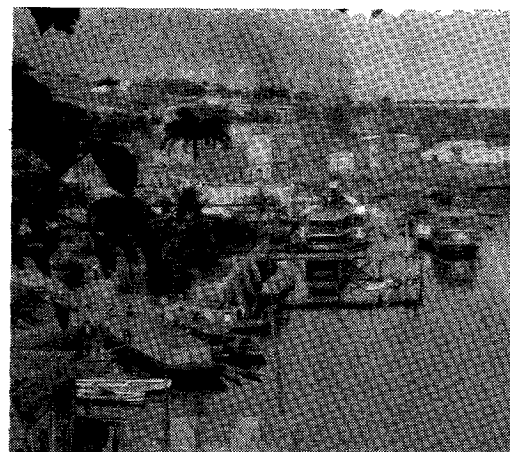
In meeting with the Brazil Union committee and discussing with them plans for the opening of work in that state, it was felt that the interior of Mato Grosso was more easily accessible from Buenos Aires than it was from São Paulo. The Brazilian committee requested the officers of the division to ascend the Paraná and Paraguay rivers into Mato Grosso on a reconnaissance trip to see what the pos-

sibility might be of establishing our work somewhere along the Paraguay River, the chief avenue of communication in that section of the country.

In harmony with this request such a trip was arranged. Brother Westphal was invited to accompany us inasmuch as our travels would take us through a very important part of his union field, including the northern part of Paraguay. This would give him a good opportunity to become better acquainted with the prospects of strengthening our work in the Republic of Paraguay.

It is five days by river steamer from the city of Buenos Aires up the Paraná and Paraguay rivers to the city of Asunción, the capital of Paraguay. The Paraguay River and the Alto Paraná unite near the city of Corrientes, Argentina, and form the Paraná River. It is a very interesting and beautiful trip by boat. The river steamers plying between Buenos Aires and Asunción are good-sized steamers, modern, up to date, with practically all conveniences and comforts for the traveler.

From Asunción it was necessary to take a smaller river steamer, as the larger steamers could not navigate the river above the city of Villa Concepción which is some distance north of Asunción. We traveled on this steamer five or six days north of Asunción. It was a wood-burning, old-fashioned, side-wheel steamer. The accommodations would not in any way compare with the steamers on the Paraná, nor would the food or



Corumbá, Mato Grosso, Brazil

the service compare in any way with the steamers of the lower rivers, but we were prepared to put up with inconveniences, privations, and hardships.

It was a wonderfully interesting trip. We had frequent opportunities to go ashore and scout about whenever the steamer stopped to take on fuel wood. Sometimes it would take as long as five or six hours to load up with wood. This wood was cut and brought to the bank of the river by the natives of the country. Many times the Indians from the interior were employed, so we had a good opportunity to study Indian life at close range.

I remember at one point when our steamer stopped to take on wood we were told that we would be there for

six hours. Learning that there was a tribe of Indians encamped a few miles in the interior, we secured a guide and started on the trek to the Indian village. It was a hot day, the sun was intense, and the trail was not a desirable one, but we pushed on, inspired with the prospect of visiting an Indian village in its primitive, uncivilized condition. It was fortunate for us that we had a good guide who could speak the Indian language and who knew just how to find the rather concealed location of the village.

In a Primitive Indian Village

When we approached, the chief of the village arose and greeted us, while all the rest—men, women, and children—received us with stolid indifference, scarcely looking at us or paying the least attention to us. It was not at all difficult for us to see all there was in the village, for there were no houses of any kind. One family had a very poor shelter from the sun by putting up a little framework of bamboo poles with some leaves over the top. Another family had a large piece of canvas hung over poles

around in the ashes, and take out some sort of large root or bulb and begin to eat. It was steaming hot, but she ate it with keen relish. We inquired about their habits of eating and learned that they have no regular mealtime such as civilized people have. Each person will prepare some food and eat whenever he feels disposed, regardless of what time of day or night it may be.

The people of this village were nearly all nude. A few had little scraps of clothing, but we learned that in their native village life they do not wear any clothing. Formerly they used to come out to the river in this condition, but the white people along the river insisted that whenever they came to the port or were in touch with white people they must put on some sort of clothing. The white people made it possible for them to secure a little piece of cloth or some old cast-off garment through trade. These garments, however, were usually worn only when trips were made to the port.

We learned that there was a larger village some miles farther in the in-

of them, they hid their faces and ran. The women and children would get around behind trees and would not allow their picture to be taken. They are a very superstitious people and like other natives of the interior of South America, they were either afraid that the camera would shoot a little devil into them or that their spirit would be stolen from them. A few snaps were taken but they were not very satisfactory.

We had carried with us from the boat about half a bushel or more of oranges in a sack. We offered these oranges to the children but they were shy and would not come near. So we began to toss the oranges to them or roll them on the ground toward them. Then we found that the men and women were just as eager to get them as were the children, and it was necessary for us to throw the oranges to some of the children and women so that the stronger and more aggressive ones would not get more than their share.

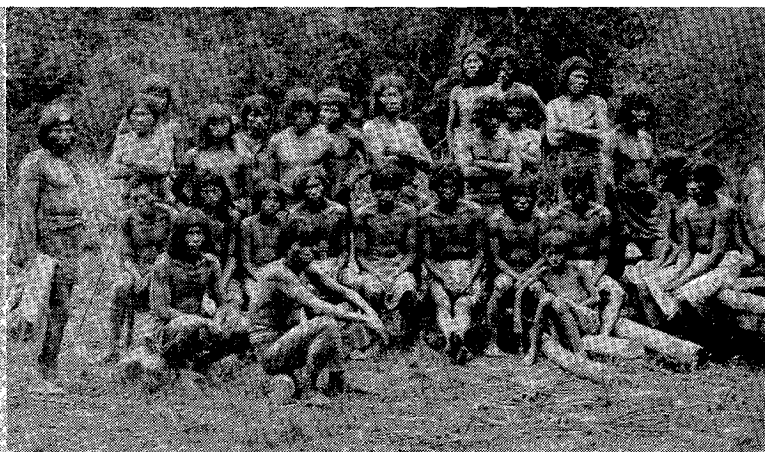
It was most amusing and interesting to watch them scamper after those oranges. The oranges helped break down the reserve and indifference of the women and children. By the time we were ready to leave they were much more interested in our presence and visit than at first. Finally it was time for us to start for the river in order to get there before the sailing of our boat, so we bade them good-by and started on the return trek.

We arrived on board the steamer just a few minutes before it was ready to sail. We were tired, hungry, and wringing wet with perspiration, and certainly thankful for a good shower and a chance to rest in the shade on deck.

There were hundreds—perhaps I might not be exaggerating if I were to say there were thousands—of alligators basking in the sunlight along the shore on either side of the river. Some were up on the sand bars; some were lying along on old logs; some were just in the edge of the grass; and large numbers we saw with their heads just sticking out of the water. They were everywhere, many of them of mammoth size. In fact, many of the larger ones seemed to be crocodiles instead of alligators.

A great pastime for the captain and pilots and second officer of the boat was shooting these alligators and other game from the bridge of the steamer. They had three or four good rifles and they used to compete to see which one could hit the most alligators in a given length of time. Sometimes animals on shore would be sighted.

(Continued on page 23)



Lengua Indians of Paraguay

as a shade. These were the only semblances of houses.

The other families lived under different trees. They lay around the roots of the trees where the ground was worn smooth and bare. Some of the roots of the trees were very large and the space between was ample for two or three people to lie down and sleep. Under one large tree there were two families. One was on one side of the tree, the other on the other side.

They had but one fire for the entire camp. Cooking utensils were exceedingly scarce. Only one or two old pieces of pottery were in sight. While we were there we saw a woman get up from her place under the tree, go to the fire, which was only a smoldering heap of ashes, take a stick and poke

terior, which, with the people of this village, constituted a whole tribe. They belonged to the Lengua people. For the most part they were a people of splendid physique. The women had very long black hair, which hung about their shoulders loosely. The men wore their hair quite short. Like the other Lengua-Mascoy people farther south in Paraguay, they do not allow any hair to grow on the face or body. They told us the dogs and other animals have hair on their bodies. Apparently they were a very kind people and seemed to think a great deal of their children and were considerate of one another.

Brother Williams had a camera and we very much desired to take some pictures, but when he attempted to focus the camera on any

News From Home and Abroad

Northern European Winter Council

By W. R. Beach
Secretary, General Conference

REPRESENTATIVES from the fields of the Northern European Division met with the division leaders in Stockholm, Sweden, November 23-30, 1960, for the biennial winter council. The more than 50 in attendance came from every section of this great field. Five leaders from the Polish Union Conference, led by G. Baron, the president, were present all through the meeting. Their reports along with others emphasized the council motto: "Like . . . men that wait for their lord" (Luke 12:36).

Reports, plans, and exhortations made this meeting one of the best we have attended. From every field, institution, and department came indications of heartening advance, particularly in spiritual outreach. To be sure, events in the world gave occasion for very sober reflection. A. F. Tarr, president, called attention to these matters in his keynote address and made it impressively clear that the division motto was a challenge to every leader and member in the Northern European Division as the

church faces its privileges and responsibilities today.

R. H. Adair, G. R. Nash, and I, representing the General Conference, heard many things at this council that stirred and encouraged us. Here are a number of them:

Last year's baptisms totaled 5,973. Exceptional gains were reported in Ethiopia, a mission field of the division, where during the past three years the church has experienced its greatest ingathering of souls.

A ten-year comprehensive picture was presented by G. D. King, secretary of the division, indicating that the division, at the time of its reorganization, began with a membership of 36,665 and reached at the end of September, 1960, a total of 61,121.

The worker force throughout the division, including colporteur evangelists, increased from 1,413 to 3,306 over the ten-year period.

The home base unions have made a real contribution to the world program. Well-qualified workers were provided for Ethiopia and West Af-

rica, and during the biennial period 31 appointees were made available to fields outside the Northern European Division.

The membership in Northern Europe has supported this interest in the world program by financial contributions that in some respects are outstanding. Tithes and offerings showed a healthy increase, while Ingathering specifically was impressive. In one year the increase was approximately \$40,000. The Swedish Junior College, at Ekebyholmsskolan, stood first among the division's schools, with a per capita achievement of \$62. The employees of the Stanborough Press came first among the institutions, with \$70 per employee. These reports may well represent world records.

New church buildings have been erected in many places. In Ethiopia a Seventh-day Adventist church now stands on the site of a former Moslem mosque. This church is constructed from the stones with which the mosque was built.

The total enrollment for the elementary schools of the Northern European Division reached 24,041 in 1959—an increase over the preceding year. The enrollment in the secondary and advanced schools rose from 1,328 in 1958 to 2,260 in 1959. Prospects for the current school year are



Two Churches Dedicated in North Dakota

The Bowman, North Dakota, church building (left) was dedicated Sabbath, November 19, 1960. Ministers who assisted in the service were S. E. White, M. D. Gordon, and K. D. Johnson. Immediately following the service of dedication Pastor Gordon baptized seven.

The new Lehr, North Dakota, church building (right) was dedicated Sabbath, December 3. R. H. Nightingale, Northern Union president, gave the dedicatory sermon. Ministers who assisted in the service were R. D. Steinke, S. E. White, H. J. Eslinger, and K. D. Johnson.

All labor on the Lehr church building aside from the mechanical phases was done skillfully, on a volunteer basis, by the members of the congregation.

KIMBER D. JOHNSON
President
North Dakota Conference

bright. In West Africa and Ethiopia our educational work is in many respects the backbone of missionary endeavor.

The Sabbath school membership stands well over 100,000 today. This achievement is an important milestone in the Northern European Division. What a force for good this God-blessed army represents! The Thirteenth Sabbath overflow for the first quarter of 1960, which went to the Northern European Division, amounted to \$62,527.83, and was the highest first-quarter overflow in the history of the world church.

The work of the Missionary Volunteer department was highlighted in 1960 by the international youth congress, which convened in Utrecht, Netherlands. Delegates attended the congress from every country of the division.

Lay Witnessing

And so day after day and hour after hour, reports and plans punctuated the work of the council. Each department and general institution received proper consideration, and the conviction grew on all that we are witnessing a program of coordinated evangelism throughout the Northern European Division. Lay witnessing is an outstanding feature of the program, in Africa as well as in Europe. Just three examples:

Following a truck accident an African lay member was taken to a hospital where one of his legs was amputated. When he was well again he went to live in a village where he could enjoy peace and rest. People came to sympathize with him over the loss of his leg; but this brother took the opportunity to tell them about Jesus' love. The number of his friends grew and soon the help of the district minister was solicited to instruct these friends. Eight of them are now members of the church.

Twelve years ago a young man attended one of our mission schools in Ethiopia for a period of six months. Then he left and nothing more was heard of him until recently, when he sent for a worker to come to his aid in evangelizing his neighbors and friends. More than 100 interested people gathered in their recently constructed church to greet our worker.

Another student of the school gathered 40 into a chapel he had built atop a hill.

Such witnessing has opened a great door of opportunity for expansion in Ethiopia and in other parts. We invite the world church to pray that the program of the church in Northern Europe may be further strengthened and enhanced as God's people march on to greater victories.



By Jet to Sumatra

Tuesday night, January 10, friends and relatives of the Paul S. Emerson family met at the International Airport in San Francisco to bid them farewell. Paul, his wife Betty, and three children—Arlene, age 7; Paul, age 4; and Mark, age one month—then boarded a Pan American jet airplane for the Orient.

Brother Emerson, who has taught in the Central California Conference for the past six years, serving at Oakdale, Exeter, and Clovis, has been appointed as educational and Missionary Volunteer secretary of the North Sumatra Mission, with headquarters at Pematang Siantar, Sumatra.

The many friends of the Emersons are asked to remember this missionary family as they take up their new duties in a strange land.

ARTHUR J. ESCOBAR
Departmental Secretary
Central California Conference

A Sabbath Day in Sao Paulo, Brazil

By R. Allan Anderson
Secretary, General Conference
Ministerial Association

The South Brazil Union Conference session was held during the last week of 1960. The business meetings were held at the college and the evening meetings convened in the city at the large auditorium at Ginásio de Pacaembú, in the center of São Paulo.

During these nights we presented some of the great themes of the Adventist message. The crowds were large—5,000 to 6,000 every night. But on Sabbath we had at least 8,000 present, all trying to crowd into the hall. Someone remarked that it looked like a General Conference session of a few years ago. More than 1,500 were standing. Even the aisles were filled.

Following the Sabbath school, led by Robert E. Adams, departmental

secretary of the union, V. G. Anderson, vice-president of the General Conference, presented the message at the worship hour. There was a wonderful response to his appeal.

The afternoon was given over to an ordination service, and 11 brethren were set apart by the laying on of hands. This was an experience long to be remembered. There was no diminishing of the overflow crowd. In fact, it appeared that we even had some additions. As these candidates with their wives were presented to the waiting congregation by their respective presidents, we noted with joy that each had proved his call to the ministry by winning many souls from darkness to light. Some of these workers had brought into the message as many as 45, 75, 110, 130, and even 140 converts.

In presenting to these candidates the call to the ministry it was pointed out that the first group of Christian ministers to be ordained were 12 in number, but only 11 remained true to their calling. However, they and their associates "turned the world upside down." The crowds they faced were often hostile but they went forth in the power of God to proclaim their risen and returning Lord. God expects the same from us today.

The ordination prayer was offered by the division president, J. J. Aitken; the charge was given by Enoch Oliveira, division ministerial association secretary; and the welcome was extended by M. S. Nigri, president of the South Brazil Union Conference. It was a moving moment when the 11 wives were led up to the rostrum to greet their husbands, followed by nearly 200 ministers.

São Paulo is a large and growing metropolis with a population of some 4 million. In this city we have 60 Adventist churches and companies, with more than 7,000 baptized members. The work here is well organized and is being led by a dedicated group of leaders. The writer was in South America 11 years ago and was one of the faculty when the first Seminary extension course for this division was conducted. At that time 87 ministers were enrolled. In the early part of January of the present year we held the second such course, with about 150 participating. Classes were conducted in both Spanish and Portuguese.

During the past 11 years a number of fields in this great division have more than doubled their memberships. It means much to the future growth of the work to have such a large group of men receive the benefit of this type of university training. Pray that God will give these fields abundant showers of the latter rain.



Taiwan Training Institute prenursing students, school year 1960-1961. Faculty members are seated on the front row, with President M. D. Lee in the center, Business Manager Ogden L. Asby to the left of center, and Treasurer Mrs. M. D. Lee third from the left.

Christian Education on Formosa

By E. E. Cossentine
Secretary, General Conference
Department of Education

The Spirit of Prophecy writings tell us that in the last days the work will go forward with great rapidity. Surely the development of our work in Formosa well illustrates this statement. Until our overseas missionaries were forced to leave the mainland of China, and to a large degree we were cut off from contact with our work in China proper, practically nothing had been done in Formosa. E. L. Longway, who had spent a good share of his life in the work in China, and was one of the last of our missionaries to leave the mainland, was appointed to establish the work in this field. This he began to do in a very energetic and enthusiastic way, so that the mission which was first organized in 1948 is now a rapidly developing field. To date we have about 2,000 baptized members in ten churches, besides hundreds of unbaptized Sabbath school members.

The island now has a fine, modern, 85-bed hospital. Most of the money for this was raised in Formosa. A nurse's training program has also been developed under the able direction of Muriel Howe. Miss Howe is another of our self-sacrificing missionaries who has devoted her life to the Chinese people. The freshman nursing class this year numbers 20. Most of these students come from heathen homes, but after their training in our school and hospital, they go out as dedicated men and women.

Recognizing the need of training Chinese workers, a school* was started on Formosa as one of the first steps in building up the work. This school has developed into the Taiwan Training Institute. Industries have

been established, and this year the school has more than 200 students enrolled. The brethren have hopes of making this institution a full senior college before long. Nearly all the young people in the training school go out each Sabbath afternoon to hold branch Sabbath schools and Bible study groups. I visited a number of these meetings recently, and also one place where a baptism was being held. It was an inspiration to see these new members leaving the old customs and setting their feet on the way to the kingdom.

A great harvest of souls for God is just before us in this field.

Medical Council in Southern Asia

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

Thirty-one years ago the first formal medical council was held in the Southern Asia Division. At that time a half dozen physicians gathered for a little more than a day to discuss technical and professional problems. On December 4, 1960, ten physicians, eight nurses, six union mission presidents and hospital board chairmen, six hospital managers, and a dozen other personnel gathered at Poona, India, to study ways of making our medical personnel and institutions more effective evangelistic agencies. The division officers participated effectively in the studies from first to last. Reports were rendered by institutional leaders at the Sabbath afternoon meeting.

Our larger institutions in Karachi and Rangoon are major centers of influence for Adventist work in these large cities. From the north came Dr. I. R. Bazliel of our Simla Sanitarium and Hospital. From this moun-

tain hospital the doctor carries his medical services over precipitous roads in the Himalayan Mountains to bring help to Tibetan refugees.

From the mountain kingdom of Nepal, Dr. S. G. Sturges told of the beginnings of our fine hospital in the town of Banepa, 15 miles from the capital. From Surat in the west Dr. O. B. Hauser, director of the Surat Hospital, told of the excellent evangelistic program under way in that institution. His report of the floods of the Tapti River, which swept over Surat a few months earlier, placing the city and the hospital compound under several feet of water, was a thrilling story.

Our Ranchi Hospital in West Bengal was reported on by Dr. Nigel Buxton. Every effort is being made in that hospital to emphasize spiritual objectives. From our training center in South India Dr. Philip Nelson told of the training of scores of Indian young women and men as nurses and as laboratory technicians in our fine Giffard Memorial Hospital in Nuzvid. From this student body of 60 to 70, workers are going out to various parts of India to serve in other of our hospitals.

It is gratifying to observe the great influence of these medical institutions in their various communities. Prejudice against the Christian faith is broken down and an appreciation of Christian medical ministry is built up in the hearts of these people.

From the South India Union Mission, Ella Mae Stoneburner reported on the progress of the newly launched health education program. A well-directed plan is under way to carry our health education and simple medical ministry out into the churches and rural communities. We will watch the development of this feature of our work with much interest.

Many of our people have heard of the Christian Medical College of Vellore in South India. Seventh-day Adventists participate with other Protestant mission organizations in the operation of this school. We regularly maintain two Adventist faculty members on the staff, and we assist financially. Our purpose, of course, is to train Indian young men and women as physicians. As more of these fine young people are graduated from the college they will take their places in our Adventist hospitals of Southern Asia.

As we studied the growing opportunities for medical ministry in this field, we were again impressed with the tremendous potential and the need to direct more of our missionary-motivated young people toward preparation for this increasingly significant phase of our work.

West Indies Union Session

By M. G. Nembhard

Secretary

The third session of the West Indies Union convened in the beautiful Mandeville, Jamaica, Temple church from December 9 to 13, 1960. Eighty-five delegates were in attendance. This session was especially fortunate to have the services of W. B. Ochs, vice-president of the General Conference for the North American Division, N. W. Dunn, associate secretary of the General Conference, and E. E. Cossentine, educational secretary of the General Conference. From the Inter-American Division were C. O. Franz, secretary, L. F. Bohner, treasurer, and Dr. Walton Brown, educational secretary.

The spiritual messages brought by these brethren at the devotional services were greatly appreciated. A spirit of genuine consecration prevailed among the delegates in attendance.

A few changes were made in the departmental secretaries of the union. The new departmental staff includes: H. A. Mills, MV, education, and public relations; E. H. Schneider, home missionary, Sabbath school, and temperance; B. E. Hurst, publishing; M. G. Nembhard, ministerial association and religious liberty. Elder

Schneider had served as president of the East Jamaica Conference for nearly six years.

Prior to the union session the division annual committee convened in Miami, Florida. A. C. Stockhausen was re-elected president of the West Indies Union. V. T. Boyce, who for about six years had served as secretary-treasurer of the East Jamaica Conference, was elected treasurer of the West Indies Union. M. G. Nembhard, who had served as home missionary and Sabbath school secretary of the union for three years, was elected secretary of the union.

God has abundantly blessed the work in the West Indies Union. The membership has now reached 31,946. At the time of the previous session in 1956 the membership was 26,043. The Sabbath school membership in 1956 was 25,219; at the time of our recent session it had reached 36,486. The treasurer's report revealed that the Ingathering solicitations for 1959 increased 59 per cent over four years ago. The Ingathering receipts for 1956 were £11,265; in 1960, £18,376. During the four-year period 1956-59, 11,093 souls were baptized. This makes an average of 2,773 for each year.

Before returning to their respective fields, the delegates unitedly pledged to do greater exploits for God.

A Visit to Laos

By William A. Hilliard

President, Union of Southeast Asia

Ever since Prince Souvanna fled from war-torn Laos and took Air Laos planes with him to Cambodia it has been almost impossible to communicate with Pastor and Mrs. Richard C. Hall and his brother, Lee Hall, and their families. Confused reports of the war situation caused concern for the welfare of these missionaries and their fellow workers, so a message was sent advising them to evacuate to Thailand. The message, relayed by friends along the way, eventually reached Pastor Hall, who then flew the four families to Chiang Khong, just across the Mekong River, which at that point serves as the border between Laos and Thailand. The trip takes only 35 minutes in his four-seater Cessna 180.

The third week in January, A. I. Krautschick, treasurer for the Union of Southeast Asia, and I went north from Bangkok, Thailand, where we had just completed the mission biennial session, to investigate the situation. An overnight train trip took us to Lampang. For most of the next day we rode a crowded bus over very dusty country roads. Late in the afternoon the bus stopped in Chiangrai



Pacific Union Conference Literature Evangelists Meet for Institute

Literature evangelists and their wives met recently at Hoberg's resort in northern California for the annual Pacific Union Conference institute. These folks delivered \$1,231,717.88 worth of literature during 1960. Their soul-winning report was as follows: Baptisms, 165; those

attending meetings, 774; taking Bible studies, 1,310; enrolled in correspondence course, 26,363; prayer in homes, 23,726; literature given out, 163,622; former Seventh-day Adventists with whom contact was made, 998.

These faithful literature evangelists

left the institute with the firm belief that with the Lord's help they can deliver more literature and win more souls in 1961 than they did in 1960.

A. G. SUTTON
*Departmental Secretary
Pacific Union*

and we were delighted to find the two Hall brothers having lunch in a Chinese restaurant. The next morning, after we had loaded onto two trucks the Halls' freight that had been long delayed following recent furlough, six drums of aviation fuel, and supplies, we rode on the trucks to the Mekong River.

The river is low at this time of year and flows slowly through the beautiful hills and valleys. Two 50-foot-long very narrow boats secured together and powered with an old truck engine in the back, served as the only means of transport. All kinds of freight and supplies for the people of a land that has lost its communications system were loaded on board. More than 75 passengers, many of them in colorful tribal costumes, crowded on top of the freight.

When the boat was loaded almost to the sinking point, we took off. About five hours and ten stops later, we tied up at Chiang Khong. Two-wheeled ox carts, with their wheels in the water, were lined up the length of the boat, ready to carry the freight up the steep banks to the town. The gasoline was unloaded next morning on the Laos side, since the airfield and plane were on that side.

The mission families—and real missionaries they all are—share a Thai home. It has one small bedroom, occupied by the Thai worker, his wife, and family. In the large main room the Lee Hall family and the Abel Pangans, missionaries from the Philippines, sleep. The cooking is done on an open hearth. The Richard Hall family sleep side by side in sleeping bags on the porch. There was plenty of room for us two visitors in this line.

Though living in such crowded, uncertain conditions, all the families were of good courage and eager to be back again in the lovely Nam Tha valley, where we have our only mission station in Laos. They have no chairs and no beds; water is carried in buckets from the river, and sanitation is most primitive; but the words of David give an exact description of this home: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1).

Next morning, after a hearty, four-course breakfast—each lady preparing a course—the day's activities began. Worship and school were delayed by the arrival of the first patients to Lee Hall's open-air clinic, which is very popular in spite of the fact that "Dr." Hall has been there only a few days. The church school continues in spite of the lack of desks. The floor serves as a bench and a suitcase makes a handy desk.

A beautiful site has been found for

a new mission and it is planned to begin work here. No other mission is serving this large area, and the river is dotted with villages on both sides. Brother Mun, the Thai worker, is already holding Bible studies and open-air meetings in the villages, and plans are being made to make this a permanent location for mission operations in the area. A beautiful site, high on the bluff overlooking the Mekong, is available for about \$150. The two acres of the tract are on the "main" road just at the town limits. We hope it can be secured.

Crossing the Mekong in a small canoe-like craft with a small gasoline motor for power, we stepped ashore in the Kingdom of Laos. Since all available men were busy loading the boats that were soon due to sail up the

river, we worked together in rolling two drums of gasoline up the bank and then loaded it in the jeep pick-up truck. As we drove through the town on the only road, many came out to ask that we take letters or supplies to Nam Tha. Pastor Hall is known by all for his friendly, helpful spirit, and soon we had a dozen small parcels and a stack of letters to be delivered on arrival.

A short stop was made at the Medico Hospital founded by Dr. Tom Dooley. In the ward we were made aware of another, little-heard-of war being fought just a few miles away in the northern part of Burma. Here a Nationalist Chinese army that escaped across the border when the present regime took over China, has continued its own private war. Four

CHURCH CALENDAR FOR 1961

SOMETHING TO LIVE FOR

A young man stepped up to Louis H. Evans, D.D., on the campus of a university. With a drawn face and a flash of earnestness in his eyes he said, "I am sick of being a rebel against everything and everybody. I am tired of self-expression. Tell me, sir, do you know of anyone or anything worth dying for?"

There you have it. Many youth today are growing weary of an insipid freedom. They have an overwhelming desire for a captaincy in their lives. They need something bigger and greater than themselves to live for and, if necessary, to die for.

A report in 1960 stated that never have so many intelligent, capable, and serious-minded youth graduated from the universities of the United States of America. But the tragedy is that the majority seem bewildered and confused. They lack a great objective in their lives. Thousands are passing through the gateways of these great institutions of learning out into the unknown, without chart or compass. Let us not take it for granted that all our Seventh-day Adventist youth have the faith, the vision, and the dedication that is needed in these desperate days. God's purpose for our young people at such a time as this is higher and deeper than we know.

Missionary Volunteer Week, March 18-25, is the time set apart by the church for the one and all-important purpose of bringing anew to our youth a vision of the glory of the cross, the wonder of salvation, and the challenge of an unfinished task. We cannot treat this supreme spiritual opportunity of the year lightly.

Thousands of our youth need Christ and a certainty and assurance in their spiritual lives that they do not have. Nothing short of passionate devotion to their living Lord and an utter dedication to the finishing of His work will bring about the last great movings of God's Spirit on this earth. Youth need a Master. Great youth movements everywhere are changing life on this earth. Our young people are youth of destiny. They are to become the spiritual marvels of this age. Let them reveal to the world the power of a dedicated purpose. Let them lead their fellow youth out of the darkness and confusion around them into the certainty and the glorious hope of salvation through Christ. Time is not on our side.

The 1961 MV Week of Prayer speaks to us with an urgency that will not wait. We appeal to our workers everywhere to make earnest preparation that this week may be a time of unusual spiritual power and challenge for our youth.

E. L. MINCHIN, *Associate Secretary*
General Conference MV Department

wounded Chinese had been brought into this hospital for treatment. How thrilled they were to find that I could speak to them in their own language.

A three-mile drive took us out to the small airstrip where a dozen Laos soldiers were on guard. In a few minutes the plane was filled with gasoline. We bounced down the rough grass strip and were air borne. As we flew over the mountains we looked down on tribal villages that have never heard the story of Jesus' love. We could see fields where poppies are grown to supply opium for smugglers, black marketeers, and drug addicts around the world. What a responsibility to bring the light of truth into this dark region!

Our missionaries had found it necessary to leave their station during the school holiday, and stories had come out telling of efforts by priests to persuade the few Meo tribal boys to give up the Adventist faith and join their church; no more restrictions on pork, rice wine, and tobacco. As Pastor Hall circled over the mission and prepared to land he saw no students running out to meet him, and for a moment he was sad. But as the plane jolted to a stop at the end of the runway, we rejoiced to see the students coming on the run to meet us. All were back except one, and he was due to come in the next day. How thankful we are for these few who, though facing opposition from their homes and friends, continue with their studies at the school.

Nam Tha valley is not large, but it is the only rice-growing valley in the area. There are several Black Thai villages on the plain, and the Meo, Yao, and other tribes live in the hills and mountains surrounding the valley. The former seem so occupied with their heathen ways and wine-drinking festivals that they are largely unreceptive to the message. Though meetings have been held in all the villages, there is almost no response.

But in the mountain villages the people are looking for something better, and like their fellow tribesmen on the Chinese side of the border, many thousands of whom are Christians, these people drink in the message and accept it.

The mission station is simple—a small frame church, and two frame houses. But in the three short years since the work was opened there, a small nucleus has been formed. They are just "babes in Christ" yet and need help. Our missionaries have a real burden for these people. After studying the situation together and praying for God's guidance, it was felt that some of the group should return and continue to work there. Since this does not appear to be an area of conflict, and since our missionaries have their own air transport, it was felt safe for the time being. We hope and pray that peace will continue so that the work of God will not be interrupted.

The next day, leaving Brother Pang-an to assist in the work of the school and to carry on religious services, Pastor Hall flew us back to Bangkok. With us was a village boy leaving his valley and country for the first time. His destination was our training school for workers at Ubol in east Thailand. We hope that in a few years he will be ready to return and help give the gospel to his people.

Please pray for God's continued blessing and protection over our work and workers in Laos.

Literature Helps Win Souls in the Philippines

By A. Z. Roda

Departmental Secretary
South Philippine Union Mission

Some time ago I requested literature through the REVIEW for use in connection with evangelistic meetings I was to conduct for the South

Philippine Union Mission on Mindanao. The brethren and sisters responded wonderfully, and the papers that were sent helped greatly to make the campaign a success.

In the first baptism were people of seven different persuasions. Now a strong church has been organized and a beautiful chapel built, thanks to the help from America.

I have volunteered to hold another evangelistic effort in one of the most beautiful cities in the Philippines—Zamboanga City, otherwise called Pearl City of the Philippines. The people there speak Spanish and English. I shall preach in Spanish, so am appealing for Spanish books, pamphlets, and magazines, like *El Centinela*, Spanish hymnals, and Bibles. I will also preach in English, so am asking for *Signs*, *Our Times*, *Message*, *Liberty*, *Life and Health*, or whatever REVIEW readers can send. Address me at P.O. Box 3, Cebu City, Philippines.

Exploring the Mato Grosso

(Continued from page 17)

One of the chief industries of this interior region was cattle raising. There were large cattle ranges on either side of the river but principally on the Mato Grosso side. Some North American packing house firms were interested in developing cattle ranges in Paraguay and Mato Grosso.

Finally we arrived at Corumbá, one of the largest and most important towns in this interior country. Here we disembarked, put up at the little hotel, and stayed for three days until our boat was ready to make the return trip. The hotel keeper told us with pride that Theodore Roosevelt spent several days in this hotel when he was making preparation for his plunge into the jungles to follow down and establish the route of the River of Doubt, which now bears his name. It was my privilege to occupy



First baptism in the evangelistic campaign held in Kiamba, Cotabato, Mindanao, Philippines, by the ministerial association secretary, A. Z. Roda (center). The group represents converts from seven different church persuasions. C. Gravino and S. Ramel, in street dress, are at the left and right, respectively.

the same room in this hotel that President Roosevelt had occupied.

It was in the immediate vicinity of this town, a walk of not more than an hour or two from the village limits, that Theodore Roosevelt killed the South American leopards that he presented to the Smithsonian Institute in Washington and which group is now on display there.

"Evidently It Is Good Gold"

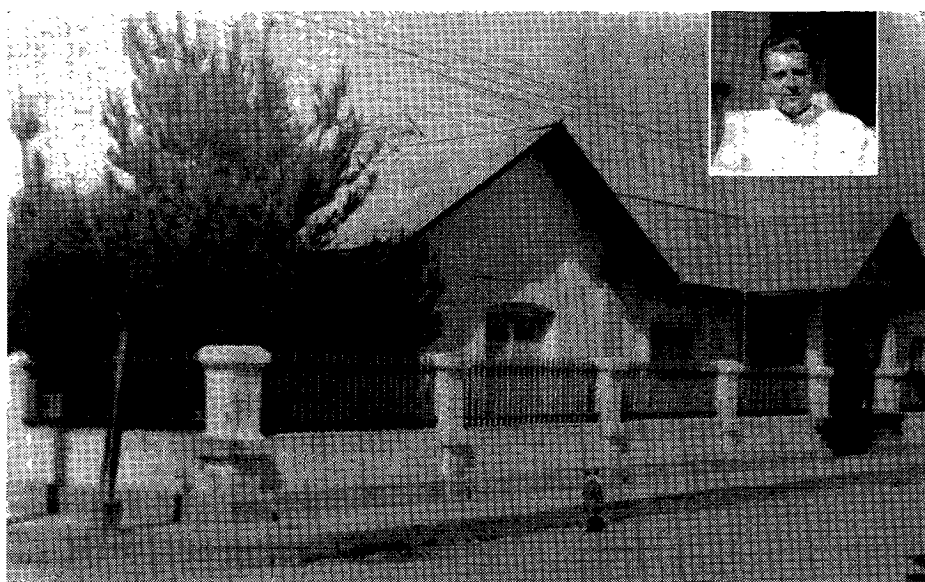
In traveling through these interior countries, it is necessary for the traveler to carry his money, usually in the form of gold, in a belt that he wears around his body under his clothing. We were supplied with both British gold pounds and American gold five- and ten-dollar pieces. When we attempted to buy some Brazilian milreis with an American gold piece at the bank, we discovered that no one in the bank had ever seen such a coin in their lives. The cashier took it to the president of the bank and together they examined it. They got out their bottle of acid and made an acid test.

After quite a long time they came back and laid it on the counter before us and said, "Evidently it is good gold. The acid test is all right but we have never seen any money like that before. We are not acquainted with it. We do not know anything about its value and we would rather not accept it. We are acquainted with British gold and if you have any pounds, we will be glad to give you milreis for them." Fortunately, I had some pounds in my belt, so Brother Williams put his ten-dollar gold piece away and I brought out some of my British pounds and we succeeded in getting Brazilian money.

A Growing Conviction

It was while we were in the hotel at Corumbá that Brother Williams and I gave a good deal of study to the map of South America. Being on the trail of Theodore Roosevelt, and contemplating his plunge through the jungles to the Amazon River far to the north, naturally our minds followed him on this trip and we began to think of that great Amazon basin with all of its possibilities and its needs. The more we studied and talked and planned, the more firmly fixed in our minds and hearts was the conviction that the time had come when the banner of this message should be planted the entire length of the Amazon River.

We resolved then and there that we would definitely work to that end, and at the first opportunity we would ascend the Amazon from the Atlantic side to the head of navigation and see what could be done for the estab-



The Juliaca Clinic, Juliaca, Peru. Inset: Dr. E. O. Beskow.

lishment of mission work at least in a few of the principal centers along that great waterway. There came before our minds a vision of what might in time under God be accomplished by the opening of mission work in that vast region that we felt might measure, at least to a degree, with the wonderful work that was being carried forward in the Lake Titicaca Mission.

Our trip down the river was without special incident. We were glad to pass on to the Brazil Union brethren a very encouraging report of what we had found in Mato Grosso. At our next meeting with the Brazil Union brethren it was decided to send pioneering colporteurs into Mato Grosso to work their way from the rail head through village after village until they reached the Paraguay River. This was the beginning of our pioneering work in that great state. Later a minister was sent in to follow up the work of the colporteurs, and gradually the light of this message began to penetrate the darkness of that interior region.

The Juliaca Clinic, Peru

By E. O. Beskow, M.D.

Medical Director

The Juliaca Clinic in Peru, not far from the shores of Lake Titicaca, has the distinction of being situated at the highest altitude of any Seventh-day Adventist medical institution—slightly more than 12,500 feet above sea level. This institution was established in 1922 and since that time has served not only the Indians on the high plateau but also patients who live at 15,000 feet or more above sea level who come for help. It also ministers to those who live in the

adjacent Amazon jungle region beyond Cuzco. The doors of this clinic are always open to rich and poor, rancher or humble Indian.

In order to care for the different diseases prevalent in the region served, adequate equipment such as a modern X-ray unit, operating room, and laboratory are provided. To meet the growing needs, new facilities are constantly being added, such as several rooms with private bath for patients who desire such facilities. Increased laboratory and surgical equipment also has been added at a cost of \$60,000. This was provided from the earnings of the clinic. Not only has the operating room been modernized but facilities have been provided for emergency cases, as well as a delivery room and a nursery containing a modern incubator for premature babies.

The clinic has provided funds for the construction of a chapel building with a capacity of approximately 350 persons. It has also furnished a large part of the funds for the construction of a primary school in a nearby village. In the past year 170 attended this school, most of whom were not Seventh-day Adventists.

Spiritual work in the institution is carried on constantly by the staff and others, not only in a public way in the daily devotional services but also by personal visits in the rooms of the patients. This work has borne fruit, and some have been baptized as a direct result of the influence of the clinic. Many others in this extensive territory have become well acquainted with the Adventist message because of the Christian influence of the doctors and nurses. We are confident that the Lord will continue to utilize our humble and sincere efforts to His honor and glory.

Dental Health Seminar Held at Loma Linda

By John Parrish

"Health education is one of the primary functions of the College of Medical Evangelists," asserted a prominent member of the college faculty, "and dental health is an integral part of the over-all health picture, particularly among school children."

In keeping with this conviction, the CME School of Dentistry sponsored for the second straight year a Conference and Seminar on Dental Health Education at Loma Linda, January 29. The conference, directed by Dr. Thomas J. Zwemer, was attended by church school teachers from the southern California area. Thus far more than 100 SDA schoolteachers have attended.

Timed to precede immediately National Dental Health Week (February 5-11), the conference focused attention on the latest ideas, materials, and devices for teaching dental health techniques to children. Special emphasis was laid on the facilities, talent, and source materials afforded

teachers by the college. Teachers attending the meetings were provided with a wealth of recent information on nutrition and dental health, research on the cause of dental caries, and plans for involving the community in health programs. Posters, charts, and other visual aids for the classroom were distributed.

"We hope," said one of the participating professors, "that the information we pass on to the schoolteachers will result in the formation of a stronger program of health education in our schools."

Keeping House in March

(Continued from page 13)

Make cole slaw with onion salad: 3 cups shredded cabbage and 2 medium-sized onions cut into slices and then separated into rings. Season to taste with celery salt, paprika, et cetera, and add just enough mayonnaise to hold ingredients together.

You could add some chopped salted peanuts to this salad, or some

chopped ripe olives. Add ripe olives to any dish you can for extra taste enjoyment and extra nutrition.

These cabbage recipes are from the U.S. Department of Agriculture.

• In Brief •

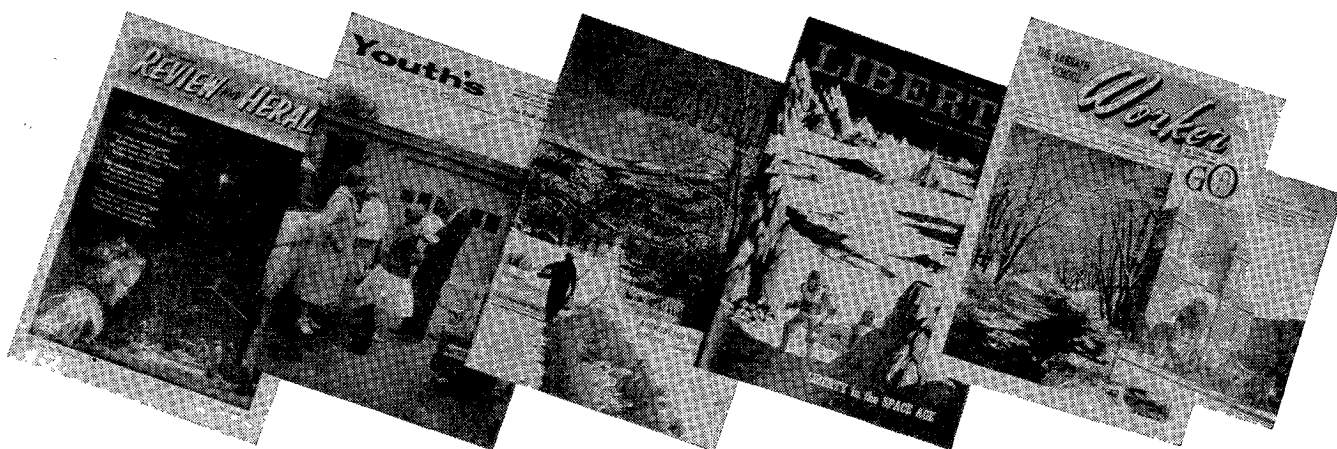
OVERSEAS

Middle East Division

● Brother and Sister E. L. Hulse, formerly of the Glendale Sanitarium and Hospital in California, arrived in Benghazi, Libya, January 22. Brother Hulse has now taken up his duties as business manager of the Benghazi Adventist Hospital.

● Chafic Srour and George Khoury are each planning to begin public evangelistic efforts in the city of Beirut, Lebanon.

● In every Arab section of the Middle East Division believers are meeting once each week to study the Spirit of Prophecy course prepared by the editorial depart-



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ment of the Middle East Press. R. C. Darnell is now the editor in chief in this institution. The other editors are Naim Awais, for the Arabic language, and A. E. Ashod, for the Armenian language. Translation of this Spirit of Prophecy course was done by Boutros Ghazal.

● Anees Haddad and Shehada Halaby have been enthusiastically received as they have gone from school to school in Lebanon showing the temperance films. Permission has been granted for these films to be shown in all government schools throughout Lebanon.

● The Armenian members of the Nicosia church in Cyprus were jubilant over the attendance of Armenian friends and neighbors in their lovely little church at a special program presented shortly before the January 6 Armenian Christmas. This was the largest group ever to meet in this church, built a few years ago by Fred Veltman. The Armenian pastor now there is Aram Aghassian.

NORTH AMERICA

Atlantic Union

● Florence Kidder, church school teacher in the Southern New England Conference, has the unique distinction of teaching for 57 years. Her work as a teacher began

in 1903 and has continued without a break.

● L. J. Gaspie, former assistant director of the public relations department of the Southern New England Conference, has been appointed director of the conference Church Development Service. Before joining the conference staff, Elder Gaspie was leader of the Amesbury, Massachusetts, district.

● Samuel A. Yakush has accepted a call to connect with the Southern New England Conference as public relations, religious liberty, radio-TV, and industrial relations secretary. He is a graduate of Washington Missionary College and has served, since then, in the Ohio Conference where he pastored five different districts.

● The cafeteria and laundry building, comprising 26,000 square feet of floor space, is to be the first building erected on the campus of Pioneer Valley Academy, New Braintree, Massachusetts. Construction is scheduled to begin the early part of the summer.

● Jacob E. Joyner has arrived at Union Springs Academy, Union Springs, New York, to manage the Lake View Broom Shop. He comes from Oak Park Academy, Nevada, Iowa, after 11 years of service there.

Columbia Union

● A check for \$263,039.91, the largest remittance for one month in the history of the Ohio Conference, was sent to the union office in December. The check included mission offerings, Sabbath school offerings, Ingathering funds, general offerings, and tithe.

● A record shattering total of \$1,170,970.11 in sales was reported by the literature evangelists of the Columbia Union Conference during 1960. The Allegheny Conference again led with a total of \$339,301.51.

● The East Pennsylvania Conference announces that A. M. Petrone from the Greater New York Conference will become pastor of the Italian church in Philadelphia. He takes the place of R. Valerio who retired recently.

● Stephen Pauly, pastor of the Philadelphia Boulevard church, has announced the opening of a new church school, the only one within the city limits of Philadelphia. The school has an enrollment of 24 students, and has two teachers.

● Charles Frye, former manager of Harris Pine Mills at Hamburg, Pennsylvania, was honored at a farewell dinner at Blue Mountain Academy recently. He is being transferred to Pendleton, Oregon, where

Children Can Be Taught-

by Josephine Cunnington Edwards

In an age of delinquency and disobedience we may sometimes be tempted to think our children and young people face overwhelming problems. However, Josephine Cunnington Edwards, in this new book written from her rich experience as schoolteacher and mother, maintains that children *can* be taught. They can be taught honesty, integrity, obedience, reverence. They can be taught to bear disappointments courageously, to know that the rain falls on the good as well as the bad. They can be taught to be quiet at worship time and in church.

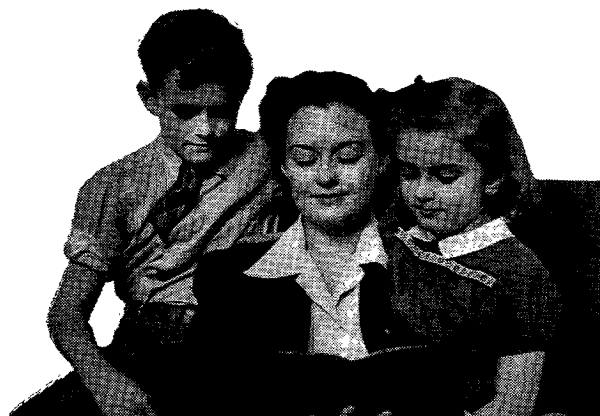
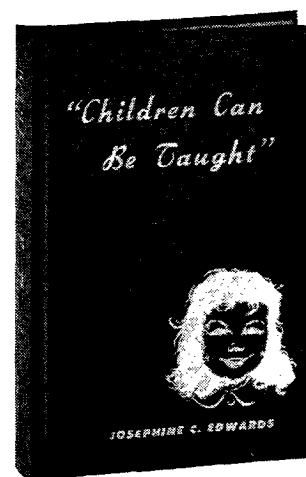
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he will supervise the work of all the branch plants for Harris Pine Mills. Albert Weikum, formerly from Pendleton, Oregon, comes to Hamburg.

● Ground-breaking ceremonies were held recently for the new Wytheville church, in the Potomac Conference.

Lake Union

● The Illinois Conference received special recognition in the recent Ingathering campaign. It was the first and only Silver Vanguard conference in the Lake Union. As of the week ending January 28, Illinois had raised \$159,775, with a per capita of \$25 per member. The next highest conferences in per capita are Indiana, with \$19.37, and Michigan, with \$17.48.

● The believers at Princeton, Illinois, celebrated the fiftieth anniversary of the organization of their church on December 31. W. A. Nelson, president of the conference, was guest speaker for the eleven o'clock service. Musical numbers were given by Gloria Frank, Diane Eatoni, Robert Barnett, Douglas Kolmodin, the Micheff sisters, and W. A. Kolmodin, who is the present pastor.

● Another research grant has been given Emmanuel Missionary College. The United States Public Health Service has awarded the department of biological sciences \$17,082 to be used in a three-year study of the disease, schistosomiasis, which affects an estimated 114 million people, mostly in tropical and subtropical areas of the world. Ariel A. Roth is head of the department.

● Ever since April, 1957, the idea has grown that ministerial students at Emmanuel Missionary College should observe and participate in an evangelistic effort during their college career. Two hundred and sixty-six baptisms have resulted from the 11 efforts held since that time. In 1959 an air-structure auditorium was purchased, and recently a large van was acquired to store and transport the equipment. Bruce Johnston, assistant professor of homiletics, heads this program.

● Open house was held February 5 and 6 for the recently completed dining room

and kitchen facilities in the new campus health center building at Emmanuel Missionary College. An official ceremony opened the four lines in the cafeteria at the evening meal, Monday, February 6. Jere D. Smith, chairman of the college board, cut the ribbon. Also taking part in the ceremony were F. O. Rittenhouse, F. A. Meier, K. F. Ambbs, V. E. Garber, Mr. and Mrs. Donald Knecht, and Mrs. Clara Marsh. The six separate dining areas of varying size will seat approximately 900 at one time. The main dining room, where about 800 students eat their meals regularly, will seat 720 persons.

North Pacific Union

● On Sabbath afternoon, January 21, the 31 members of the Mill City, Oregon, company were organized into a church. Just one year before, the group was organized into a company. H. L. Rudy, president of the Oregon Conference, and V. J. Jester, secretary-treasurer, organized the church, and ordained four young men as local elders. Don MacIvor, pastor of the district, is holding a 17-day evangelistic effort in the Mill City Theater. Associated with him is Ernest Broder of the Silverton district. Nine colporteurs spent three days in the city talking with interested people and giving invitations to the meetings.

● Dr. George J. Kabat, dean of instruction at Eastern Washington College of Education, addressed members of the Walla Walla College senior class on "Culture's Challenge to Intelligent, Educated Man" at the annual senior recognition day, February 6. The class was presented to President P. W. Christian by its sponsor, G. S. Balharrie, associate professor of religion. The WWC Chorale under the direction of Melvin Davis provided music. Other participants were H. L. Rasmussen, Melvin K. West, and S. K. Gernet.

LEGAL NOTICE

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.), will be held at 7:30 p.m., Wednesday, April 5, 1961, at Takoma Park, Washington, D.C., in

connection with the Spring Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

J. W. PEEKE, Secretary
STANTON PARKER, Treasurer

Church Calendar FOR 1961

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
<i>Signs of the Times, These Times, and Message Magazine Campaign</i> (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
<i>Review and Herald Campaign</i>	September 16-October 14
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
Thirteenth Sabbath Offering (Far Eastern Division)	December 30



Pray—Organize—Plan

The sound of popping corn is always fascinating—partly because it indicates the presence of activity. Does your Sabbath school make the noises that accompany activity? Three words put together as ingredients in a Sabbath school class unit will make it "pop"—pray—organize—plan.

Working to bring Christ to people through Sabbath school evangelism is of God. He is interested and has promised great success. As a primary ingredient to success, spend more time in prayer. Pray

for the teachers, the officers, those on the prospective member list, for world mission responsibility. Last but not least, pray that you will be a good and faithful servant, discharging fully your stewardship of time and talent. "More things are wrought by prayer than this world dreams of."

Organize your talents, abilities, training, territory, personnel, and needs and your Sabbath school will "pop" with activity and growth.

Have a planning session every month or oftener, as the need indicates. Plan for visitor invitations and special visitors' day. Plan for much better teaching by conducting training classes. No progress can be made when leaders feel that what they are doing is good enough. If you're satisfied, do some evaluating. How regular is the attendance in your

class? How many new members have come in recently? How long since someone has made a decision for Christ because God used you? These are but a few questions to get you started in evaluating. Few of us have reason to feel satisfied.

The class teacher is the key to a Sabbath school that is popping with activity—not activity for the sake of doing, but for supplying of needs—"for the perfecting of the saints [class members], for the work of the ministry [to others], for the edifying [instructing through better teaching] of the body of Christ" (Eph. 4:12).

May God inspire you to help produce and have a part in a Sabbath school that will "pop."

CLARENCE C. KOTT
Sabbath School Secretary
Southern California Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MARCH 25, 1961

The New World Order

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

WE CAN write across every epoch in human history: "The old order changeth, yielding place to new," to borrow a phrase from Tennyson. No society has ever produced a world order that provided both perfection and permanence. No system of society can satisfy the inner longings of mankind if it does not offer enduring happiness. This fact lends point to our memory verse: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

1. The Vision Glorious

ISAIAH 45:18. "God himself that formed the earth . . . created it not in vain, he formed it to be inhabited." The Revised Standard Version reads: "He did not create it a chaos, he formed it to be inhabited!" God's purpose for a habitable world involved happiness and security. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:18; cf. 60:18; 65:21, 22). These promises would have been fulfilled through Israel but will now come to pass in the new earth. See *The Great Controversy*, pages 675-677.

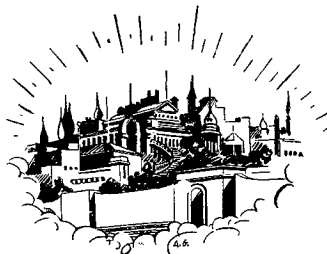
1 THESSALONIANS 4:16, 17; 1 CORINTHIANS 15:51, 52; REVELATION 20:5, 9; 2 PETER 3:9-12. The events here mentioned are briefly: (1) "The Lord himself shall descend"; (2) He will come suddenly "from heaven with a cry of command, . . . and with the sound of the trumpet of God," R.S.V.; (3) "the dead in Christ shall rise first"; (4) the living on earth "shall be caught up together with them in the clouds"; (5) we shall then "ever be with the Lord"; (6) the bestowal of immediate immortality and incorruption to believers; (7) the first resurrection here mentioned opens the millennium, at the end of which the second resurrection provides the evil hordes that attack the Holy City. Of these stupendous events we can only say: "Seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3:14).

2. The New Order

ISAIAH 65:17-19. "I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." A scenic view of the kingdom in terms of a transformed Promised Land is found in Isaiah 35:1, 2. In the new earth complete expurgation by fire has removed

every vestige of sin and desolation, and the creative power of God will restore "the occupations and pleasures that brought happiness to Adam and Eve in the beginning" (*Prophets and Kings*, p. 730). All trace of the travails and weariness involved in worldly effort will be gone, "and mine elect shall long enjoy the work of their hands" (Isa. 65:22).

ISAIAH 65:24. "Before they call, I will answer." God's people, though injured to suffering, loneliness, and fear, have so often cried for help: "How long, O Lord?" (Rev. 6:10). Now God's presence will be ever near, and His people's contentment will be assured (Rev. 22:4-6; Isa. 32:18). For further reading: *The Great Controversy*, page 675.



REVELATION 21:1-4. "The tabernacle of God is with men." This is similar to Ezekiel 37:27. "Here is the promise of fellowship with God, with all its precious consequences."—WILLIAM BARCLAY, *Revelation*, vol. 3, p. 125. Connected with the tabernacle was the Shekinah, or glory of the Lord. The New Jerusalem is described as "having the glory of God," and there is no need of the sun (Rev. 21:11; 22:5).

ISAIAH 66:22, 23. The language of Revelation 21:1-4, 11; 22:5 suggests worship. This was also the language of the prophets. From month to month "and from one sabbath to another, shall all flesh come to worship before me," Isaiah reported. Worship on a universal, splendid scale such as this, is something beyond human imagination.

3. The Completed Plan

REVELATION 17:14. "They that are with him are called, and chosen, and faithful." "Those who go out to meet the Bridegroom" are those who "will catch the first light of His second appearing. . . . Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have

heaven in their hearts."—*Christ's Object Lessons*, pp. 420, 421. Hence the calling, the choosing, and the faithfulness have been demonstrated on earth as the prelude to life with the Lord.

ROMANS 8:14, 17. "As many as are led by the Spirit of God, they are the sons of God." Jesus taught that those who practiced His gospel of love would become "children of the Highest" (Luke 6:35), or "Sons of the Most High" (R.S.V.). "If children, then heirs; heirs of God, and joint-heirs with Christ" reminds us of Romans 4:13, 14, where Abraham is called "the heir of the world." See also Galatians 3:29. By adoption into Christ Jesus we are heirs to the glorious inheritance accruing from His death and resurrection. The words of Romans 8:17 are a masterful combination of the two ideas of mutual suffering and of eventual glorification.

GALATIANS 2:20. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "Now" compares the old life with the new life in Christ on this earth. On the phrase translated "yet not I," or, "it is no longer I" (R.S.V.), Lightfoot says: "The order is significant; 'when I speak of living, I do not mean myself, my natural being. I have no longer a separate existence. I am merged in Christ.'" On this basis Paul says: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). On this basis also "many a one who otherwise would be but a cipher in the world, perhaps only a helpless burden," can be taught reliance upon God and realize the satisfactions of victorious living (*Education*, p. 256).

1 JOHN 3:1-3. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." John longed for companionship. "In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master."—*Education*, p. 87. What we believe makes us what we are, and that, in turn, determines what we shall be.

"What manner of (including 'how great,' 'how free,' 'how precious'—in fact, all the particulars which are afterwards brought out respecting this love: see ver. 16, ch. iv. 9, 16)."—ALFORD, *The New Testament for English Readers*, p. 1719.

REVELATION 22:4. "They shall see his face; and his name shall be in their foreheads." Even the greatest on earth did not enjoy the privilege of seeing God face to face. To Moses God said: "Thou canst not see my face" (Ex. 33:20, 23). Yet the promise is that the pure in heart shall see Him (Matt. 5:8; cf. Rev. 22:14, 15). God's mark of perfect consecration will be theirs as they enter upon a life where all is worship because all are in God's presence. There all life is in the truest sense worship.

It will never in the new world be possible to say of human life: "For now we see through a glass, darkly" (1 Cor. 13:12). This is the intimate nearness conceived of, and longed for, by John: "To him that overcometh will I grant to sit with me in my throne" (Rev. 3:21).

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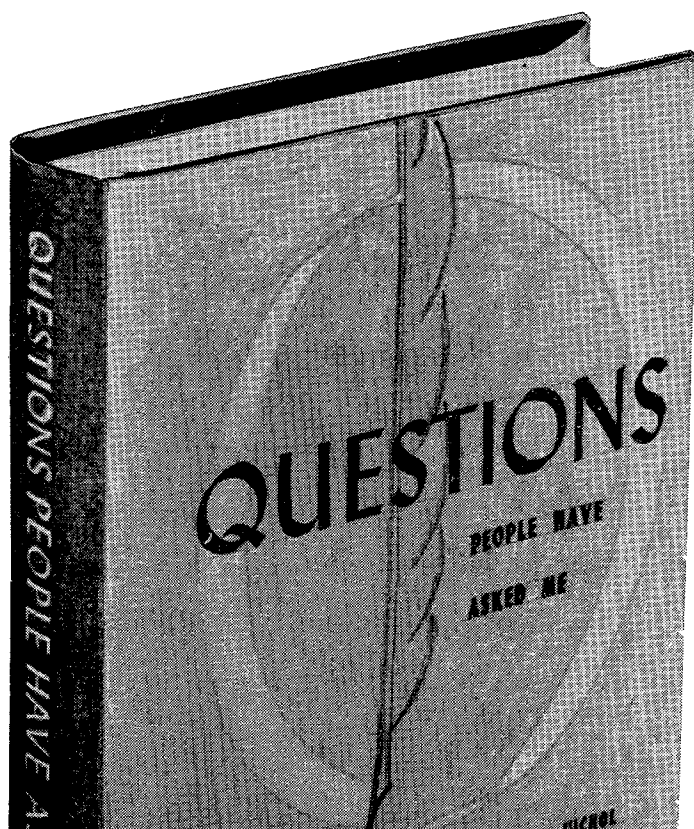
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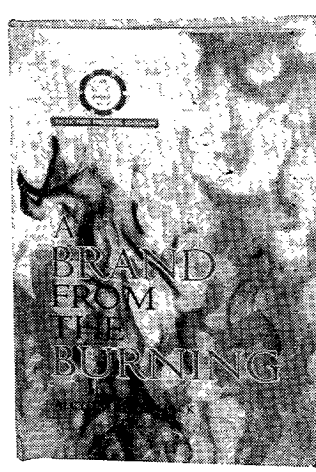
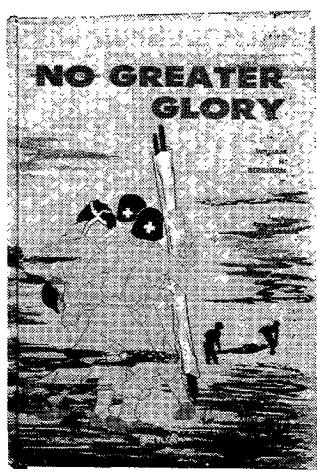
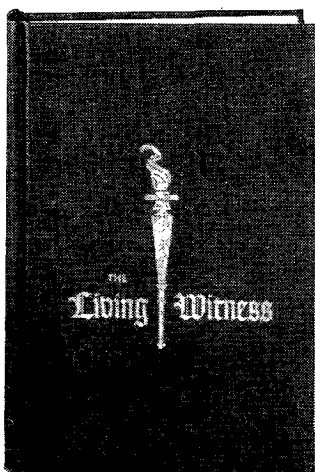
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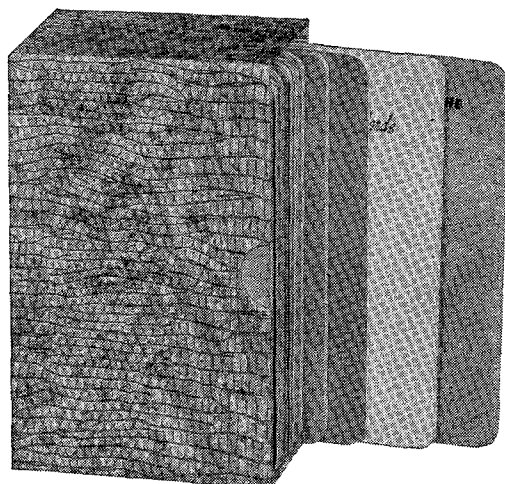
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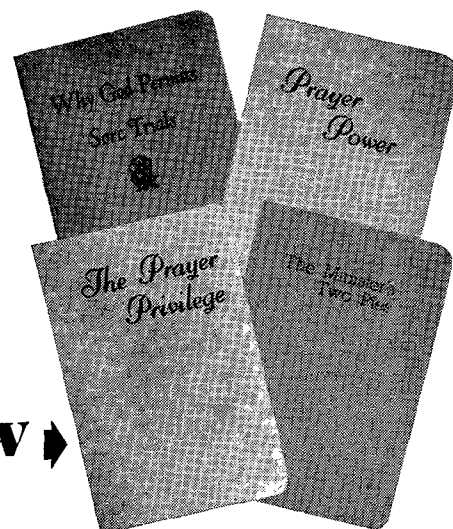
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Sufferings of Christ, The _____
Supremacy of Love, The _____
Testimony of the Birds, The _____
Testimony of the Flowers, The _____
Testimony of the Trees, The _____
Think It Over _____
This Basket of Words _____
Through the Lattice _____
*Tower of Tongues, The _____
Under the Juniper Tree _____
*Victory in Christ _____
*Wedding of Christianity and Pa- _____
ganism _____
What Is a Gentleman? _____
Wheel-Chair Reveries _____
When Your Knight Comes Riding _____
Whereas I Was Blind _____
Which Day of the Week Did Christ _____
Sanctify, Bless, and Keep? _____
*Who Are the Angels? _____
Why God Permits Sore Trials _____
Wonderful Father, The _____
*World That Then Was, The _____
SPECIAL FOR BOYS AND GIRLS—
Christopher Cricket _____
Make-Believe Journeys _____

As We Go to Press



Southeastern California Elects New President

Because of the retirement of R. C. Baker it was necessary for the Southeastern California Conference constituency to elect a new president at their meeting on February 19. The unanimous choice of the delegates was John W. Osborn who for the past two and one half years has been pastor of one of the largest churches in the denomination, the Sligo church, in Takoma Park, Maryland.

Before going to the Sligo church, Elder Osborn served as evangelist in the Florida Conference, as pastor in Seattle, Washington, and Glendale, California, as well as president of the New Jersey Conference. We wish Elder Osborn much of God's blessings as he assumes his new and heavier responsibilities.

W. B. OCHS

7,500 Listen to Message in Pretoria, South Africa

We have just received a letter from S. G. Maxwell, ministerial association secretary of the Southern African Division, telling us that A. V. Cook opened an effort in Pretoria on February 12 with 7,500 in attendance. He held three sessions, and many were turned away.

These troublous times are awakening multitudes and making them receptive to the truth. May a great harvest follow.

WALTER SCHUBERT

South Brazil Celebrates Golden Jubilee

On December 29 the South Brazil Union Conference celebrated the fiftieth anniversary of its organization in 1910, in connection with its 1960 quadrennial union conference session. Seventeen delegates attended the first session at the time of organization. Only one of those delegates still lives, namely, Saturnino Mendes de Oliveira. This brother has served the cause as a colporteur and colporteur leader for more than 40 years, and has worked in 824 towns, cities, and villages.

The membership at the time of organization was small, approximately one thousand, 50 years ago, but during the intervening years it has grown until today there are 37,000 baptized believers. In São Paulo alone there are more than 8,000 baptized members.

It is estimated that the record will show 4,000 baptisms when the statistics are all in for 1960. This will be the largest yet reported.

C. L. TORREY

Monument Valley Hospital Nears Completion

The first and only Seventh-day Adventist hospital for North American Indians is to be dedicated May 4. Monument Valley Indian Mission has been in the public eye for a number of years through pictures and articles in national magazines. Beginning with a small clinic operated by Elder and Mrs. Marvin Walters, it has now reached maturity under the leadership of Dr. and Mrs. J. Lloyd Mason, and the encouragement and help of the Nevada-Utah and Pacific Union conferences.

WESLEY AMUNDSEN

New Medical Work in Hong Kong

Plans are developing satisfactorily for a representative medical work in Hong Kong. Construction of the new hospital on the Kowloon side will begin soon. A desirable site has been acquired on a hillside overlooking the harbor, about nine miles from the city. This will be a general hospital for all classes.

In Hong Kong proper it is planned to establish a sanitarium-type institution on Stubbs Road above the present mission headquarters. From this site there is a beautiful view of the valley, of all the eastern end of Hong Kong, and of the seashore and the islands to the north. Many of the former patients of the Shanghai Sanitarium, now resident in Hong Kong, look forward to the building of this new sanitarium and are contributing to the project.

Dr. Leslie Smart, who will be leading out in this project, is already in Hong Kong and is building up a medical practice. Dr. Harry Miller,

founder and for many years director of the Shanghai Sanitarium, is contributing freely of his time and effort.

T. R. FLAIZ

Burma, Buddhists, and Bibles

F. C. Wyman, Burma Union radio-TV secretary, reports that more than 5,000 Voice of Prophecy lessons, of the 13 courses in seven languages offered by our correspondence school in Rangoon, have gone out to interested persons all over Burma. Many of the enrollees are Buddhists. Elder Wyman writes:

"The easiest way to reach the Shan plateau is by airplane. How the Voice of Prophecy work began in that area, only the Lord knows. But today there is a company of Sabbathkeepers there, eagerly awaiting a person to come to teach them more of the blessed truth. They have selected a plot of land on which they wish a church and church school to be built. The leader of this group arrived in Rangoon last night to attend the colporteur institute. His heart is aflame, and he wishes to be of service to his Saviour."

JAMES E. CHASE

Literature Evangelism in the Lake Union

The annual Lake Union literature evangelist institute was conducted in the Hinsdale, Illinois, church January 31 to February 4. R. D. Fearing, the church pastor, welcomed the large group of about 240 colporteurs and leaders, and W. A. Nelson, the Illinois Conference president, presented a challenging keynote address.

The total deliveries in the Lake Union during 1960 amounted to \$653,792.64—a gain of \$139,312.28 over 1959. Of the large number of persons baptized last year in the Lake Union, 155 had their first contact with the message through literature evangelists.

J. W. Proctor, the union publishing department secretary, and his associates in the local conferences are giving strong, efficient leadership to the publishing work in this field. They hope to reach \$1,200,000 in deliveries in 1961.

D. A. McADAMS