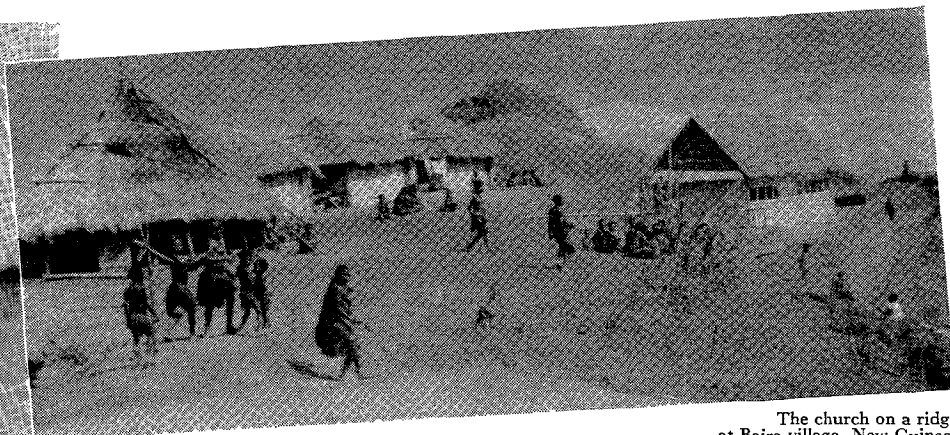


# THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



With a pack on his back, the Bible under his arm, and a song in his heart, Tamange takes the gospel into the wilds of New Guinea.



The church on a ridge at Baira village, New Guinea.

## Preaching and Healing in New Guinea

By L. H. BARNARD

**T**HIS is being written in a crude grass hut in a lonely village in the mighty mountains of New Guinea. Just across the valley are burned huts and ruined gardens—destroyed by a raid the other day when a tribe from this side of the valley crossed the river and climbed up a spur, surprising their enemies early in the morning. One man was mortally wounded by arrows, hacked by knives, then thrown onto his own hut, which was burned beneath him.

This valley has only seen white men when government patrols have passed through. No missionary had ever visited here, and the sweet name of Jesus was completely unknown. I wish, dear friends, you could have been with me today during worship as dirty, almost naked bodies crowded around the Picture Roll. We told them of our mighty God who created all things and of His Son Jesus who saves sinners. Showing them the picture of Jesus blessing the children, we told them how Jesus loves everyone and wants all of us to love one another.

The people whispered excitedly among themselves, pointing at the picture. The chief spoke for them all, saying, "Tell us more, we have never heard anything like this before." Intense and continual fear of strangers they knew, but nothing of love and care.

Then we demonstrated our love by opening our medical box and giving penicillin injections for a number of terrible cases of yaws. These sufferers would never have received treatment if we had not visited them. The white bandages on their ulcers were proudly displayed, and one after another men and women sat down in perfect confidence as I extracted offending teeth.

Two months ago I entered Baira, on the other side of the mountain range. We were welcomed with great joy, and invited to stay; so I left two faithful national workers. The country is very mountainous, being a series of sharp ridges. A point on one of these was leveled to build a church, which was completed in two weeks. This simple bamboo and kunai grass.

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## THE ADVENT SABBATH

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## A Thought

FOR THE WEEK

[Based on phrases in well-known hymns.—EDITORS.]

### "Less of Self and More of Thee"

Thomas Sanford is credited with having invented the first friction match, with experimental mixtures of sulphur and phosphorus. But in 1843 there was no cheap power for manufacturing purposes save that of waterfalls. Convinced he had a product the world needed, he built a water wheel for a modest factory at Woodbridge, Connecticut. Into it he put every financial resource he possessed. But to his disappointment it proved too big for the water available, and it stood there helpless and inactive. Discouraged and beaten, he sold the formula, the wheel, and his potential fortune to a passer-by for ten dollars.

The lives of many people are spiritually unproductive for the same reason Sanford's water wheel failed to function. They never get any further than the discovery of the truth. Its importance they acknowledge, its arguments they champion, its precepts they admire, but they never bring forth the fruits of righteousness because the power of the Spirit never has a chance in their experience. There are too many hindrances to its flow. The handicaps they nurture are too cumbersome for the free exercise of God's way in their lives.

In some it is pride of birth and genealogy; in some it is a doctrinal inbreeding that brooks no new beliefs; in many it is fear of some temporal loss. But whatever the inhibition, the result is the same—spiritual poverty and failure. Instead of becoming instruments of God's grace, and dynamic witnesses to His transforming power, they achieve the dubious distinction of being only nominal Christians.

If we would have the "good success" guaranteed to Joshua in our march toward the coveted spiritual goals of life, we must not stand idly lamenting our impotence, but resolutely adapt and harness our limitations to God's promised power. Then shall we be channels of light and blessing to a world in darkness.

H. M. TIPPETT

## Well Said

The world is God's workshop for making men.—H. W. Beecher.

A church-going people are apt to be a law-abiding people.—E. A. Park.

It is only when the rich are sick that they fully feel the impotence of wealth.—Colton.

Criticism is a study by which men grow important and formidable at very small expense.—Samuel Johnson.

REVIEW AND HERALD

# Faithful in Stewardship

By GLENN CALKINS

What a day this is in which to be living! It is the most impressive, the most dramatic, the most thrilling, and above all, the most important time of all earth's history.

The Lord through the writings of the Spirit of prophecy has sent words of admonition and warning regarding these very times. I quote: "The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. . . . Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing."—*The Signs of the Times*, April 21, 1890.

These words were penned by the servant of the Lord more than sixty years ago, and today we are actually seeing their fulfillment. As followers of the meek and lowly Jesus, as those who believe in the teachings of the Holy Scriptures and the writings of the Spirit of prophecy, we must harmonize our actions with our profession. I quote further from the same source statements that are most pertinent to the way we live and conduct our earthly affairs.

"Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready to stand in the great day of God, we shall be unfaithful stewards. . . . Every-

thing is now clothed with a solemnity that all who believe the truth for this time should realize. They should act with reference to the day of God. The judgments of God are about to fall upon the world, and we need to be preparing for that great day."—*Testimonies*, vol. 6, p. 407.

"Every man is a steward of God. To each the Master has committed His means, but man claims that means as his own. Christ says: 'Occupy till I come.' A time is coming when Christ will require His own with usury. He will say to each of His stewards: 'Give an account of thy stewardship.'"—*Ibid.*, vol. 3, pp. 385, 386.

"As faithful stewards we are to use it [wealth] for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to Him for the use we make of it."—*Christ Object Lessons*, p. 351.

## A Striking Statement

The following statement from volume 4, page 479, is to me one of the most striking statements I know of that refers to our earthly possessions:

"Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. *But this duty is*

*just as sacred as the duty to preach the Word to save souls.*" (*Italics mine.*)

"While they have sound minds and good judgment, parents should, with prayerful consideration, and with the help of proper counselors who have experience in the truth and a knowledge of the divine will, make disposition of their property. If they have children who are afflicted or are struggling in poverty, and who will make a judicious use of means, they should be considered. But if they have unbelieving children who have abundance of this world, and who are serving the world, they *commit a sin against the Master* who has made them His stewards, by placing means in their hands merely because they are their children. God's claims are not to be lightly regarded."—*Testimonies*, vol. 3, p. 121. (*Italics mine.*)

I am thankful to be connected with a people who believe in tithe paying and in the giving of offerings. Many are the spiritual blessings we receive as the result; but, my brethren and sisters, there is much, much more that should be done if we are to heed fully the instruction the Lord has given.

Listen to the words of the psalmist: "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1).

Again in Psalm 50:10-12: "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . The world is mine, and the fulness thereof." This clearly points out that the Lord is the owner of everything in the world. He is the supreme ruler over His realm.

"How much owest thou unto my Lord?" Luke 16:5. . . . All that we have is from God. He lays His hand upon our possessions, saying: 'I am the rightful owner of the whole universe; these are My goods.'"—*Ibid.*, vol. 9, p. 245.

"Spiritual prosperity is closely bound up with Christian liberality. The followers of Christ should rejoice in the privilege of revealing in their lives the beneficence of their Redeemer. . . . Let them seek to retain their possessions for selfish purposes, and it will be to their eternal loss. But let their treasure be given to God, and from that moment it bears His inscription. It is sealed with His immutability."—*The Acts of the Apostles*, pp. 344, 345.

Those of our people to whom God has entrusted some of this world's

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## From Eden to Eden

By JOHN T. ROSS, Sr.

Far back in dim ages, past and gone,  
In the great creation's early dawn,  
God made a garden in Eden land;  
It fell fresh from the print of His hand  
And rested there as a garden throne;  
In living green was this Eden home  
With stately trees and fruitful bowers;  
Enshrined was all with lovely flowers.

The earth was young and the garden fair,  
So God created a sinless pair.  
To dress and keep it in cunning art  
Was a pleasant task from God's own heart.  
The newlyweds were to spend time's hour  
In loving care of tree and flower,  
Skillfully training the tender vines  
Learning from nature the "tie that binds"!

There in the garden of long ago  
Crept a very cunning and wily foe;  
With enticing words and speeches fair,  
He stole the hearts of that happy pair.  
They lost their beautiful Eden home  
And went forth now in the earth to roam;  
To work with brier and thistle and thorn;  
In sorrow now were their children born.

The Saviour who came to the fallen race,  
Still offers His love and saving grace;  
With home again in a garden land,  
Kept now in store by His nail-pierced hand.  
When sin runs out, in its final span,  
Eden will blossom again for man;  
Then a ransomed throng will sin no more  
In that fair home on the golden shore!

wealth—whether it be in money, stocks and bonds, houses, or lands—and who follow the clearly defined counsel that the Lord has laid down for His people in making these earthly possessions safe for Him and His cause by entering into a trust agreement, annuity, or will, are laying up treasures in heaven. “It bears His inscription. It is sealed with His immutability.”

The counsels given us from God are endless. The statements I have quoted are only a few of the many to be found in the Scriptures and the writings of the Spirit of prophecy. They emphasize what we already know and believe—that God not only expects a faithful paying of the tithe and the giving of liberal offerings, but He also expects the safeguarding of the remaining part of what He had entrusted to us.

### Large Resources

According to the last annual statistical report (for the year 1955), the tithe from believers in all the world amounted to well over \$41 million. To this we add gifts to foreign missions and local funds—another \$27 million. This makes a total of nearly \$68 million in one twelve-month period, indicating the tremendous financial resources that God has placed in the hands of His people. This is wonderful, but is it sufficient merely to give while we are alive? Should we not also safeguard the remainder for God's cause?

I am thankful for the consecrated leadership of our General Conference, division, union, and local conferences, and for that of our denominational institutions, and I have great confidence in these brethren. I am convinced that all our members would do well to make contact with the officers of these organizations, ascertaining from them the best way in which to safeguard that which God has committed to their keeping. If in our hearts there is a true spirit of love and devotion to our heavenly Father, we will want to do those things He has clearly told us to do.

“Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. . . .

“And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. . . .

“If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him.”—*Christ's Object Lessons*, p. 49.

## Fundamental Principle of Choice

By G. A. Coon

A fine Christian woman approached me at the close of an evangelistic meeting many years ago, imploring me to come over immediately to her home and help her husband overcome the tobacco habit.

Although the hour was late, I was happy to believe he was eager to be rid of this unfortunate habit. So I made haste to visit their apartment.

At once I began teaching this man the A B C of victory. The A is “Ask, and it shall be given you” (Matt. 7: 7). The B is “Believe that ye receive them, and ye shall have them” (Mark 11:24). The C is to claim that we have received, by returning thanks: “Thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Cor. 15:57).

As I gave this general pattern of

The question arises, How can I ever succeed in helping my friends to choose the truth? The answer is, We must *sell* the gospel, as Jesus did. It was He Himself that placed in the human soul the desire to make its own choice. Therefore He, the maker of man and the founder of law, in His earthly ministry used this desire to lead people to make the right choice. He made truth so beautiful that people chose it on the basis of its attractiveness, its wholesomeness, and its worth-whileness. He is doing the same today. Says the servant of the Lord:

“His blessings He presents in the most alluring terms. He is not content merely to announce these blessings; He presents them in the most attractive way, to excite a desire to possess them.”—*The Desire of Ages* (1940), p. 826 (Miss. ed., p. 816).

When Jesus invited the fishermen to choose Him, He offered them the greatest social prestige that could be attained by men of their caste. They were fishermen. He said, “I will make you fishers of men.” That meant they would be leaders of society. And now their names are engraved on the walls of the New Jerusalem.

### Making Truth Attractive

When Jesus promised, “I will make you fishers of men,” it was like offering a kingdom to a waif. He made truth and service so beautiful, so attractive, that they wanted to obtain it. He appealed to the very desire that he had implanted in the human heart—a desire to be successful, useful servants of humanity.

When Peter, who had left all, asked, “What shall we have therefore?” Jesus replied, “An hundredfold now in this time.”

If I lend you one dollar for which you promise to return two, I receive 100 per cent interest on my investment. But one hundred for one is 10,000 per cent. What an offer Jesus made to His disciples! He was making the gospel appear desirable. He was offering inducements for them to make the right choice.

Two statements from the servant of the Lord almost seem contradictory. One is to the effect that we should urge. The other states that constant urging is a powerless method. Here is the first: “Carry the Word of God to every man's door, urge its plain state-

### Triumph

By CATHERINE A. RITCHIE

About the cross the jostlers surge,  
The faithful with the scoffers merge;  
But love divine brings glad relief  
To the hopeless, dying thief.

The gates of golden Paradise  
Open to his longing eyes,  
And this last bit of triumph sweet  
Makes Jesus' sacrifice complete.

victory, the man very quietly listened. Then I said, “Now we can bow in prayer and ask, and believe; then we may claim the victory which God has promised.”

Imagine my astonishment when the man quietly replied, “But I don't want the victory over tobacco!”

Instantly it dawned on me that the decision for victory was his wife's, not his. My instruction that evening was wasted for I had been laboring under a false impression.

His fine Christian wife was no more guilty than I of breaking the fundamental law of soul winning, for I had never taught her that the power of choice based on love is the very foundation of Christianity. Does not the Scripture tell us: “Choose ye this day whom ye will serve”? (Joshua 24:15); and again, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). The choice must be made by the individual himself.

ments upon every man's conscience."—*Testimonies*, vol. 5, p. 388. The other is: "The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing."—*Ibid.*, vol. 1, p. 162.

The explanation is simple. Suppose I want to capture a honey bee that is buzzing around my house. There are two ways to urge him into the little glass jar. One is to take a whip and lash at him. The other is to put some honey in the jar. The first method will likely result both in the loss of the bee and also in a sting that may discourage all future efforts at bee catching.

The second method, minus the element of force, takes advantage of the honey bee's power of choice. Jesus did not merely present the truthfulness of doctrine. He presented it in the most attractive manner, to excite a desire to possess it. (See *The Desire of Ages*, p. 826 [p. 816].)

### Sharing the Icebox

A sincere Christian woman and her mother once invited my wife and me to dinner. During our stay, the daughter related many experiences showing the attitude she had toward those not of this message. As she spoke we could detect that she was most conscientious and very eager to win souls to Christ. But most of her friends were not responding to the truth. The following experience may serve to illustrate her methods.

Her son-in-law, who was not a Christian, came to visit her home for several days. One day he brought some pork home and asked his mother-in-law if there was room in the refrigerator for it. She replied, "There certainly is not room in my refrigerator for pork." Whereupon the son-in-law disposed of his pork in some other way.

As the lady narrated her experience my wife and I said nothing. We could not give her instruction on the matter unless she chose to learn, for "true education is not the forcing of instruction on an unready and unreceptive mind. . . . God gave to Israel lessons illustrating His principles. . . . Then, as inquiry was made, the instruction given impressed mind and heart."—*Education*, p. 41.

Abruptly she turned to us and asked, "Don't you think I did right?" We replied by quoting the above statement and explained that since she had asked, we would be happy to give an answer. Our answer ran something like this:

"You did what you had a legal right to do. The refrigerator was yours. The home was yours. And, of course,

the boy should have had more thoughtfulness than to ask you to let him keep pork there, for he knew your diet precluded its use. But you are a Christian and he isn't. You are trying to win him to the truth. It might have been better for you to reply this way. 'Son, you know my dietary habits, but there will always be room in my icebox for your food.' That way you would have given him religious freedom, thus causing his respect for you to increase and making it easier for him someday to decide for the truth."

A few nights later this same lady came to us and exclaimed: "If your stay in our city has meant nothing to anyone else it has been worth it all for what you have taught me." She had learned of Jesus. She had discovered that He is meek and lowly in heart. He gives everyone the power to choose for himself. But His blessings "He presents . . . in the most attractive way, to excite a desire to possess them."—*The Desire of Ages*, p. 826 (p. 816).

During a series of studies at one of our camp meetings a lady spoke to me about her husband who had left her: "I don't blame Bill for leaving me. I did not observe the laws of

soul winning." She had taken a senior attitude toward him to such an extent that he felt his soul was not his own. And all the time she was eagerly endeavoring to win him to the Lord. Now she was learning Christ's way.

"I have never let him eat meat in my home," began one of our good sisters concerning her Nazarene husband, "but a few days ago when we responded to an invitation to another home he ate meat right there in my presence. When we returned home I said to him, 'You might just as well have spit in my face as to have eaten that meat.'"

When we visited in her home she began to apply pressure on him and inferred he was not a Christian. "I am happy to meet you, my brother," I began. "I believe you are a real Christian." Tears came to his eyes. He was enduring religious persecution, or what the courts term "mental cruelty," by one who was hoping through this means to win him.

Remember, we cannot whip bees into a jar. But if we put out the honey, they will come. That honey represents the attractive way Jesus helps people to decide for Him.

## Who Are the Angels?

By F. L. Peterson

Angels are created beings, and the Bible makes it clear that they existed before the creation of this world. Long before sin entered our world, even before the foundation of the earth was laid, these heavenly beings were with the Father. They are subject to Jesus Christ and worship Him.

Paul says, "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (Heb. 1:6). Peter adds, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:22).

All creation is subject to Christ, because God "created all things by Jesus Christ" (Eph. 3:9). All things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). Angels, therefore, are created beings and are dependent upon God for their continuous existence. They are "ministers of his, that do his pleasure" (Ps. 103:21).

It was when the foundation of the earth was laid that "the morning stars sang together, and all the sons of God shouted for joy." Of this event God asked the patriarch Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7).

When the angelic host sang together and shouted for joy, man had not been created. No earthly beings could have taken part in this act of praise and worship. These sons of God were members of the heavenly family and were with God when He brought this world into being.

Angels are real beings and are of a higher order than man. Of their nature we know but very little, for God has not revealed this to us in His Word. But from our study of the Scriptures we know that they are real



beings with a personality. They have intelligence, power, and glory that is incomprehensible to man. Because they are invisible to our natural sight is not sufficient evidence that they do not exist.

### "Ministering Spirits"

Although angels are invisible, they are God's "ministering spirits," and when duty has demanded it of them they have assumed human form and have been seen of men. When Lot and his family were in danger and needed help, angels were sent to their rescue. They took Lot and his family by the hand and led them outside the doomed city of Sodom. These heaven-sent messengers faithfully carried out their urgent mission of rescue. Angels are real beings, whether visible or invisible, and they are still God's ministers to do His bidding, for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14).

These celestial beings constitute the family of God in heaven. It was the privilege of Adam and Eve, God's family on earth, to hold communion with their Creator, and even though they were made "a little lower than the angels" it was designed by God that they should have fellowship with Himself and with the celestial visitors from heaven.

Mrs. White says, "They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*Patriarchs and Prophets*, p. 50. We are also told that "their intellectual power was but little less than that of the angels."—*Ibid.* What a wonderfully refreshing place the Garden of Eden—the home of our first parents—must have been, and how sacred was this relationship between the family on earth and the family in heaven.

### Family on Earth

The institution of the home with its family organization is of heavenly origin. God the Father, Jesus Christ the Son, and all the holy angels constituted the family of God in heaven. But these do not complete the picture. God has a fatherly interest in the whole family, both in heaven and on earth.

The apostle Paul recognized this family relationship. He wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15).

The entrance of sin interrupted the full and free fellowship among the family of God. This holy communion between God and our first parents, and the association between the angels of heaven and the inhabitants

of earth, would have continued had man remained faithful in his allegiance to God. But through disobedience man lost his divine nature and this family tie was broken. A gulf was fixed between heaven and God's family on earth.

We are told that at the time of the fall of man, "The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners."—*Early Writings*, p. 125.

Immediately after man's fall the angels, God's "ministering spirits," were commissioned to keep guard over the tree of life that man, now a sinner, might not eat thereof and live forever. "Around these angels, flashed beams of light having the appearance of a glittering sword. None of the family of Adam were permitted to pass that barrier to partake of the life-giving fruit; hence there is not an immortal sinner."—*Patriarchs and Prophets*, p. 60.

"After their sin, Adam and Eve were no longer to dwell in Eden. . . . In humility and unutterable sadness they bade farewell to their beautiful home, and went forth to dwell upon the earth, where rested the curse of sin. The atmosphere, once so mild and uniform in temperature, was now subject to marked changes, and the Lord mercifully provided them with a garment of skins as a protection from the extremes of heat and cold."—*Patriarchs and Prophets*, p. 61.

### Communion Lost

In losing their home they lost the privilege of the sweet communion and fellowship they had enjoyed with the Father and the angels. They lost everything that was of real value, and they themselves were lost.

The sacred premises of their once-beautiful home were now guarded by heavenly beings to prevent their return. They were driven out into a world of disappointment, bitterness, and woe. As never before, they would need the comforting presence of God, of His Son, and of the angels. They would need their fellowship and guidance to see them through many dark nights and bruising problems. They would need them in their hours of terrible pressure. They would need their help in the hour of tragedy.

With their backs toward Eden, Adam and Eve, by their deed of disloyalty, were forced to journey upon an uncharted path, but they could never get beyond the Father's all-encompassing knowledge, love, and care.

The angels cooperated with the Creator as the plan of redemption

## ON THE Religious Front

[These news items are taken from Religious News Service. 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.]

### Austrian Protestants Press for Equal Rights

A Protestant rally was held in Vienna to press for revision of two old laws that deny non-Catholics in this country certain rights. One of these laws, the Edict of Toleration, was passed by Emperor Joseph II some 175 years ago. The other is known as the Protestant "patent" of 1861. For the last 26 years, Austrian Protestants have been seeking a new law to invalidate these statutes and to ensure equal rights for Protestants in every sphere of public life.

### Seminarians Join to Rehabilitate Prisoners

Protestant and Roman Catholic seminarians in Dubuque, Iowa, have undertaken a unique project to help rehabilitate prisoners in the Dubuque County jail. Participating in the project are the Presbyterian Theological Seminary of the University of Dubuque, the Wartburg Lutheran Seminary, and Saint Rose Dominican Priory. The seminarians provide films and religious services for the prisoners and help them generally to adjust to life in the county jail. When inmates are ready to leave the jail, the seminarians help them find jobs.

### Reports Slaying of Missionaries Spurs Mission Recruitment

The killing of five American missionaries by Auca Indians in Ecuador last January has had a direct effect in the volunteering of some 2,000 young persons for foreign mission work. The Reverend Robert B. Savage, program director of radio station HCJB at Quito, Ecuador, made this report on a visit to Milwaukee, Wisconsin, accompanied by other officials of the station, which is celebrating its 25th anniversary in the radio missionary field. The station is sponsored by the World Radio Missionary Fellowship.

### Dr. Blake Warns on Divided Protestantism

Dr. Eugene Carson Blake, president of the National Council of Churches, warned in Los Angeles that a divided Protestantism threatens its influence in the nation. He told a meeting of the council's general board that "for a generation or more in most of our large cities, the divided denominationalism of Protestantism has rendered its total moral—and dare I say political?—influence of much less consequence than that of the Roman Catholic Church." The council president called upon members of the Protestant and Eastern Orthodox churches to strengthen and support their local, State, national, and world councils in order to make their collective voice heeded.

was unfolded to them, and they looked forward to the day when once again the family on earth would be reunited with the family in heaven. Now the angelic host anxiously await the time when the great gulf of separation will be forever destroyed, and

the family on earth will "be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels."—*Early Writings*, p. 67.

around to see the strange sight, and some stopped to listen to Noah's very sincere appeals. The word passed from community to community about the crazy old man building a great big boat down on the plain.

Noah must have had unquestioned faith in the God he served. If he was ever discouraged or had any doubts, there is not the least inkling of it in the Bible record. I have tried to imagine myself in his place, with the whole world going together in one general direction, my family and I all alone. The only family trying to serve and follow God. Could the whole world be wrong, and I and my family be right? It would not have been hard to succumb to grave doubts.

Noah left his regular occupation. He and his family spent their time hammering, pounding, fitting, working on the ark. He was positive a flood was coming. He had to be positive about it. It is not easy to listen to doubt and ridicule and derision day after day, week after week, year after year, and still keep one's faith strong. God has told us just as definitely of things that are coming on the earth. Do we have confidence in God's direction as Noah did? We must believe. We must be willing to stand alone and be different.

In those unusual times Noah kept his family with him. It must have meant struggle, work, prayers. But they held together as a unit. That is one of the problems of our time. I am sure God will help us as He helped Noah in days long ago.

Lessons From Bible Characters—I

## Noah

By C. L. Paddock

Noah and his family lived in a time very similar to our own. The Bible says that the thoughts of the people of that time were "only evil continually." They lived to eat and drink, and to gratify their sensual natures. The Saviour told us that the days previous to His return to earth would be much the same as in the time of Noah.

One can hardly imagine that Noah's time was any worse than ours. Of course the people of Noah's day didn't have all the opportunities or accessories for doing wrong that we have today. Our nights have been turned into day in our cities. There are cocktail bars on land, on the sea, and in the air. Our planes, our trains, our ships, serve liquor to their patrons. We can go to any place on the globe in a hurry, while the people of Noah's time were confined to the place where they lived, because there was no means of rapid transportation. We have liquor and tobacco on sale in almost every grocery and drugstore, and even filling stations. We make it easy for our children to go wrong.

Noah lived with his family in the midst of a perverse and wicked generation. He was in the midst of it, but had no part in it. He was no doubt a marked man. His family were marked too. They were different. They did not attend wild parties. They were not among those who tried to serve God and hang on to the world at the same time.

Noah lived close to God. I can imagine the family getting together each day for worship, in the morning and again at the close of the day. I can imagine Noah and his wife planning entertainment for the family—outings, picnics, games in the home. No doubt the family worked together. There were plenty of temptations. There were problems. It was not easy to live happily in the midst of sin and wickedness, and yet keep themselves unspotted from the world.

Then God gave Noah a task that made him and his family stand out

even more sharply from the crowd. God told him to get his tools ready, to take the boys with him, and begin to build a boat. He was also to tell the people as he worked on the ark that the Lord was displeased with their way of life and that a flood was coming that would cover all the earth. At the same time he was to invite the people to turn to God and be saved from the coming disaster.

Noah had been very peculiar before. Now they felt he was crazy. There was no doubt about it. This was sufficient evidence. The old man was building a boat down on the plains where it had never rained, a boat to save those who wished to escape the coming flood. They were sorry for Noah's sons. Too bad these bright young men had to spend their time on such a wild, senseless project. No doubt the people came from miles

## Parents' Fellowship of Prayer

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

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

### Healed Through Prayer

Most of the requests that come to the Parents' Fellowship are for others. Recently, however, we received a letter from Oregon that begins like this: "Would you please pray for me to be saved before it is too late?"

No doubt some dear one has been praying for this brother, hence he is feeling God drawing him into the way of salvation. How reassuring it is to know that "he [Christ] is able . . . to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

From California a mother writes to make a request and to tell of answered prayer. She begins by saying: "I have noted with growing interest the work of your group, and have joined in prayer for the requests sent in." Then she asks that her four children be remembered before God's throne. "Most of them are not putting first things first, and I realize that unless there is a change they will be 'without a shelter.'"

"We know prayer heals," she continues. "Our daughter, ill with rheumatic fever for years, made up her mind to follow the counsel of James 5; she asked for anointing and prayer. A few days later her doctor checked and was astonished at the improvement her heart showed. She set herself to study *Ministry of Healing* and to practice health principles. Within six months she was back in college, and during vacation this past summer held down a full-time job at —. We do thank God. Now if only the others, and other people's [children] will come. Surely they will when they see God's love."

This is what they need, all right—not high pressure, not nagging, but a view of God's wonderful love and goodness. This is the power that melts hearts and makes the way of truth seem desirable. Let us be importunate in prayer that the wandering children everywhere will come back ere it is too late.



# • EDITORIALS •

## The Sense of Direction

Have you ever found yourself deep in a forest on a cloudy day and with absolutely no sense of direction? Those who have had such an experience say it is the most bewildering and desperate feeling that can come to a man. Having lost his sense of direction, a man can wander about, traversing the same ground over and over again until physical weakness overwhelms him and in desperation he gives up hope of deliverance, though it may be but a few steps away.

We are told by one distinguished writer that "the greatest need of mankind today socially, individually, is a new sense of direction." Commenting on this, another writer remarks: "There is much in what he says. . . . The old landmarks and range finders have for the while lost their value and tested experience has abdicated its authority and gives no warrant for determining our future course of action."

### The Tendency to Question Old Truths

There is much food for thought for Seventh-day Adventists in these statements. They depict a situation in the world that is having its reaction upon men everywhere. The spirit of liberalism and silent questioning has done more than anything else to cause man to lose his sense of direction so far as his purpose in life and his future destiny are concerned.

Well might we ask whether the general tendency to liberalize one's thoughts and beliefs, which is a manifest characteristic of the times, is having its influence on many who today may be giving formal assent to the doctrines that we as a people have been preaching. And we might ask further, "Are not many losing their sense of direction because of this inner questioning?" The gravest danger here is found in the fact that some are unwilling to keep their questions to themselves. Having doubts, they feel called upon to express them. Thus they increase the circle of those who are bewildered. It is bad enough for one man to lose his way, but when his influence deliberately leads others into doubt, the situation really becomes serious.

This has been the exact situation in the Christian world in general. Is there not some danger of this being repeated even among the remnant people?

Now and then a word comes to us that such and such a one—a preacher perhaps and then again a teacher—has remarked quite openly, "We do not any longer hold to such views." Such remarks might not be too serious if they referred to some side issue that may have once been presented by an isolated leader, but when they refer to certain fundamental principles that are part of the very foundation of the remnant church, then we have another situation altogether.

I believe that there are not many leaders who would deliberately lead the youth who sit before them, or the flock that they shepherd, far afield from the path outlined by the pioneers of this movement and in which we walk today as a people. The pity is that it takes only a few remarks on the part of one who questions and doubts certain positions to bring about bewilderment on the part of many. In order for us to have a

sense of direction, certain unchanging landmarks must be set up. In a moment of bewilderment a look to these will set us right, and we can continue on our journey with assurance, but let these landmarks be removed or tampered with, and many may go astray.

The whole world is in a state of bewilderment. The sense of direction has been lost. To many, life has become purposeless. Even many leaders of Christian churches are not too certain about the content of their message. Some now and then catch a glimpse of the purpose of God, but how few there are who declare it!

For just such a time as this God has raised up a people who are not given to liberalizing theories of divine revelation, but who have a sure hope and a certain faith. What a pity it would be if the very people to whom God has committed the final word of warning should become unsettled and lose their sense of direction! If the watchmen upon the walls of Zion become unsettled in their convictions and do not give the trumpet a certain sound, who will know to flee from the wrath to come?

Thank God, the remnant church has not lost its sense of direction. The waymarks that have been set up through the years are not movable, for they are settled and unchanging.

We have been told through the messenger of the Lord: "There is to be no change in the general features of God's cause. It is to stand out as clear and distinct as prophecy has made it. . . . No line of our faith that has made us what we are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firm in defense of our principles, in full view of the world." "Never seek to remove one landmark that the Lord has given His people. The truth stands firmly established as the eternal Rock—a foundation that storm and tempest can never move."—*Testimonies*, vol. 8, pp. 160, 162.

### Cast Not Away Your Confidence

Although we cannot fully understand all that God has uttered through His servants, there are landmarks both sure and unmovable that are clear and distinct. By these we must be guided. Confidence in them is necessary to our final triumph. It is to this that Paul refers when he says, "Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

Confidence is a virtue that is to be manifested when the way is not plain, when there are matters that cannot be understood, when men about us are questioning and murmuring, when human reasoning cannot satisfy. It is in a time of bewilderment that we need confidently to look to the great waymarks of divine revelation and experience, and find our direction to move on in the way that is indicated.

Beware, brother, sister, lest you lose this sense of direction, and becoming bewildered like so many in the world today, turn from the path of truth. This need not be, for God has shed upon your pathway an abundance of light to which you would do well to "take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:19).

F. L.



# Growth of Modern Missions

The Missionary Research Library, maintained jointly by the National Council of Churches' Division of Foreign Missions and Union Theological Seminary, has recently released some significant mission figures. We summarize them here: America is sending 25 per cent more Protestant missionaries to foreign countries than she was four years ago. This means that at the end of 1955 there were 23,432 overseas missionaries from the United States and Canada—22,680 from the United States alone. The current total is more than twice that of twenty years ago, when the figure stood at 11,289.

Protestant missionaries are serving in one hundred foreign countries, with 35 per cent in East, Southeast, and Southern Asia; 29 per cent in Africa south of the Sahara Desert; and 26.5 per cent in Latin America. Though it has been more difficult of recent years to secure entry for missionaries into India, that country still leads all others in the number represented, with 2,127 missionaries there. Next comes Japan with 1,562, and the Belgian Congo with 1,195. China, which at one time had 4,492 American Protestant missionaries, now has one, and he is held in prison in Shanghai.

Six out of every ten missionaries are women. However, the study revealed that fewer single women are serving as foreign missionaries than formerly. Missionary families average two children. About 28 per cent of missionaries are ordained, against 34 per cent four years earlier when the last study was made. The explanation for this low per cent of ordained missionaries in relation to the grand total is found in the fact that missionaries from the various Protestant denominations consist not only of ministers, but also of medical doctors and nurses, farm technicians, schoolteachers, literacy experts, radio broadcasters, film makers, construction engineers, architects, air pilots, and ground crews. About 11 per cent of the grand total of missionaries from America are medical doctors and nurses.

## \$100 Million Goes Overseas

This large company of foreign missionaries receive their support from 280 different boards and agencies, including more than 60 that do not themselves send personnel. These boards and agencies received a total of \$130 million to finance the mission enterprise in 1955. About \$100 million was spent overseas, the remainder being used for administration, furloughs, equipment, and other expenses at home.

About 43 per cent of the total of missionaries belong to denominational boards and other agencies that cooperate in the National Council of Churches' Division of Foreign Missions, while 38 per cent more have been sent out under the auspices of two other large, long-established mission organizations. Independent societies send 12.8 per cent of all North American missionaries.

It is an interesting fact that most of the increase in U.S. foreign missionaries since 1952 was accounted for by evangelical associations, independent boards, and faith societies. These groups sent an additional 4,170 overseas, as compared to 631 sent by older established boards or agencies cooperating in the Division of Foreign Missions. The survey observes that the cooperating mission boards of the older church bodies have placed greater emphasis on supporting Christian workers who are nationals of the overseas countries being served. They also spend more on institutional and service programs.

According to the survey the Methodists send the most missionaries overseas, accounting for 1,513. The Sev-

enth-day Adventists are placed next with 1,272. The Methodists are credited with having the largest mission income, \$13 million, with Southern Baptists and Seventh-day Adventists listed next, each with \$11 million. The grand total of mission giving by 64 million Protestants in the United States and Canada averaged \$2.00 per person in 1955. The Mennonite Brethren Church of North America is credited with the highest per capita for missions. Their 11,920 members gave an average of \$37.50 each for the support of 188 missionaries.

The figures as to the mission activities of the Mormons or the Jehovah's Witnesses are not available. The total Roman Catholic foreign missionaries from the United States are listed at 5,126, but information on contributions for their support was not available for the survey.

Long-term geographical trends revealed by the study show that in the last thirty years the number of American Protestant missionaries has increased four times in Africa, has remained about the same in the Near East and Southern Asia, and has decreased sharply in East Asia, due to expulsions from Communist China. However, Southeast Asia was credited with having gained more than twice as many missionaries in that time.

## Modern Phenomenon

This large and growing mission program is really a phenomenon of modern times. Nothing quite like it is found in the history of the Christian church till we go back to the first century. However, our joy over the fact that missions have expanded so rapidly is rather quickly subdued when we realize how great is the task remaining. The population of the world has more than doubled since the program of modern missions began.

Not only is the task larger than ever before, it is also more difficult. That becomes increasingly evident as each day goes by. Not long ago we presented in these columns certain evidence that in various lands great and increasing barriers have been erected against the entrance of foreign missionaries, and obstacles placed in the way of those already in such lands.

But there is no discharge from the commission to preach the gospel. That, all Christians must ever remember. We can also be encouraged by the fact that great and virtually insuperable difficulties did not prevent the first Christian missionaries from having marvelous success. They were even accused of turning the world upside down.

We should also remember that the success of the apostles and their immediate successors came from *preaching the gospel*. Paul, the mightiest of them all, declared that he was interested in preaching only Christ and Him crucified. True, they healed the sick and did other mighty works, glorious and God-ordained, but all these were but a means toward an end—the changing of the lives of men and women in readiness for the day of God.

## Great Meaning for Us

Now to us as Adventists all this has a very great meaning. Our commission, we believe, is found in the 14th chapter of Revelation, where, under the symbol of three angels flying swiftly, is found the message that we are to proclaim to men. The first of those three angels is described as "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). Therefore, nothing short of the preaching of the "everlasting gospel" on the part of the spokesmen of the Advent Movement can suffice to fill the commission given to us. Let us thank God for our medical missions, our mission schools, and all the other related agencies.

Heaven intends that they shall serve a real purpose. But they are not an end in themselves, only a means toward the end of bringing to men the everlasting gospel that can prepare for the great day of God.

Our task is not one of reconstructing the present world and teaching men how to become effective citizens of some earthly country—though we certainly hope that our mission work will contribute something very definite in behalf of these worthy objectives. Our task, as spokesmen for God, is to prepare men and women to dwell with God. We seek to fit them, not so much to live here, as to live in heaven. And, need we add, the man or woman who is being fitted to live as a citizen of heaven, will be a good, law-abiding citizen of any country on this earth.

F. D. N.

## The Teacher Shortage

Almost everyone is aware of the critical teacher shortage in America. Perhaps as Adventists we have felt that this problem is peculiar to our church, but it is not. It is nationwide. In order to solve the crisis, leaders have tried one scheme after another, but even the best of these have produced only limited results.

Are we faced with this shortage because there are too few people capable of teaching? Hardly. Is it because the pay is moderate? Not entirely. A number of other more basic reasons are involved. One of these—one that is seldom mentioned—is the attitude of many parents toward the teacher and his profession.

Here is what the New York State Citizens Committee for the Public Schools found in a survey covering 199 communities: Almost half of the parents do not respect the teacher's knowledge of the subjects he is teaching; only a fourth of the parents admire teachers at all; only a fifth of the parents would want their children to become teachers.

We do not know that any survey of attitudes has been made within our denomination. We hope that if one were conducted, its findings would be vastly different from those reported by the New York group. Surely any Adventist who has given even a sketchy reading to the prolific writings of the Spirit of prophecy on the question of education must be aware of the fact that in Heaven's sight the teacher holds a position of tremendous importance.

The high level of this calling is made clear in many statements. Here is a typical one: "He [the teacher] is Christ's coworker."—*Counsels to Parents and Teachers*, p. 503. Think of it, a coworker with Christ! What more could anyone want than to have such a privilege?

By and large, individuals who are drawn to the teaching profession love children and youth, and see the importance of their work. And it is well known that children often get along with the teachers better than they do with their parents. Teachers would have few difficulties of certain kinds if parents always gave them loyal support. But "many parents fail here. By their hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless."—*Education*, p. 284.

In another place the Lord's messenger goes to the defense of the teacher by saying: "The teachers have a task which but few appreciate. If they succeed in reforming these wayward youth they receive but little credit. If the youth choose the society of the evil-disposed and go on from bad to worse, then the teachers are censured and the school denounced. In many cases the censure justly belongs to the parents."—*Testimonies*, vol. 5, p. 29.

We are not here attempting to administer a verbal flogging to parents. We ourselves belong to that oft-times perplexed, heavy-laden, and prejudiced-in-favor-of-our-children group. Since teachers are in the minority, however, someone needs to say a word on their behalf. The work to which they have been called deserves the utmost respect. Especially is this true with the Adventist teacher, for he is not only an imparter of knowledge, he is an evangelist. "The salvation of his pupils is the highest interest entrusted to the God-fearing teacher. . . . His special and determined effort should be to win them to Christ. God will require this at his hands."—*Counsels to Parents and Teachers*, p. 503.

With this picture before us, we believe that every church member can see how important it is to encourage and support the consecrated and efficient teachers now serving in our schools. And who among us would not feel honored to have one of our own children someday assume the weighty responsibilities of this noble calling?

K. H. W.

In *Counsels on Sabbath School Work*, page 89, we read: "The teachers should do all in their power, as those standing in defense of the truth, to raise the standard high."

One very important way to raise the standard is to make certain that each one who works with little children sets the right example by her influence.

In this same book, on pages 104 and 105, we read: "The teachers should set a right example before the youth, in spirit, in deportment, and in dress. They should be attired in plain, simple garments; and their spirit should be as humble as a child's, yet pure and elevated, for they stand in the presence of God, to represent the character of Christ to their scholars."

Another statement taken from page 94 of this book declares: "Of what value would be the teaching of one who knew nothing by personal experience of the power of Christ? It would be a great inconsistency to urge such



a one to take a class in the Sabbath school, but it is even worse to permit a class to be under the influence of a teacher whose dress and deportment deny the Saviour, whom he professes to serve." (Italics mine.)

One time I visited a large Sunday school convention. There were many hundreds in attendance. As I looked at the group, there was something that impressed me greatly. Those in attendance did not wear make-up. When I went out during the noon hour to get my lunch, immediately I was able to pick out from the crowds on the street the women who were attending the convention. They looked so natural and lacked artificial make-up. Certainly in this respect this group

was setting the right example before their scholars.

The teachers who are selected to teach the lambs of the flock should be those who do not wear rings. If the teacher wears a ring, it is only natural for the child to want to wear one too. One of our union conference committees in North America has taken this action on the wearing of rings:

"Whereas, The wearing of jewelry is detrimental to the spiritual interests of the church, . . .

"Voted, That we recommend and encourage our church nominating committees to select for church office those individuals who abstain from the wearing of jewelry of any kind, including the wedding ring, and who also uphold a standard of modesty in dress and deportment."

Would it not be inspiring if every teacher of a class of boys and girls set the right example in dress and appearance?

LOUISE MEYER

# Sabbath School Lesson Help

By HARRY W. LOWE  
Associate Secretary, General Conference Sabbath School Department

FOR SABBATH, FEBRUARY 2, 1957

## Self-denial and Sacrifice

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

Much as fallen human nature dislikes the idea of sacrifice and self-denial, it is so intricately interwoven into the teaching of the Bible, and into the fabric of history, that both the Bible and history would be meaningless without it.

"Were you to blot the precept of self-denial from the Scriptures, and the need of it from human life, you would in so doing blot out almost every interesting passage in man's history," wrote the famous William E. Channing.

The extent to which sacrifice figured in Israel's worship is summarized thus: "In the Old Covenant there were many sacrifices; the official number annually no less than 1,273 (according to Num. 28 and 29), and thus together from Moses to Christ nearly two millions, apart from the unnumbered millions upon millions of private offerings (Lev. 1; 3; 4; 5)." —SAUER, *The Dawn of World Redemption*, p. 140.

All this, before we enter upon meanings and explanations, adds point to the statement: "The plan of salvation was laid in sacrifice" (*The Acts of the Apostles*, p. 519, and to the fact that it was conveyed to Israel through elaborate ritual that continued for the faithful until Jesus appeared, and "by one offering . . . perfected for ever them that are sanctified" (Heb. 10:14).

In the New Testament the noun rendered "sacrifice" (*thusia*) denotes primarily the act of offering, then the offering itself. Its uses apply to: (1) animal, or other legal sacrifices (Matt. 12:7); (2) idolatrous sacrifices (Acts 7:41); (3) Christ, in the sacrifice on the cross—"walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2; compare Heb. 9:23, 24).

Beyond this the word is expanded to include (1) the body of the believer as a living sacrifice to God (Rom. 12:1); (2) the faith of the believer (Phil. 2:17); (3) the gifts of believers to God's needy servants

(Phil. 4:18; compare Heb. 13:16); (4) the praise of believers, offered to God continually (Heb. 13:15); (5) "spiritual sacrifices" of all kinds, "acceptable to God by Jesus Christ" (1 Peter 2:5).

The meticulous care, the regularity and repetition, the costliness, and the endless blood-shedding of the Mosaic sacrifices, may leave the impression of mechanical and laborious ritual. As centering and culminating in Jesus, however, sacrifice is inextricably linked with the love of God.

"Sacrifice is the first element of religion, and resolves itself, in theological language, into the love of God," wrote J. Anthony Froude. "Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. . . . Love will be revealed in sacrifice. The plan of redemption was laid in sacrifice—a sacrifice so broad and deep and high that it is immeasurable. . . . If we love Jesus, we shall love to live for Him. . . . For His sake we shall covet pain and toil and sacrifice."—*Christ's Object Lessons*, pp. 49, 50.

Three ideas involved in sacrifice as pertaining to the object sacrificed, are worth noting: (1) it was a *gift*, something brought to a superior being to whom homage is due (Gen. 46:1; (2) it was *expiation*, or a getting rid of sin (Lev. 5:1-7); (3) it was *communion* between a man and his God. Read Psalm 51 with this in mind.

### All Sacrifice Centers in Christ

In the New Testament all these meanings are caught up and expanded as the writers enter into those larger aspects in which Jesus was the offerer, the sacrifice, the priest. In Him they found the humblest penitent who needed no repentance, the most complete sacrifice who was slain and yet lives, the one who ministered one final sacrifice for all sins and yet abides forever a priest.

Whereas anciently sacrifices involved something *slain* and offered, in Romans 12:1 believers are exhorted to "present your bodies a *living* sacrifice." This is because Christ "hath given himself for us an offering

and a sacrifice to God" (Eph. 5:2). Whereas the endless "gifts and sacrifices" under a typical system "could not make him that did the service perfect, as pertaining to the conscience," under the antitypical system the comparison is made: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:9, 14).

In Philippians 4:18 Paul speaks of gifts brought to him by Epaphroditus, calling them "a sacrifice acceptable, well pleasing to God." From gifts to givers was an easy transition for one so consumed by Christian devotion that he could say: "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and count them as refuse, in order that I may gain Christ" (Phil. 3:8, R.S.V.).

It was this overwhelming consciousness of what the sacrifice of Christ meant to the individual believer that suddenly created the unique Christian communion among the saints. In 1 Corinthians 10:16 the apostle refers to "the communion of the blood of Christ," "literally, a participation in . . . the blood of Christ. The word *koinōnia* is an old one from *koinōnos*, partner, and so here and Phil. 2:1; 3:10. It can mean also fellowship (Gal. 2:9) or contribution (II Cor. 8:4; Phil. 1:5)." —ROBERTSON, *Word Pictures*, vol. 4, p. 154.

Because of this personal spiritual participation of the believer in the sacrifice of Christ Jesus, there arose a united brotherhood: "They were all with one accord" (Acts 2:1; compare the same expression in Romans 15:6—"with one mind") in the upper room, and "were all filled with the Holy Ghost." They preached Christ with amazing results because they gave themselves so utterly to Him.

Peter exhorts us likewise to "follow his steps: who did no sin, neither was guile found in his mouth: . . . that we, being dead to sins, should live unto righteousness" (1 Peter 2:21, 22, 24). Believers who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) are especially exhorted to deny ungodliness, and to "live soberly, righteously, and godly, in this present world" (verse 11).

At one time Mrs. White wrote: "I saw that the church has nearly lost the spirit of self-denial and sacrifice." —*Testimonies*, vol. 1, p. 115. Whenever that happens it is because the church looks too little toward Calvary, and therefore loses faith in conquest through sacrifice.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## "Listen, Son"

"Listen, son: I am saying this to you as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a hot, stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Good-bye, Daddy!' and I frowned, and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road I spied you down on your knees playing marbles. There were holes in your stockings. I humiliated you before your boy friends by making you march ahead of me back to the house. Stockings were expensive—and if you had to buy them you would be more careful! Imagine that, son, from a father! It was such stupid, silly logic.

### The Good-Night Kiss

"Do you remember, later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt, hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across, in one tempestuous plunge; and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. Then you were gone,

and you went pattering up the stairs.

"Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart.

"What has habit been doing to me? The habit of complaining, of finding fault, of reprimanding—all of these were my rewards to you for being a boy. It was not that I did not love



H. A. ROBERTS

Perhaps there is no better shrine before which a father or mother may kneel or stand than that of a sleeping child.

you; it was that I expected so much of youth. I was measuring you by the yardstick of my own years.

"And there was so much that was good, and fine, and true in your character. You did not deserve my treatment of you, son. The little heart of you was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good-night. Nothing else matters tonight, son. I have come to your bedside in the darkness, and I have knelt there, choking with emotion, and so ashamed! It is a feeble atonement. I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires, alone, here in

your bedroom, and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'

"I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.

"Dear boy! Dear little son! A penitent kneels at your infant shrine, here in the moonlight. I kiss the little fingers, and the damp forehead, and the yellow curl.

"Tears came, and heartache and remorse, and also a greater, deeper love, when you ran through the library door and wanted to kiss me!"

I do not know of a better shrine before which a father or mother may kneel or stand than that of a sleeping child. I do not know of a holier place, a temple where one is more likely to come into closer touch with all that is infinitely good, where one may come nearer to seeing and feeling God. From that shrine come matins of love and laughter, of trust and cheer to bless the new day; and before that shrine should fall our soft vespers, our grateful benedictions for the night. At the cot of a sleeping babe all man-made ranks and inequalities are ironed out, and all mankind kneels reverently before the living image of the Creator. To understand a child, to go back and grow up sympathetically with it, to hold its loves and confidences, to be accepted by it, without fear or restraint, as a companion and playmate, is just about the greatest good fortune that can come to any man or woman in this world—and, perhaps, in any other world, for all we know.

And I am passing this "confession" along to the fathers who may be privileged to read it, and for the benefit of the "little fellers"—the growing, earth-blessing little "Jimmies" and "Billys," and "Marys" and "Janes" of this very good world of ours.

—Author Unknown

[Republished from an old *Review*, by request.—  
EDITORS.]

## How Becky Learned a Lesson

By Iris Elizabeth Ford

Trees, porch railings, banisters, were most exciting to Becky Ann. And in the small community where she lived there were many such places. Although warned repeatedly that she would be hurt if this climbing did not stop, she would often be found climbing swing poles, the steel meshwork of a garage under construction—in fact, almost anywhere that a squirrel might go. Becky loved to climb!

Next to climbing, she liked best to play with Tabby the cat. One day Father came with the news that he could hear baby-kitten sounds coming from the hayloft in the barn. Now it was necessary to use a ladder to reach the loft from the outside. It was a very tall ladder, and Father had warned the children not to use it. "But the kittens!" Becky Ann protested inwardly, "I want to see them!" Suspecting that she would try the ladder, Father caught the little climber in the act and brought her down to safety.

How could little Miss Mischief be taught a lesson? Father didn't know.

Even spankings proved useless. But, strange as it might seem, Becky learned her lesson not by her own misdeed, but quite by accident.

Father was working in the coal chute for the winter months. The chute was situated on a high bank of a hill. The little coal cars were brought manually to the edge of the chute rails, and there tripped so as to drop the coal into the waiting train. This was another place the little climber had wandered many times. Daddy had disapproved, and had warned her of the danger repeatedly.

On a certain cold night, Father, having filled his little car, brought it to its expected stop. He then took another step to trip the release, when suddenly he slipped on the ice and rapidly went plunging to the tracks below. It was dark, and upon regaining consciousness, he realized he was hurt. Unable to move, and under the train with every possibility that the engineer might not have seen the accident, he sent up a quick prayer for help. Then he shouted, "Don't move the engine! I'm under it, and hurt!"

Soon the engineer, the fireman, and other trainmen rushed to his aid and brought him home. When he was feeling a bit better, he told Becky and her mother just what had happened.

Becky could recall the times she had ventured out on the same tracks. Not as wise as Father, and not as careful, she was sure if she had fallen she might not have lived to tell the story! How thankful to God she was that Father was alive.

Many thoughts filled her mind now. She would be satisfied to do things that were in the realm of safety. She decided that it would be wise to take a lesson from dear Father's pain and suffering. Becky is a grown woman now with children of her own, but the lesson she learned has not been forgotten.

## OUT OF THE Mouth of Babes

Not long ago our little five-year-old son committed some small misdeed. I hastily turned him over my knee and applied the punishment.

A moment later he looked at me through his tears and pleaded, "Mommie, that really won't help; you should read that book." Whereupon he darted off and quickly returned with *Child Guidance* by Mrs. E. G. White.

Since then I have read and re-read "that book" and am trying to put into practice the wonderful advice it contains.

MRS. DAVID N. HARTMAN

## THE Children's Story

### The Stolen Vineyard

By ARTHUR S. MAXWELL

King Ahab was a very rich man, as wealth was counted in his day. He owned at least two palaces, one in Samaria and one in Jezreel. The one in Samaria was known as the "ivory house" (1 Kings 22:39), its walls being covered with slabs of polished ivory cut from the tusks of elephants.

But with all his riches Ahab was not happy. Like many boys and girls today, he was always wanting more. If someone had something better than he possessed, he felt envious and miserable.

One day, looking out the window of his palace in Jezreel, his eyes roamed over a beautiful vineyard that adjoined the royal lands. The thought occurred to him that it would make a fine addition to the palace gardens, and he made up his mind to buy it.

Going to the owner, whose name was Naboth, he offered to give him another vineyard in exchange for this one, or, if he preferred, to pay "the worth of it in money."

The offer was fair enough, but Naboth didn't want to sell. The vineyard had been his father's, he said, and his grandfather's. Indeed, it had belonged to his family for more years than he could tell, and he couldn't bring himself to part with it.

At this, Ahab was very much upset, and when he got back to his palace he behaved like a spoiled child. Throwing himself upon his bed, he turned his face to the wall and refused to eat.

When he didn't come down to dinner that evening Queen Jezebel went to his room to find out what was the matter.

"Why are you so sad?" she asked. "Why won't you eat?"

Then he told her how he had offered to buy Naboth's vineyard and the man had refused to sell it.

Jezebel scoffed. "That's a fine thing to be miserable about!" she probably said. "Aren't you king? Can't you do what you like? Get up! Eat and be merry! If you want that vineyard, I'll get it for you."

Ahab did as he was told, and Jezebel set

about getting the vineyard for him in her own wicked way.

She wrote to the heads of the city council and told them to "proclaim a fast, and set Naboth on high among the people." They were then to call in two false witnesses who would testify that Naboth had blasphemed God and the king. After hearing the evidence, they were to find Naboth guilty and have him stoned to death.

It was as simple as that, and as evil. With all the city officials already sold out to Jezebel, and afraid of their lives, poor Naboth didn't have a chance.

The court was summoned. The two witnesses came in and accused Naboth of blasphemy. In vain he protested his innocence; in vain he swore he had never uttered blasphemy in all his life, either against God or the king. The judges accepted the testimony of the two witnesses, and condemned him to death. He was then carried out of the city and stoned.

But if Jezebel and Ahab thought they were going to get away with this, they were mistaken.

The very day that Ahab walked into Naboth's vineyard to take possession of it, who should be there but Elijah, whom he had last seen running before his chariot on that stormy night after fire had fallen from heaven on Mount Carmel, and the prophets of Baal had been slain.

"Hast thou found me, O mine enemy?" he cried in a startled voice.

"I have found thee," replied Elijah sternly, "because thou hast sold thyself to work evil in the sight of the Lord."

"Thus saith the Lord, Hast thou killed, and also taken possession? . . . In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

Concerning Jezebel, he said, "The dogs shall eat Jezebel by the wall of Jezreel."

Elijah could not have spoken more frankly. Certainly Ahab was left in no doubt as to what God thought of the murder of Naboth. We may be sure that he never got one moment's pleasure out of that stolen vineyard. Every time he walked in it he must have wondered whether Elijah might be hiding somewhere among the vines, waiting to condemn him again for his evil deed. Every time he looked at it from his palace window he must have thought of the price both he and Jezebel would have to pay for it someday.

Such is the bitter fruit of envy, jealousy, selfishness, and falsehood.





## Pounding Waves

By Dale M. Ingersoll

The most western point on the coast of Ecuador, South America, is commonly called Mar Bravo, meaning "mad sea." It is everything that its name implies. Great swells roll from different directions, like two mighty armies joining forces, smashing against the rocky point that juts out into the Pacific.

At one particular spot the noise sounds like a mighty bass drum every time a wave strikes the rocky surface. It is easy to tell what is taking place. The water is gradually carving out a cave by wearing away the rock. Someday the overhanging rock will be so weakened that during a period of unusually heavy pounding it will crumble and fall into the sea. All around one can see evidence that this process has often taken place in the past.

Many of life's experiences are closely allied to those of nature. Just as that massive rock wall is little by little giving way under the continual hammering of the waves, so today in altogether too many lives sin is having a similar effect. It is no respecter of persons, but constantly beats against the soul, endeavoring to wear away one's moral fiber. Its aim is to destroy young and old alike, producing human wreckage to be washed up on the shores of eternity.

Is it necessary that any soul be destroyed by sin's assaults? Did God somehow fail to take into account the temptations that twentieth-century youth must meet? Did He underestimate the severity of today's temptations? The apostle Paul gives a clear answer to these questions: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

In spite of the continual beating of the waves on the rocky walls of Mar Bravo, there is still an abundance of sea life that has learned to survive under these unfavorable circumstances. Especially is this true of small crabs that crawl about its surface in great numbers. Upon close observation one

can see that between waves the crabs move about freely, but just before a wave breaks, the little creatures dash into small cracks or crevices where they hold on with their sharp claws. This keeps them from being exposed to the full impact of the battering waves. It keeps them from being washed away.

Surely the One who has taught the tiny creatures of the sea how to protect themselves has not forgotten our needs. "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). He "will with the temptation also make a way to escape."

We must learn to take God at His word and believe that He will not permit us to receive temptations that are too strong for us to resist. He will provide a way of escape. This assurance, however, cannot be claimed by those who are continually and deliberately placing themselves in direct contact with the enemy of their souls. "Fools rush in where angels fear to tread." This hoary saying is too often true.

Our heavenly Father will not do for us what we can do for ourselves. He expects us to make use of every form of protection we can possibly find, just as the crabs do on Mar Bravo. Then He will hold us fast.

Some of these places of refuge are Christian academies and colleges,



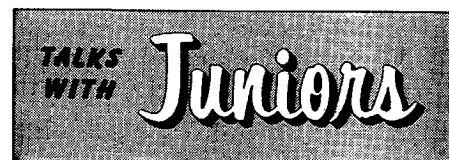
Surely the One who has taught the tiny creatures of the sea how to protect themselves has not forgotten our needs.

Sabbath schools, MV Societies, summer camps, and the fellowship of Christian companions.

When temptation arises, how shall we meet it? With courage, realizing that through Christ we can conquer. Meet it with a level eye, conscious of the power available through the Holy Spirit. Do not turn your back to the enemy, but face him in the strength of Heaven.

A monument now stands on the rocky point of Mar Bravo to remind passers-by of a man who once stood on that dangerous point with his back to the sea, just as the tide was coming in. He was swept away by a giant wave, never to be seen again. Might not that monument stand as a warning that the enemy does not hesitate to strike from behind, and that we must ever be watchful, praying without ceasing?

After having done all, let us stretch forth the arm of faith to Him who is able to keep us from falling and present us faultless before the throne of grace.



## Visit to a Snake Farm—1

By D. A. Delafield

Most people have silly ideas about snakes. I grant that there is plenty of ground for their queer notions, but they should stop to think that there is another side to the question too.

In the Garden of Eden, God made the serpents so that they could fly. Said Mrs. White: "The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold."—*Patriarchs and Prophets*, p. 53.

Do you recall what happened in the Garden after the serpent became the medium for Satan's voice of deception? (Read Genesis 3.) He was degraded to the earth and made to crawl upon his belly. As the bright angel Lucifer became the fallen Satan, so the lovely serpent became the hated snake.

Recently, while visiting the famous zoo in San Diego, California, I went to the snake farm with my brother. There I saw the most beautiful and the most terrible creatures I ever laid eyes upon. I am going to tell you about my visit.

REVIEW AND HERALD

First, think about the beautiful side of snakes. The Emerald Tree Boa (*Boa Caniva*), for example, a native of Brazil and a constrictor, is fabulously colored and marked—a beautiful combination. The monster lay folded on a limb, his brilliant green body draping over on both sides. White stripes ran parallel down the sides of his body and there were little triangles along the white stripes.

Now this creature is not a poisonous snake and is really harmless to man—as the serpent was in the Garden before Satan used him to tempt Adam and Eve. The Emerald Tree Boa sets off its other lovely colors with a pretty yellow belly. And, of course, its eyes are sharp and penetrating.

Perhaps the largest, most clearly defined scales I have ever seen, appeared on the Mexican diamond rattler. This ponderous creature, as fat as a puff adder, seemed to me to be about the color of sand. This snake is not harmless, as you know, but extremely dangerous.

Would you like to have me tell you just a few things that opened my eyes at the zoo and taught me some real lessons? Listen.

The rattlesnake that inhabits the island of Aruba off the coast of Venezuela is also the color of sand. He is poisonous, to be sure, but believe it or not, he is mild-tempered and friendly. The people of this island know this to be true, but they are wise and don't take any chances. They know he is like Satan, who acts friendly in order to lure us into forbidden practices. Through clever devices he breaks down our walls of protection, and if we are not careful, we get bitten. The pleasures of sin have in them the poison of the Aruba rattlesnake. Many young people have learned this to their sorrow. Beware.

From the Pine Snake I learned to be skeptical of noise. This creature has a flap of skin in its mouth that acts as a sounding board, permitting the snake to make an extra-loud hissing noise. Satan, too, frightens us by his roar. He wants to paralyze us with fear so that we will lose courage and he can pounce upon us and make sure of his prey.

Peter knew that so he said, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:8, 9).

The Blood Python made me shudder. The large spots looked like human blood. The small Ball Python was rolled up on a branch in a coil, and its ugly head was hidden in a long rope of serpent flesh.

People are sometimes like that. They seem to crawl into their shell when they are faced with an issue or they try to escape reality by dropping into a theater to see a movie. They

say they are trying to "get away from it all." However, my young friends, when troubles come, face them. Don't run away from them. (More next week about snakes.)

## An Incident in My Life

THAT TAUGHT ME AN  
IMPORTANT LESSON

### Church or Wood Chopping?

By FRANK H. YOST

Associate Secretary, Religious Liberty  
Department, General Conference

Shortly after America declared war on Germany in April of 1917, I enlisted in the United States Army for combat service. I was not a Christian. I knew of the Seventh-day Adventist faith, believed that it was true, but was resolved never under any circumstances to become a Seventh-day Adventist.

Some time after I arrived in training camp in Georgia in the autumn of 1917, it was discovered that I knew stenography, and I was assigned as clerk to the chaplain of the regiment. I received, of course, full combat training, but at certain hours on certain days worked for the chaplain.

We had been in camp some weeks when an order was posted in each company street, commanding every soldier to answer church call at ten-thirty Sunday morning, and be marched to the place of worship. This was doubtless at the instigation of the chaplain for whom I worked. Protestant worship was held Sunday mornings in the camp YMCA building. I read the order, and said to myself, "I am not going to church."

I do not suppose I had ever heard the expression "religious liberty," and I am sure that I did not know the Seventh-day Adventist principles of religious freedom. But somehow I knew there was something contrary to liberty in the colonel's order.

The next Sunday after the posting of the order, when church call blew, I went to my tent, found some soiled clothing there, and took it down to the bottom of the street and began to wash the clothes. It was not long before the first sergeant of the company—the "top kick," if you please—came along inspecting and hunting up just such chaps as myself who were not where they were supposed to be.

"What are you doing?" he asked me.

"I'm washing clothes, Sergeant," I answered.

"You're supposed to be in church."

"Sergeant, I'm not going to church today," I answered.

"Colonel's orders," said the sergeant.

"Sergeant," I said, "you and I live in a country where no man can compel an-

other to go to church, or keep him from going to church."

"You'll either go to church or chop wood," answered the sergeant.

"I'll chop wood," I replied.

I do not know how many Sundays I chopped wood. As I look back upon it, over a span of several decades, it seems like a good many. It probably was only two or three. But the day came when the colonel posted a revised order. The new order stated that at church call, every soldier in the regiment must fall in line and answer roll call. Then at the command to proceed to worship, those who did not wish to go to church could fall out of ranks and be at liberty, provided they conducted themselves in a soldierly and orderly manner.

Each Sunday thereafter I responded to the "Fall in," and answered roll call, then dropped out of ranks after roll call. But not a few Sundays I went to church, since it was no longer a matter of compulsion to do so.

Ignorant as I was at that time of the broad basic principles of religious liberty, the Lord led me to a right action in respect to compulsion in church attendance. No man can rightly compel another to be religious or to be irreligious; to worship or not to worship. Of course a different principle applies in the case of a specialized community such as a school, with a controlled basis of enrollment, and a prearranged and foreknown set of requirements. A Presbyterian college has a right to insist that all its students attend church on Sunday. A Seventh-day Adventist college has a right to require all its students to attend worship on Saturday. But a general community, organized on a broad public basis, and including a large heterogeneous population, as in the Army, has no right to make religious requirements.

The principles of religious liberty must be understood by all, young and old, and be maintained, or the freedoms that have been so dearly bought throughout the centuries of human endeavor can be lost.

# ABOUNDING INIQUITY

## A Sign of

OUR Lord declared that in the last days "iniquity shall abound" (Matt. 24:12). He also said, "As the days of Noe were so shall also the coming of the Son of man be" (verse 37).

A clear picture of the licentiousness and violence that marked Noah's generation can be found in Genesis 6:5, 11. We read: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence."

Careless, indifferent, and immoral was the world before the Flood. Placing its emphasis on material security accompanied by the pursuit of fleshly pleasures, it completely forgot God. It feasted, drank, married, and indulged in evil, without thought of impending retribution. It anticipated no calamity. Its halls of pleasure and marts of business were thronged right up to the last hour. The warnings of God's judgments were dismissed with scorn and jest.

Mad with lust, the renowned antediluvians danced and rioted on the verge of destruction. And from its height of folly, iniquity, and violence, a wicked and turbulent world plunged headlong into the raging flood waters.

As we look about us today, candor compels us to admit that our generation parallels that of Noah's day. Statistics indicate that our modern world is well down the road that led to the destruction of the world before the Flood. In this day, when man's supposedly upward progress is tuned to rosy slogans, such facts may sound like a dirge. But the moral paralysis evident everywhere makes it imperative that someone chant the dirge. And the dirge is tuned to facts!

We live in an age of abounding crime and violence. In an Associated Press dispatch of September 26, 1956, J. Edgar Hoover, director of the Federal Bureau of Investigation, reported—

1. That major crimes in the United States jumped 14.4 per cent in the first six months of 1956.

2. That 1956 would be the fifth consecutive year in which more than 2,000,000 major crimes had been committed.

3. That in the first six months of 1956 a major crime was committed every 12.2 seconds.

4. That a murder, manslaughter, rape, or assault to kill occurred every

4.1 minutes. And that every day of the year 37 persons were feloniously slain, 260 assaulted, and 55 rapes committed.

But even more appalling is the result of a survey conducted in 1,477 American cities by the FBI. It revealed that 42.3 per cent of those arrested in 1955 were youth under 18 years of age. When we consider that more than one million were arrested in 1955, and that the estimate is for 2,000,000 juvenile delinquents yearly by 1960, it makes the future look gloomy indeed.

The nature of the killing, pillaging, and thugism is appalling and sickening. Horrifying instances of children murdering parents, and vice versa, are becoming common experiences. The revolting spectacle of husband killing wife, or wife killing husband, is a frequent occurrence. Friend destroys friend. Multitudes of men and women seem to have lost their sanity and reason. Mercy and pity no longer characterize humanity. Violence stalks the earth, striking suddenly where least expected, cutting down the weak and defenseless.

The servant of the Lord in describing our day wrote: "The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."—*Testimonies*, vol. 9, p. 11.

This is a true picture of our day. Some naive and overoptimistic souls would dismiss the whole picture as a postwar trend which education and environment will correct in time. Such dreamers are due for a rude awakening. The sowing of wild oats never produces a harvest of roses. Facts do not sustain, nor does Scripture teach, a decrease in iniquity and violence as we approach the end of time. The testimony of both God and man points

to a continual increase. Said the apostle Paul: "In the last days" "evil men and seducers shall wax worse and worse" (2 Tim. 3:1, 13).

Lest some be tempted to think that the mounting lawlessness and crime is confined to the United States, it should be pointed out that the problem exists wherever man is found. It is a global condition. In a United Nations report to the fifty-nine-nation World Congress on the Prevention of Crime, the worldwide increase in juvenile delinquency was described as "frightening."

It is a whole world that has lost its way. It is a whole world that is forgetting God, causing the earth to be filled with increasing iniquity and violence while it awaits the coming deluge of fire—the day of judgment and perdition of ungodly men.

We live in an age of moral corruption. Today licentiousness is not only prevalent, it is fashionable. The sins of depravity are far more common among the educated than among the uneducated. On every hand newspapers and magazines feature lurid accounts of marital infidelity, while books dealing with moral laxity, sadism, and horror are sold by the millions. The immense traffic in impure literature, besides pandering to animal passions, creates an ever-increasing crop of psychotics, who are unable to relate themselves to the minimum requirements of moral discipline. As in Noah's day, the world of today is "corrupt before God."

If the evil were confined to youth alone, that would be serious enough, but the moral collapse affects adults as well. While some children go bad in spite of good parents, most children are bad because their parents are no better.

How can a mother who carouses and frequents questionable places of amusement ever discipline and correct a wayward daughter? How can a father who gambles, cheats his employer, and boasts of moral violations ever instruct his son in basic morality? In most cases, lack of parental self-control leads to divorce.

It has been estimated that the an-

# Y AND VIOLENCE —

*the Times*

By **THEODORE CARCICH**

nual toll of divorces and annulments in this country alone approaches the staggering figure of 400,000. Yet divorce is only one index of family disorganization. Almost 2,000,000 married people are separated, temporarily or permanently, because of marital discord. In addition, we are told that in a recent survey one sixth of all married couples questioned admitted that they are unhappy, and an equal number admitted only "medium happiness."

What causes the restlessness and dissatisfaction in the homes of today? The stability of any home depends largely upon the moral fiber of those who make up the home. Moral fiber or character is determined by what the mind dwells upon. No one will question the mass impact of the mediums of communication — radio, moving pictures, television — upon the mind. Is the impact good or bad? What do the inhabitants of the modern home see and hear? Does it make for moral stability or instability?

Take the case of rock-and-roll music and its counterpart — dancing. These two forms of entertainment, in one form or another, occupy the interest, attention, and participation of a large segment of modern homes.

Yet with but a few refinements, both forms of entertainment come direct from the jungle. There is not a moral note or movement in either one. Their prime purpose is to

arouse base passions and actions.

In keeping with the throbbing and wailing of jungle music the attire of the dancers matches the voluptuous atmosphere the music creates. The painted faces, the red-smeared lips, the lustful glances, the compromising situations and bodily movements, the long jet earrings, necklaces, bracelets, and jewelry, along with the crooning, sobbing, and moaning of the so-called music, creates anything but a desire for the solid virtues of a happy and contented home. We are not surprised that one sixth of the questioned couples admitted their unhappiness. How could it be otherwise?

We live in days of open dishonesty. We are told that "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his

way upon the earth" (Gen. 6:12). That is, man became so corrupt that "neither the marriage relation nor the rights of property were respected." — *Patriarchs and Prophets*, p. 92. Man became not only sensual but dishonest. He coveted not only his neighbor's wife but also his property. He not only coveted them but took both by force. These sinful characteristics abound in our day.

The facts reveal that among every age, income, and social group, dishonesty is on the rise. So-called respectable employees steal an average of \$2,000,000 from businesses and banks every working day. This amounts to about \$1,000 every minute of every day, or nearly \$500,000,000 a year. Embezzling, another word for stealing from an employer, has risen 400 per cent in the last ten years. It is reported that 7 per cent of all business failures may be traced to dishonest employees.

Who are these dishonest people? Are they hardened thieves? Or individuals in dire need? Recently the following were picked up for shoplifting in a men's store, within a twenty-day period: an insurance company executive, a lawyer, a doctor's wife, a factory owner, the manager of another store, and a Federal employee.

What happened to the moral scru-

*(Continued on page 25)*



F. R. GRUGER, ARTIST

As it was in the days of Noah and of Sodom and Gomorrah when men were eating and drinking to excess, forgetting God until destruction came upon them, so we are told it will be in the last days. The abounding immorality and violence now seen upon the earth are insistent warnings to all believers that the day of the Lord is nigh at hand.

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## When the Seventh Angel Sounds

*Please explain Rev. 10:7. Does the phrase, "when he shall begin to sound" mean that the mystery of God will be finished at the beginning of the sounding of the seventh angel? Is it not generally held that the seventh angel began to sound about 1844?*

The problem in part rests on the translation of the Greek word *mellō*, here rendered "shall begin."

*Mellō* has two general shades of meaning. It may mean "to be about [to do something]." This usage is very common. *Mellō* occurs in John 4:47 to describe the condition of the nobleman's son who "was at the point of death," or, "was about to die." Compare the use of *mellō* in Acts 3:3; 20:3. *Mellō* means that the action has not yet begun, but is about to begin. Therefore if this shade of meaning is adopted in Rev. 10:7, the phrase under consideration should be translated "when he is about to sound" (see R.S.V.) rather than "when he shall begin to sound" as in the K.J.V. The translation "when he is about to sound" creates the problem in that, if adopted, the prophecy declares that the mystery of God will be finished before the seventh angel begins to sound.

The second shade of meaning conveyed by *mellō* is one of simple futurity. *Mellō* in such cases serves as a simple auxiliary verb giving futurity to the infinitive following. With this shade of meaning the phrase under consideration would be translated, "when he shall sound." Other examples of this usage are, "for the Son of man shall come in the glory of his Father" (Matt. 16:27), "I will spue thee out of my mouth" (Rev. 3:16). This translation, if adopted, seems to create the lesser problem, for it simply states that during the sounding of the seventh trumpet the mystery of God will be finished.

The understanding that the seventh trumpet began in 1844 creates no problem when the second shade of meaning is applied to *mellō*. The prophecy then simply notes that sometime after 1844 the mystery will be finished. If the first shade of meaning is adopted, the term "mystery" must be given a restricted sense, so restricted, in fact, that the prophecy

loses its significance, for much of the mystery of God remained to be fulfilled after 1844.

It should further be noted that the translation "when he shall sound" gives no indication as to how long the period of the seventh angel will continue. At some point in this period the mystery will be finished. Some expected the climactic moment to come shortly after 1844. There has been a delay, however, which may be explained on the basis of inspired statements such as the following, "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages* (1940), pp. 633, 634 (Miss. ed., p. 623). Compare *Testimonies*, vol. 9, p. 29; vol. 6, p. 450; vol. 8, pp. 115, 116; *The Great Controversy*, p. 458.

## Will Christians Never Sin?

*Please explain 1 John 3:8-10. Do not these verses seem to teach that those who are born again cannot sin, and that therefore one who sins is not really a Christian?*

These verses have brought perplexity to many minds and discouragement to many others. The problem arises because of the difficulty of accurately rendering into the English the words of John. The apostle penned his inspired message in the Greek language. As anyone who speaks more than one language knows, it is almost impossible to transfer certain shades of thought and meaning from one language to another. This is true in these verses.

The Greek verbs translated "commiteth sin," "doth not commit sin," "cannot sin" in 1 John 3:8, 9 are all in the present tense. Unlike the English present tense, the Greek present tense lays stress on *kind* of action rather than on *time* of action. The kind of action denoted by the Greek present is continued, habitual, linear, action, a sense partially conveyed by the English progressive present.

The following paraphrase of the verses under consideration brings out the force of the Greek tense: "The one who habitually sins is of the devil, because the devil habitually sins from the beginning. For this purpose the son of God was manifested, that he

might destroy the works of the devil. Everyone who has been begotten out of God does not go on habitually sinning, because his seed continues to remain in him and he is unable to keep on habitually sinning because he has been begotten out of God. In this the children of God are manifest and the children of the devil. Everyone not habitually doing righteousness is not of God or the one not habitually loving his brother" (1 John 3:8-10).

The Greek of this passage clearly does not mean that the one who is born of God will never again commit sin. Such a one may fall into occasional or even repeated errors. But it emphasizes the fact that the bent of his character is toward righteousness. If John had intended to convey the idea that he who is born of God never commits an error, he would have used the aorist and not the present tense. That is, in fact, the tense he used in 1 John 2:1, 2. The verses may be paraphrased as follows: "My little children, I am writing these things to you so that you will not commit an act of sin. And if anyone should commit an act of sin we have an advocate with the Father, Jesus Christ the righteous One."

The aorist tense in these verses points to single acts of transgression. Such, John admits, the Christian will perhaps at times commit. For those who fall into this type of sin, he assures us there is an Advocate. On the other hand, habitual continued transgression is a mark of one who is not born again. It is a sign that its perpetrator is of the devil (1 John 3:8).

John's observation that it is possible for the Christian to sin is not to be taken as an excuse for occasional sinning. The apostle is anxious that the Christian commit not as much as a single act of transgression, as the Greek of 1 John 2:1 clearly implies. But he realizes the danger of falling, and hence encourages the one overtaken in a fault to trust the heavenly Advocate, who will plead for him if he has made thorough work of repentance. On the other hand, the apostle warns that the Christian must not allow one fault to remain uncorrected, otherwise it becomes a habit of life or an habitual sin, which he declares is a mark of the unregenerate. "We need to understand that imperfection of character is sin"—*Christ's Object Lessons*, p. 330.

The distinction between habitual sinning and occasional acts of transgression is also set forth in the following quotation: "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."—*Steps to Christ* (Pocket ed.), pp. 57, 58.



# News From Home and Abroad

## Italian Publishing House

By G. Ferraro and B. B. Beach

One of the most powerful means for the proclamation of the third angel's message to the fifty million inhabitants of the republic of Italy is our Italian publishing house, *Araldo della Verità* ("Herald of Truth"). Together with the Italian Union Training School, it is situated in Florence, Italy. During 1956 we celebrated the thirtieth anniversary of the publishing house. Since it was built back in 1926, tens of thousands of truth-filled books, periodicals, and pamphlets have left via Trieste for the four corners of the Italian field and many other countries of the world.

Thanks to the funds collected during Big Week by the people of God all over the world back in 1925, the brethren were able to construct the brick building that now houses this institution.

Until 1951 the books and periodicals were printed and manufactured outside the publishing house. However, in August, 1951, our bindery began to function, and a few months later, in 1952, the first books and periodicals were printed at the publishing house itself.

Our property is situated in a nice section of the city and is surrounded by a well-kept garden. Behind the publishing house is a good-sized yard and also a court that the employees may use for outdoor games.

During the summer of 1951 the publishing house received as a gift from America an old printing press, two job presses, and some other equipment. It also was able to install a new modern press with an automatic feeder. An Intertype C-4 machine was received recently as a gift from the General Conference Publishing Extension Fund.

A brief survey of the different departments shows that at the present time six employees work in the bindery, four young men handle the presses, and three employees take care of the composition rooms. One man is in charge of the stockroom and shipping activities.

Let us look back briefly upon the history of this house. A few years after World War I the work in Italy was reorganized. From 1923 to 1926 we had a small Book and Bible House. On April 14, 1926, after having received the necessary funds from the United



The Intertype, gift from the General Conference, in use at the Italian Publishing House.

States, our publishing house was opened.

For two years the president of the Italian Union Mission and the secretary-treasurer were also in charge of the new publishing house. This arrangement continued until 1928, when Giovanni Fenz, secretary-treasurer of the union, was elected as the first manager of the publishing house. He also served as treasurer of the publishing house until 1950, when Miss Maria Lippolis was appointed to this office.

Since 1954 Giuseppe Ferraro has been the manager. He is ably assisted by a group of devoted workers, who are convinced that "it is God alone who can give success either in preparing or in circulating our publications." A. Caracciolo is the book editor and Dr. V. Sincovich is the other editor. Elio Monzani is in charge of the pressroom.

The publishing house produces several periodicals. *L'Ultimo Messaggio* ("The Last Message") was the first Seventh-day Adventist periodical printed in the Italian language. It was first printed in the United States, beginning in 1882. It kept the same name when it was printed in Genoa, Italy, twenty-seven years later. Soon after this *L'Ultimo Messaggio* was transferred to Florence, and in 1921 its name was changed to *L'Araldo della Verità* ("The Herald of Truth"). From 1943 to 1946, because of serious



The staff of the Italian Publishing House, Florence, Italy, showing nineteen of the twenty-three workers.

war conditions, the battle line having passed through Florence itself, it was necessary to suspend the publishing of this periodical. When it was launched again in 1946 it took the name of *Segni dei Tempi* ("Signs of the Times"). The circulation has now reached about five thousand copies a month.

*Il Messaggero Adventista* has been the union church paper for the last thirty-one years. Its circulation is not high; however it reaches about half the church membership. *Vita e Salute*, our health magazine, was born in January, 1952, and it has been a success since the very start. Circulation now runs at about thirty thousand copies a month. Its first editor was G. Arbore. Since 1955 Dr. V. Sinovich has been the editor, being at the same time professor of science at our Italian Union Training School, about a mile and a half from the publishing house.

All the editing, including the art work and proofreading is done by the two editors, who are ably assisted by two young girls, Martha Maggio and Edith Karl.

Looking back over the past thirty years that cover the history of our publishing house, we can say that these three decades represent a true success story. There have been hardships, there have been trials, there has been the smoke of the battlefield, but there have been souls won.

On this thirtieth anniversary of the Italian publishing house the employees of this institution are happy to present to the Italian-speaking population of the world the first Italian edition of *The Desire of Ages*, which has just come off the press. They have resolved under God to do their utmost so that the Italian Peninsula, from the snowy peaks of the Alps down to the sun-drenched shores of the island of Sicily, shall resound with the tramp of God's messengers and soon be lightened with His glory.

## Converting Moslems in Indonesia

By Clyde C. Cleveland, *President Indonesia Union*

Indonesia, with a population of more than eighty million, is one of the major countries of the world. And since more than 90 per cent of its peoples are of the Islamic faith it ranks as the largest Moslem nation. Although the third angel's message has made good progress among the Christian minorities of Indonesia in past years, very little progress has been made in converting the large Moslem population. There has been much opposition in the past, and some of the few converts to our faith have endured severe persecution.

Within recent years, however, we have been able to reach more Moslems with our message, especially in the eastern part of Java. As a result of Indonesia's recent independence there has been a great thirst for knowledge, especially among the younger generation. We have been successful in contacting many young Moslems through our Voice of Prophecy courses. In certain areas we are beginning to reap results that were unheard of only a few years ago.

In 1954 our East Java Mission baptized thirty-four Moslems, and in 1955 Moslem baptisms increased to sixty-five. We believe that the totals for 1956 will show an even larger number.

The recent dedication of our church at Pare, in East Java, is an indication of what is being accomplished in this field. This church was built and entirely paid for by Brother Tahapary, the local church elder. At the time of the dedication a legal document was read transferring the land, building, and interior furnishings to the Seventh-day Adventist denomination.

Brother Tahapary first learned of our message in a prison camp on the

island of Amboina during World War II. After the war, he settled in East Java, and was able to buy a few cows and start a small dairy business. The Lord greatly blessed his efforts, and in a few years he was operating a large dairy. He has been very active in soul winning, and a small nucleus of believers has grown to about fifty, including about twenty former Moslems.

At the church dedication in June, 1956, several leading government officials were present and made short speeches. They stressed the fact that religious freedom prevails in Indonesia, and welcomed the new church to the community.

Following the dedication service there was a baptism of eight new converts, several of whom were from the Moslem faith. The program for the day closed with the showing of the temperance film, *One in Twenty Thousand*.

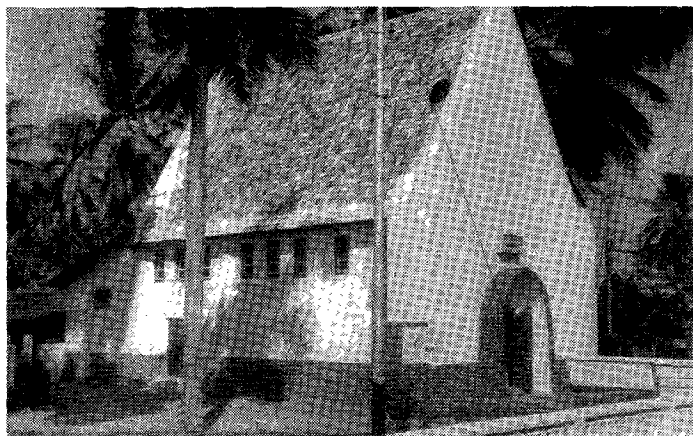
It is with thankful hearts that we acknowledge the way in which God is leading in the developing of our work among the Moslems of East Java.

## Sao Paulo Clinic and Hospital, Brazil

By S. J. Schwantes

In Brazil, the fabulous country that occupies more than half of the South American continent, the third angel's message is scoring its greatest triumphs, not in the sparsely populated hinterland, but in the thriving cities of the Atlantic seaboard. Chief among these is the metropolis of São Paulo, long the busiest industrial center of Latin America and now, with its three million inhabitants, the fastest-growing city in the southern hemisphere.

As a result of half a century of loving toil on the part of scores of foreign missionaries and national workers, forty churches and groups



The Seventh-day Adventist church in Pare, East Java, Indonesia, which was built and entirely paid for by the local church elder.



L. Tahapary, local elder of the Pare, East Java, church, with his happy family. Brother Tahapary's little daughter is an albino.

dot the metropolitan area. Three thousand believers rejoice in the Advent hope in the city of São Paulo. They are full of missionary zeal, and feel keenly the burden to evangelize the careless multitudes that throng the pleasure resorts of its modern plazas and boulevards.

Lay members have undertaken preaching and literature distribution in a downtown public square on Saturday nights, with surprising results. The interested ones have been encouraged to attend services in our churches, and several baptisms have been reported. The Central church alone, with a seating capacity of five hundred people, witnesses an average of one hundred baptisms a year.

One agency that exerts a quiet but ever-widening influence is our hospital, known as Casa de Saude Liberdade. It opened its doors sixteen years ago under the able leadership of Dr. C. E. Schneider. His labor of love will long be remembered. He passed away during 1956 in Rio de Janeiro, where he pioneered in developing another medical institution.

Modest in size and equipment, when compared with many other private and public hospitals, our Casa de Saude nevertheless enjoys a solid reputation both in professional circles and in the hearts of hundreds of friends. Excepting the mammoth state hospital, with its more than twelve hundred beds, ours is the only institution qualified to handle cases of infantile paralysis. Many non-Adventist physicians bring their patients here, convinced that they cannot receive better nursing anywhere else. Schooled under the able tutorship of Freda Trefz, now returned to the States, our nurses follow in the steps of one who united love and efficiency in a beautiful partnership.

Maria Koudjelitch, the supervisor of nurses, recalls how recently a thirteen-year-old girl, daughter of a well-to-do shoe manufacturer, an old client of the hospital, was brought in late one night with a perforated appendix. She was rushed to the operating room, where one of our physicians was ready for what was considered a difficult operation. As was his habit, he asked the patient if she was willing that prayer be offered first.

Later, after regaining consciousness, she recalled with wonder the solemn words she heard just before sleeping under anesthesia. They made such a deep impression on her that she felt carried to the very presence of God. She wanted to read the Bible and become acquainted with the wonderful faith of the doctors and nurses. Before leaving the hospital, she had memorized the twenty-third psalm and the Ten Commandments, and



Casa de Saude Liberdade, our hospital in the city of São Paulo, Brazil.

had been enrolled in the Voice of Prophecy Bible Correspondence School. Both the girl and her aunt are attending church and plan to be baptized.

In another case a woman whose husband had been under treatment attended the devotional talks for the patients. When he recovered, they lost contact with the hospital for some years. Later the husband again became sick, but this time he was placed in a hospital near their home, operated by members of another faith. She missed the religious atmosphere of our clinic. When her husband died there was none to comfort her in her bereavement, and she blamed herself for not having brought him to our institution. Her heartache was almost unbearable.

One day she visited the office of Dr. Edgar, her physician and a great friend of our hospital, beaming over with a new-found joy. Dr. Edgar was nonplused. He could not understand the change that had come over her.

"I had a dream," she told him. "It was altogether different, and clear as the noonday. In the dream someone told me in a distinct voice to go and make some purchases in Rua Taguá 88. Of course I had to go and find out what that address meant. Imagine my surprise when I found it was the location of the Seventh-day Adventist church! But the voice had been clear, and I concluded that God wanted me to attend this church and learn more about the Adventist faith. I did so, and now I'm a Seventh-day Adventist. A new joy has filled my life. Why, Dr. Edgar, don't you accept the truth yourself?" The doctor was conscience-stricken. Even though a friend, he hasn't taken his stand with us yet.

Then there was the case of Ademar Pontes, a twelve-year-old boy, son of believers, who was hospitalized a few weeks ago with a severe case of osteomyelitis in his left leg, involving the whole tibia and knee joint. His condition was extremely serious. Even his lungs were affected, and X-ray examinations seemed to indicate points of infection everywhere. During a whole week he seemed to be fighting a losing battle with death. Then one critical night the pastors were called in to anoint the boy and pray over him. A miracle happened. In answer to the earnest petitions of God's people the boy experienced a sudden turn for the better. The lungs apparently healed at once, and the osteomyelitis in the leg began to recede, to the amazement of doctors and attendants.

The presence of copies of the Bible in every room of the hospital has been a decided blessing. Many are the patients who in their anxiety turn to the Holy Scriptures in search of comfort and light. Recently a woman, the wife of an army sergeant, was operated on for a perforated ulcer. During her convalescence both she and her husband took great interest in reading the Bible. They asked for regular Bible studies, and now both are looking forward to joining the Adventist Church.

Only eternity will show how much good is accomplished in a hospital operated by God-fearing doctors and nurses. In spite of its other medical facilities, São Paulo needs the silent but powerful witness of our Casa de Saude Liberdade. It is an important link in the chain of agencies that has for its task the evangelization of this progressive metropolis.

## *The Forest of* **TV ANTENNAS**

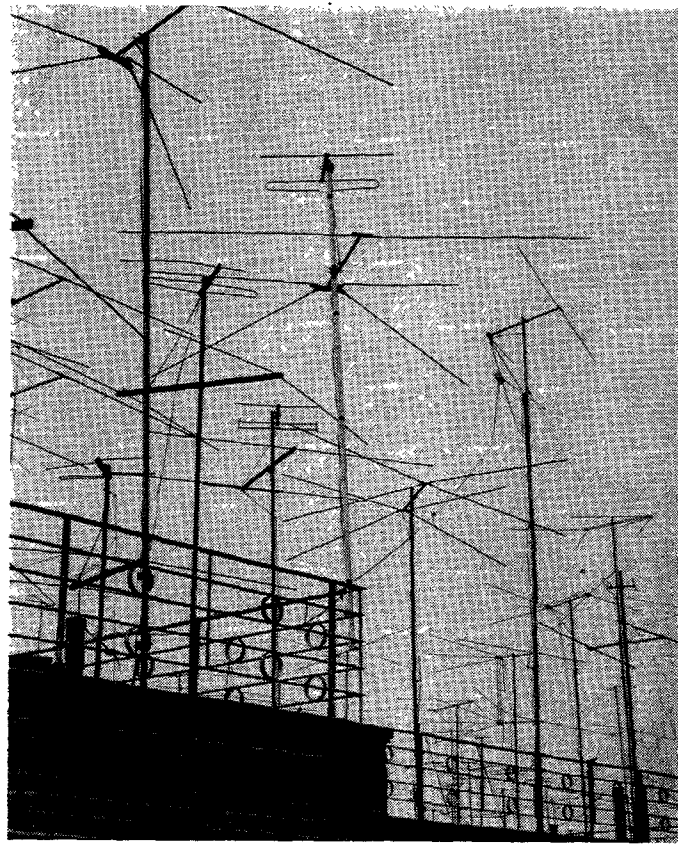
*... A VAST CHALLENGE TO  
THE SEVENTH-DAY ADVENTIST  
CHURCH*

Doubtless all of us remember standing against the door to measure our growth since our previous birthday. Surrounded by an admiring family, we would stretch and reach in an effort to surpass the former pencil mark!

In the family of evangelistic projects the Faith for Today telecast often figuratively stands against the door to measure its rate of growth. The Adventist family is entitled to know the telecast's record—and to evaluate its contribution to our soul-winning program.

Faith for Today, now international in its scope, has moved into its seventh year of weekly telecasting. From more than 150 stations in America and 18 overseas outlets, the Advent message in story, sermon, and song is reaching the eyes, ears, and hearts of millions.

Efficient and dedicated Bible instructors graded nearly 450,000 Bible correspondence lessons during 1956. Think of it! Nearly a half million separate and distinct Bible studies, with more than 6,000 students completing



W. WOLFF, FROM BLACK STAR

a full series of studies and receiving their graduation certificates during the year. However, the gospel ministry of Faith for Today can be, and should be, enlarged. To use this God-ordained medium rightly and to the fullest extent—both at home and abroad—is one of the greatest challenges the church faces today.

For years we have prayed that God would in some way help us warn the world. Now He has placed in our hands an instrument whereby an individual has the astonishing opportunity to communicate with millions.

You are invited to invest in this modern and effective soul-winning agency. The need was never greater—nor the opportunities so unlimited. The future of this Adventist telecast is in your hands.

## *Faith for Today Offering, January 26*

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.



# The One-Week Revival Program—Part 1

By C. E. Moseley, Jr.

*Associate Secretary, North American  
Regional Department*

The pastor wanted to vary his Week of Prayer program in an attempt to stimulate greater interest and attendance. I had a burden to work at reclaiming persons dropped from church membership, and to seek to settle and confirm the faith of delinquent church members.

As an approach to meeting these two ends, we agreed to experiment with a prayer-revival series during the Week of Prayer. By prior arrangement prayer bands, recruited on a volunteer basis, had been meeting in various homes for a few weeks before the projected meeting. Also, all former church members, delinquent members, and the wavering, along with other special Bible school and Bible class interests, were assigned to picked lay workers for visitation, to persuade them to attend the meetings.

The series of meetings would develop after the following pattern: prayer bands comprising the total membership would meet at the church nightly from 7:30 to 7:45. The minister would then enter, and, following a short hymn, the Week of Prayer reading would be given, preferably by a layman or by a local elder. A revival message would follow a hymn or other music at 8:15, and would be terminated usually by nine o'clock. The service would close without further singing, but with a prayer and benediction.

The results of that meeting exceeded all expectations. A dozen decisions for Christ were made from Bible school and Bible class interests, and several more delinquent and marginal believers were reclaimed to the church. These were immediately placed in baptismal and instructional classes. Pastoral and Bible instructor visits to other interested persons indicated that follow-up Sunday night services were needed.

Since that first Week of Prayer revival some forty months ago, thirty-one other churches have shared the spiritual impact and fruitage of this series. To date, 362 reclaimed and other interested persons have been added to the churches, and hundreds more are having studies. The list of requests for this revival series is still long!

From the very first the prayer scroll has been an essential factor in the success of the one-week revival. It has been the greatest single unifying factor in the revival experience, and it

has offered no small challenge to our faith. When the scroll is employed, we actually pray for, and expect, the miraculous. We have seldom failed to witness it!

The scroll itself is a very simple device that found its inspiration in King Hezekiah's presentation of Rabshakeh's letter before the Lord in the Temple, at a time when Assyria threatened to overrun and enslave the people of God (see Isaiah 36; 37).

The scrolls are made from a roll of plain adding-machine tape on which the names of persons having problems of any nature have been pasted.

## The Prayer Scroll Used

On the opening Sunday night of the revival series, when the aims and purposes of the revival are given, this prayer scroll idea is explained, and the tape is presented. At the close of the first message, incentive for name taking has been built up and names for the scroll are taken.

In advance of this service, ushers have been instructed on procedures and have been given supplies of paper for the name taking.

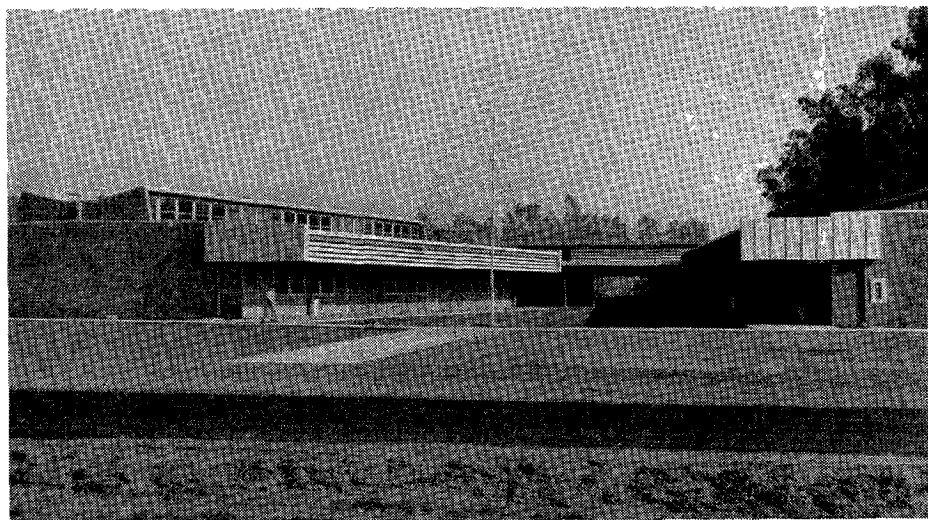
All in the congregation who have problems of sin affecting their own lives or the lives of loved ones, and who desire to unite with the church

in praying for these common problems, are invited to place their names on paper that the ushers will supply. The paper with the names is left on the seats so that the ushers may collect it. The names are pasted on the scroll, and on the following night the scroll is unfurled before we pray together over our problems.

Addresses need not be given, and naming the problem is unnecessary. The Lord seeing our names on the scroll will remember our problems. He has promised to help us solve our difficulties and will answer our requests if they are according to His will and are presented in the name of our Lord.

Usually everyone present responds to this simple request. If there seems to be some hesitancy on the part of any, I relate a short illustration about how some signal blessing came to some individual in answer to prayer. This is usually sufficient to encourage even the most timid. Names for the scroll are taken nightly from Sunday to Thursday.

For the first half of the series the scroll is unfurled across the front of the auditorium and in full view of the believers, at the time of the regular prayer. Mention is made of the various kinds of problems that might possibly exist behind the names on



## Orange County, California, Junior Academy

The new Orange County Junior Academy, at Garden Grove, California, is modern in every respect, with thirteen up-to-date classrooms and 15,000 square feet of floor space. It is centrally located and serves the churches in Garden Grove, Fullerton, Newport Beach, Santa Ana, Orange, and Anaheim. The building was constructed by artisans of our own church, with Elmer Miller as contractor. An orange grove of ten acres was cleared of trees and planted to lawn to provide playground space for the students.

On June 1, 1956, the ground was broken

for the foundation, and on September 15 the school opened with 290 students. On December 2 a dedication ceremony was held on the campus. Addresses covering various phases of the school development program were made by A. C. Nelson, educational secretary of the Pacific Union Conference; E. A. Schmidt, treasurer of the Southeastern California Conference; Dr. Claude Steen, of Fullerton, California; Elmer Miller, construction engineer of the project; and Robert Gale, principal of the school.

R. L. HUBBS



the scroll, and in the prayer which follows, specific mention is made of those very problems.

On Wednesday or Thursday evening when it is apparent that the congregation is freely and earnestly engaging in the prayer periods—and this participation is important—I announce that we shall have special prayer on Friday night for the sick among us. The congregation is informed that we shall invite the Lord to bear an approving witness to our revival in any tangible way He may choose to employ. Then, beginning on that Wednesday or Thursday night, the scroll is unfurled and the prayer is presented as the closing act of the evening service.

By Friday night, the climax of the revival series is reached. The appeals, the invitations to accept Christ, the responses, the consecrations, have all combined to prepare the way for God to work miraculously on behalf of the sick.

## Preaching and Healing in New Guinea

*(Continued from page 1)*

church now stands to the glory of God for all around to see—a light set on a hill.

Tamange was one of the workers sent there. He soon was scouting farther afield among these needy people who know no God and fear to go beyond their limited boundaries because of threatened ambush and death. He crossed deep gorges, and

was the first missionary to go among the wild natives living around the foot of jagged Mount Piori, which is 12,000 feet high. The people in several villages welcomed him and pleaded with him to stay with them and teach them how to live peaceably. They longed to stop fighting among themselves, but knew no other way of life.

Passing through one village, he was treated with suspicion, and shortly the cry went up, "Kill him, kill him!" The women fled for shelter while the men dashed to their huts for bows and arrows, but Tamange with his interpreter continued to walk calmly on. As they went down a gully, the natives appeared on the steep slopes with drawn bows, dancing a war dance.

Suddenly one from their midst rushed down to them shouting angrily but telling them to follow the track to the right rather than the main one. From the bank above, the natives shouted to this man to step aside so they could shoot. But he did not heed their demands, and so Tamange and the interpreter lad passed on unharmed. Indeed, God cares for His workers these days, as in Paul's day. With eyes shining with conviction Tamange tells the story and says, "Me no fright. Angel belong God showim me road; now me no die."

Last weekend I revisited Baira and spent a blessed Sabbath day of sweet fellowship with these simple, lovable people who drank freely of the water of life. Their church on the hill was dedicated, and the benediction of God was felt. Five persons rose to

consecrate their lives fully to God and prepare for baptism.

Sitting in the congregation of two hundred were several, including the chief, from a village below Baira who were *biduas* or historic enemies, always ready to avenge the death of someone killed previously. They sat captivated by the story of God's love and of Jesus, who died to save all. I pleaded with them to forget their differences and live peaceably, and assured them that the great God of love would help them. We invited them to join us in a feast the following day. The next night the spur was lit with bonfires near the church, around which sat scores of warriors singing, laughing, and eating to commemorate their decision to live peacefully thereafter. I am sure angels drew near to us that night as friend and foe feasted together.

During the day we treated the sick. A large cyst was removed from an ear. From a very large cyst on the thigh of another, five pints of fluid were drained, to the amazement of the wide-eyed onlookers and the relief of the sufferer.

One young warrior brought out his wooden shield used in fighting and showed where more than eighty points of arrows had broken off after striking it. He demonstrated in a very skillful way the art of shooting, and securing protection from behind it.

Early next morning we were on the trail again, to visit an entirely new area over a range of mountains. Slipping and sliding down the three-thousand-foot slope to the river, we then started the tedious thirty-five-



## Bible Chautauqua in Memphis, Tennessee

[Above is shown a little more than one third of a wide, sweeping picture of the audience in attendance at evangelistic meetings in Memphis, Tennessee. Because of the proportions of the photograph it was impractical to print it in full.—Editors.]

More than 1,300 people were present for the first night of the Veach-Wallace Bible Chautauqua, which opened in Memphis

Civic Auditorium on Sunday night, November 18. Subsequent attendance has continued to be excellent, with real interest shown in the challenging presentations by H. R. Veach. Several local non-Adventist ministers have attended regularly.

The musical ministry of Preston Wallace

has been inspiring. Also assisting with the program is Miss Lucille Walden, Bible instructor. On the front row, extreme right, Elder Veach is seated next to R. H. Pierson, president of the Kentucky-Tennessee Conference, who participated in the opening meeting.  
ANNE B. DENSLOW

hundred-foot climb up to the top of the range. Up and up we struggled while the sun beat mercilessly down on us. Our every muscle ached, and our hearts pounded. At long last the summit was reached, and we sat down to survey the land of promise spread out below us.

Here the natives were timid, but gathered around as salt was exchanged for juicy sugar cane. I noticed one lad hiding his hand behind him. I asked him to show it to me, and was horrified to see it was nearly eaten away. First I thought of leprosy, but he had no other evidence of this disease. I discovered it was the result of a burn received more than a year previously. All the fingers had rotted off, and half the palm was eaten away till only a putrefying stump remained, with rotten bone protruding. Imagine the weeks and months this poor lad had suffered as one finger after another dropped off and gangrene spread over his hand.

He could have come to our hospital, two long days' trek away through enemy land, but he didn't know that anyone over those distant blue mountains cared for his plight. How my heart went out to this lad, and my aches were quickly forgotten as I determined to expend myself even more fully in helping these waiting multitudes. I opened my medical box, applied a dressing, gave an injection of penicillin. Others crowded around, frightful yaws covering their bodies.

What a privilege to be able to help such needy people! We opened the Picture Roll and told them, for the first time, the sweet gospel story. Then we pressed on farther over the range to the unknown beyond.

A large valley opened before us, and the steep mountainside was covered with gardens. As we reached the center of the gardens a crowd gathered. The men came first, and behind them, ready to flee, were the women. We were astonished that every man and woman had a present of cooked food, which they pressed us to take. Soon my arms were full of cooked *kau kau* and yams. Why all these gifts of cooked food, we wondered.

While a teacher opened the Picture Roll and told again the wondrous story of God's love, I opened the medical box and was soon dressing ugly sores for lepers and yaws victims. Again we gave some penicillin injections. As we left them the men showed a strange unwillingness to help our weary carriers to the next village, two hours' trek away. This attitude was surprisingly inconsistent with their exuberant welcome, but we were soon to know the reason.

Wearily we trudged along, reaching this village where now, at sunset, I write this article. Although there was less enthusiasm here, we were sincerely welcomed, and soon had ample food and firewood. Then we discovered the reason for the strange welcome given us by the people of the previous village, and why they had been unwilling to help our carriers. They were the ones who had raided the village just across the gully—killing, burning, and plundering. Hearing of our coming, they had feared retribution and sought our favor by giving us presents of food. They could have decided on a different kind of welcome, but our heavenly Father watches over His children.

The gospel is onward to the "utmost" parts of this earth. Let us not spare ourselves while it is yet day, for "the night cometh, when no man can work." These are the last strongholds of the prince of darkness. Dare we as Christians sit back complacently while such suffering and soul hunger demands our attention?

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest'" (Matt. 9: 35-38, R.S.V.).

## Abounding Iniquity and Violence—A Sign of the Times

*(Continued from page 17)*

ples of these otherwise respected persons? What motivated the stealing? Regardless of the motives, they and other light-fingered customers cost department stores \$300,000,000 last year.

"These people," says one of the nation's top store detectives who caught some 5,000 shoplifters in ten years, "simply want something for nothing. They range in age from 8 to 80. Many are teen-agers, but most are housewives between 20 and 40 years of age."

The apostle Paul would have us understand the motive prompting the dishonesty. He wrote "that in the last days . . . men shall be . . . covetous," or "lovers of money." We have come to a time when lives of moderation and frugality are no longer desired. Everybody wants to get rich

quickly, and the lust for money gives rise to every species of dishonesty.

We live in days of drunkenness and slaughter. In Noah's day the people ate and drank "until the day that . . . the flood came." Our day is no exception. Someone has figured out that Americans more than fourteen years of age drink an average of nine fluid ounces of intoxicants each day. In 1955 the country's 5,000,000 alcoholics constituted the nation's largest mental health problem. The U.S. Public Health Service states that alcoholism is 5.5 times more prevalent than cancer, 3.2 times more prevalent than tuberculosis, and 102 times more prevalent than polio.

Regarding this menace, a noted medical authority stated: "Nothing looms as large on the horizon. Every day we see horrifying examples of men and women who drink up every penny they own and make serious errors in judgment that affect you and me. It is a problem that is taking a tremendous mental, social, and physical toll."

Living as we do in a mechanical age demanding split-second decisions and reactions, we can appreciate what the doctor said about "serious errors in judgment that affect you and me." When we think of 38,000 deaths in 1955 due to automobile crashes, we wonder whether the majority were not due to drunkenness.

We also live in the days when the Lord will return. The recital of the foregoing facts is far from pleasant. It is given to make us keenly aware that Christ's prophecy is well-nigh fulfilled. His coming is nearer than we realize. We are in the days of "the coming of the Son of man." Of this there is no question, for "when ye shall see all these things, know that it is near, even at the door" (Matt. 24:33).

"The picture which inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in the present century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed. . . . As the time of Christ's second appearing draws near, the Lord sends his servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now he in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ, are offered pardon." —*Patriarchs and Prophets*, p. 102.

May God help us to heed these last-day signs and be ready for our Lord's return.

# • In Brief •

## NORTH AMERICA

### Atlantic Union

● On December 8 a church was organized at Rockville, Connecticut, with 23 charter members. John L. Hayward, of Hartford, is pastor; Robert Anderson, first elder; and Siegfried Sandstrom, first deacon. Now there remains only one dark county in Connecticut.

● An extension division of Atlantic Union College has been organized at the New York Center, under the direction of Dr. Charles Stokes. At present three courses are being offered—business law by Dr. Stokes, developmental psychology by D. W. Palmer, and Hebrew prophets by F. E. J. Harder. Full college credit is given for students who meet college entrance requirements and do satisfactory work.

● C. J. Sohlmann, pastor of the Hungarian church in New York City, has received an expression of thanks from about fifty S.D.A. families and two of our workers in Hungary who received relief clothing sent to them by air.

● As the result of a literature contact by a ten-year-old girl from the Nyack church in the Northeastern Conference, fifteen persons are meeting once a week in a Bible class, and show great interest in our truth.

### Canadian Union

● Sabbath, October 20, was a time of rejoicing for the church members at Yorkton, Saskatchewan, as they met to worship in their new church for the first time. On the following Sunday nearly 400 friends from far and near joined in a day of thanksgiving. The membership in that city has increased from 12 to approximately 60 during the past two years, and nearly every week brings new interests or baptisms. Most of the interests are found by the Voice of Hope Ukrainian radio broadcast conducted by Elder and Mrs. P. E. Uniat.

● Gerhardt Schwarz of the Alberta Conference has accepted a call to the Maritime Conference to serve as pastor of the Moncton church.

● L. L. Bock, who has served for the past eleven years as home missionary and Sabbath school secretary of the Alberta and Manitoba-Saskatchewan conferences, recently accepted a call to the Ontario-Quebec Conference to continue in the same capacity.

● Eleven young people were baptized at the Oshawa Missionary College church on Friday evening, December 14.

● The Calgary, Alberta, church raised \$5,376.80 in one week, through caroling. In a single evening they received \$1,670, with 100 people participating. The young people in Winnipeg, Manitoba, while attending a rally, raised \$650

between meetings in approximately two hours' time.

● Several churches report good results from Investment projects during 1956. The church at Stettler, Alberta, raised nearly \$1,000. The Calgary church reports a good yield from their potato crop—200 pounds were planted and these yielded 3,000 pounds. The Vancouver, British Columbia, church reports \$654. The Oshawa Missionary College church has raised approximately \$1,200.

### Columbia Union

● Two new welfare centers have been opened in the Potomac Conference—one at Pennington Gap, Virginia, the other at Pearisburg, Virginia.

● At the Plainfield Academy in New Jersey 28 boys and 18 girls were organized recently into a Medical Cadet Corps. Activities such as a banquet and a spring weekend bivouac are being planned.

● In Irvington, New Jersey, Dr. Siegfried H. Horn of the Seventh-day Adventist Theological Seminary opened a series of evangelistic meetings the first part of this month. He showed colored slides of his recent trip between the Suez Canal and Mount Sinai.

● Four Master Guides were invested recently in the Baltimore First church of the Chesapeake Conference. The Investiture was conducted by R. A. Tyson, conference MV secretary.

### Lake Union

● Bruce Johnston has recently arrived at Emmanuel Missionary College to take up his teaching duties in the religion department. His chief responsibility will be in the field of homiletics. After receiving his Bachelor of Theology Degree from Walla Walla College in 1950, he spent six years as pastor-evangelist in the Washington Conference. Before coming to EMC he studied at the SDA Theological Seminary at Washington, D.C.

● A. K. Phillips has recently been elected as secretary of the religious liberty department in the Michigan Conference. For the past year he has served as assistant to G. E. Hutches in this department. Brother Philipps will carry these responsibilities along with those of the lay evangelism department.

● The Dorcas Societies of the Illinois Conference, under the leadership of Mrs. Herman Kleist, president of the State Federation, accomplished much during 1956. They made cash donations to the needy amounting to \$24,511.28. They also gave away \$48,684 worth of clothing, and 5,444 food baskets. They helped 21,197 persons, and spent 71,184 hours in welfare work.

### North Pacific Union

● On September 6 the members of the Spokane North Side church began "Operation Neighborhood Evangelism," a plan to enroll 500 non-SDA families in the 20th Century Bible Course by December 1. Under the leadership of David Edblom, church missionary leader, the members spent nearly every Sabbath afternoon for three months visiting their

neighbors and friends. They used the Religious Interest Survey sheet, containing a series of carefully worded questions that tactfully lead up to the enrolling of the individual in the Bible course. When victory day arrived it was discovered that a total of 610 non-SDA families had enrolled. The interest will be followed up by a series of evangelistic meetings by Edwin G. Brown, to begin the first Sunday night in March.

● Fenton Edwin Froom, pastor of the Seattle Greenlake church, reports that in 14 days church members distributed nearly 10,000 pieces of literature and gathered in more than \$3,000 for Ingathering, thus raising their entire goal in a short, intensive campaign. The primary, junior, and teen-age youth worked with three Carolette units, and on Saturday nights five singing bands with adult singers and solicitors went out. A total of 167 members and friends participated in the caroling program alone. "It was fellowship and fun combined with faith," says Elder Froom.

● As a result of the effort held recently in New Meadows, Idaho, by Kenneth J. Mittleider, six persons have been baptized and several others are continuing to study. These, with the conference church members in that area, have been organized into a company, and a group of between 30 and 40 are meeting every Sabbath.

### Northern Union

● M. C. Horn reports the baptism of six persons at Watertown, South Dakota, on December 8, where he has been holding evangelistic meetings. A total of 29 were baptized in 1956.

● Workers in the Minnesota Conference report twelve baptisms during November as follows: N. W. Baker 2, E. R. Colson 1, H. M. Dukes 2, V. W. Emmerson 1, H. Guy 1, P. G. Wick 1, J. C. Zollbrecht 4.

● An MV youth rally was held at Waukon, Iowa, December 1, commemorating a visit by Elder and Mrs. E. G. White to Waukon one hundred years ago. R. H. Nightingale, Northern Union president, was the speaker at the morning service. In the afternoon youth from Oak Park Academy presented a sacred musical program.

● The secondary teachers of the Northern Union academies met in convention at Maplewood Academy, November 18 to 21. Richard Hammill and Joyce Wilson, from the General Conference, and H. C. Hartman and L. K. Tobiassen, from Union College, with representatives from the union conference, were the speakers. B. E. Olson, educational secretary of the Northern Union, chose "The Christ-centered School" as the theme for this convention.

### Pacific Union

● Opal Stone, who for the past thirty years has served as assistant editor of the *Pacific Union Recorder*, recently retired. In accepting her resignation, the union conference committee voted to express to Miss Stone appreciation for her faithful and loyal service.

● W. F. Johnson has accepted a call to become secretary-treasurer of the Hawaiian Mission. For the past several years Elder Johnson has been in charge of the legal association work in the Pacific Union Conference office.

● The Hilo, Hawaii, Dorcas Society held a sale in downtown Hilo. The proceeds were used to help in the purchase of food to fill Christmas boxes for the needy.

● The Miranda, California, church, whose church and school were destroyed by flood last year, report the completion of a new school building and an auditorium that will serve as a church home until a permanent church building can be erected.

● The Women of Alpha Gamma, women's dormitory club at Pacific Union College, recently mailed a number of packages of clothing and toys to Botwood, Newfoundland, as a result of a request from a former club member, Mrs. Joyce Graham. Mrs. Graham is the wife of John Graham, an alumnus of the college, who is a pastor-teacher in the small Newfoundland community.

### Southwestern Union

● Albert Walters, Texico Conference literature evangelist, established a new record recently when he sold and delivered \$425.10 worth of books in one day (8 hours). This averages \$53.13 in deliveries per hour.

● W. R. May, formerly of the Alabama-Mississippi Conference, has recently accepted a call to the Arkansas-Louisiana Conference. Elder May will serve as district pastor in the New Orleans, Louisiana, district.

● The Oklahoma Conference expects their baptisms for 1956 to go well over the 300 mark.

● A new church has been organized in the Texas Conference, known as the Texas City church. It has a membership of around 25.

● Twenty-five scholarships, amounting to more than \$6,700, have been forwarded to church schools, academies, and colleges from the Texas Book and Bible House.

## European Emergency Relief Offering

Following is a list of contributions received December 18-20 inclusive.

G. Marie Armand	\$ 24.73
Mrs. F. P. Adamson	10.00
Armona Un. Academy Faculty and Students	50.00
Mrs. Stella Arnett	5.00
Mr. and Mrs. Pete Bartsch	25.00
Rose M. Bartsch	10.00
Helen S. Bichowsky	1.00
Davies Block	25.00
Mr. and Mrs. R. I. Bohna	10.00
F. R. Boggs	100.00
Mr. and Mrs. Ward Britton	25.00
Dr. Edgar Brigham	10.00
Carl R. Brown	10.00
Earl Calkins	50.00
Warren Campbell	20.00
J. I. Connard	100.00
Mr. and Mrs. Bert Carrigan	25.00
Will Chaney	50.00
Frances M. Clark	5.00
Harry W. Clay	10.00
Mr. and Mrs. W. F. Clark	250.00
Mrs. J. G. Curtiss	25.00
Lucy M. Davis	5.00

Mrs. St. Clair Deamond	5.00
Nettie Evans	10.00
Mrs. Anna Fancher	1.00
Paul H. Freeman	200.00
T. H. Friedrich	5.00
C. E. Fye	5.00
Mr. and Mrs. C. D. Forshee	25.00
Mrs. John Gallion	5.00
S. Stephen Gauthies	20.00
Blanche Gibson	5.00
Roy S. Higley	50.00
M. R. Heyman	5.00
Mrs. Jennette Hogue	1.00
Fresno, Calif., Italian Church	50.00
Mrs. Carol Johnson	10.00
L. Johnson	10.00
Mr. and Mrs. Eric Jones	5.00
Mrs. Mary Kase	2.00
Albert P. Kerr	2.00
Bessie I. Kidd	10.00
Elder and Mrs. W. D. Kieser	20.00
Mrs. Elsie B. King	10.00
Mrs. R. Klucny	20.00
Clara Knowles	10.00
Mr. and Mrs. F. Knox	15.00
Dr. and Mrs. Charles Koudele	5.00
Gladys Lacell	20.00
Mr. and Mrs. John Lester	5.00
C. L. Lingenfelter	10.00
Anna M. Lingenfelter	5.00
Wilbur Mauk	25.00
Mary B. McKay	5.00
Mr. and Mrs. M. E. McNett	25.00
Mrs. H. J. Meek	6.00
Mrs. J. Mitcalf	5.00
Margaret V. Miller	1.00
Oceanside, Calif., Dorcas Society	10.00
Delmont Oliver	5.00
Mrs. Rose Muller	5.00
Mrs. Elizabeth Mohr	5.00
Bertha E. Parmentier	5.00
Mr. and Mrs. P. I. Phillips	5.00
Mrs. Maybelle Pollard	5.00
Grace Rawson	25.00
Mrs. C. C. Rackliff	10.00
Dena Ratzlaff	40.00
Frank O. and Alice Reno	20.00
Malinda Rodenberg	5.00
Mary Ellen Rossier	10.00
Florence M. Sackett	5.00
Mr. and Mrs. C. S. Sawyer	5.00
Mrs. Mildred Smith and Jessie Philpott	10.00
Mrs. Lois Stamps	6.00
Mrs. Mabel H. Sterling	10.00
Bertha F. Swonsey	10.12
Frank and Cora Yaner	20.00
Mrs. Salome G. Van Trump	25.00
John Tuzzolino	5.00
Mr. and Mrs. Herschel G. Turner	25.00
S. H. Wade	10.00
Mr. and Mrs. P. T. Wall	10.00
Mrs. Minnie Wallace	5.00
Mrs. E. Werner	1.00
Bessie M. Wright	100.00
H. Zinke	500.00
Mr. and Mrs. Harold Aplin	20.00
Al Bellore	10.00
Mrs. Kathryn P. Bower	5.00
Jane S. Buchanan	20.00
Mrs. Esther T. Ceballos	5.00
Elder and Mrs. A. W. Cormack	25.00
Lloyd M. Fisher	10.00
Miss Vera Fisher	5.00
Fred Gammenthaler	5.00
Mrs. G. Goesser	10.00
Nellie Hoagland	10.00
Andrew Hagele	5.00
Mr. and Mrs. Gerald Hibbard	10.00
Mr. and Mrs. M. D. Hannah	10.00
Mrs. Adah E. Holland	5.00
Mr. and Mrs. A. D. Holm	10.00
Elder and Mrs. Varner J. Johns	10.00
Maude Jennings	5.00
Bertha F. Johnson	50.00
Ethel A. Johnson	25.00
Mrs. Susie Massengale and Lettie Cockrell	20.00
Mr. and Mrs. Frank Price	10.00
B. H. Phipps and Barbara Phipps	10.00
Mr. and Mrs. B. C. Raby	2.00
Lee Richardson	10.00
Herbert E. Ruckle	25.00
Mr. and Mrs. Vernon R. Sample	10.00
Mr. and Mrs. Cecil R. Scott	300.00
Carolyn Shobe	20.00
Mary Slate	5.00
Mrs. Edythe L. Smith	15.00
Stillwell, Okla., Dorcas Society	15.00
Mr. and Mrs. Thad Spencer	50.00
Nellie Stryker	3.00
L. M. Swinson	20.00
Mrs. Elizabeth Taves	25.00
Dr. and Mrs. C. R. Thornton	10.00
Dr. and Mrs. Vernard E. Tilton	25.00
Mr. and Mrs. M. O. Voller	4.00
Chris Weber	10.00
Leetha Wilkinson	10.00
Mrs. Maude Wilson	15.00
Mrs. Florence B. Wood	10.00
Mr. and Mrs. E. H. Barnett	15.00
Bloomington, Ill., SDA Church	30.00
Mr. and Mrs. J. W. Chrisman	25.00
Florence Fellemeide	5.00
Joseph and Edith Gordon	5.00
Mrs. Blanche Hoagland	1.00
Mrs. and Mrs. Haig Kupjian	5.00
Mrs. Elizabeth McHale	6.00
Albert Munson	10.00
Mrs. Arnold Oettel	5.00

C. M. Sage	5.00
Dr. and Mrs. G. E. Shankel	25.00
Sioux City, Iowa, SDA Church	10.00
Walnut Creek, Calif., Pathfinders	30.00
Walnut Creek, Calif., SDA Church	50.00
Mr. and Mrs. George Ajimine	25.00
Fred S. Anderson	10.00
Dan Ballew	1.00
Mrs. Nellie Bates	10.00
Mr. and Mrs. R. C. Beaman	10.00
Edith Bradley	10.00
Roy and Jazel Briggs	10.00
Mr. and Mrs. Herman Brotten	10.00
Elder and Mrs. Henry F. Brown	10.00
Mr. and Mrs. Carl F. Courser	50.00
Dr. S. Davenport and Harold	5.00
Dr. William J. Eckerle	100.00
Adolph Grams	10.00
Mr. and Mrs. Lloyd Harter	5.00
Mrs. Peter Hofenmeyer	50.00
Mrs. Louie Hosck	10.00
Annie Jensen	10.00
Mrs. Ethel Johnson	10.00
Mr. and Mrs. Oscar H. Kessler	10.00
Ora F. Lightcap	25.00
Martha V. Miles	25.00
W. I. Montanye	30.00
Marie M. Murton	2.00
Annie Nelson	5.00
Mrs. Sadie J. Neilsen	10.00
Mr. and Mrs. O. L. Opager	10.00
W. A. Patton	16.25
H. B. Peckham	100.00
Lorene Putnam	6.00
R. Ruhlmg	10.00
Sacramento, Calif., Junior Dorcas	100.00
L. B. Sprengel	10.00
Mr. and Mrs. John Summerton	10.00
Mrs. N. T. Sutton	10.00
Roy Thacker	10.00
Mrs. E. C. Waller	15.00
Ben Wilhelm	25.00
Mr. and Mrs. W. E. Williams	10.00
Mr. and Mrs. W. H. Young	10.00
"Keepers," General Conference	204.00
Secretarial Staff	323.15
Miscellaneous	323.15
Total for the week	\$ 4,784.25
Previously reported	4,976.50
Total	\$ 9,760.75

Checks and money orders should be sent to: General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Takoma Park, Washington 12, D.C. Mark contributions: European Emergency Relief Fund. C. W. BOZARTH

## Church Calendar FOR 1957

Religious Liberty Campaign	Jan. 12-19
Religious Liberty Day & Offering	Jan. 19
Television Offering	Jan. 26
Christian Home and Family Altar	Feb. 2
Home Missionary Offering	Feb. 2
Signs of the Times Campaign	February
Visitation Evangelism—Home Visitation	March 2
Home Missionary Offering	March 2
Missions Advance Offering	March 9
Missionary Volunteer Week of Prayer	March 16-23
13th Sabbath Offering (Middle East Div.)	March 30
Ingathering Rally Day	April 6
Ingathering Campaign	April 6-May 18
Home Missionary Offering	April 6
Spirit of Prophecy Day	April 13
Dorcas & Welfare Evangelism	May 4
Home Missionary Offering	May 4
Disaster & Famine Relief Offering	May 25
Literature Evangelism	June 1
Home Missionary Offering	June 1
College of Medical Evangelists Offering	June 8
13th Sabbath Offering (Far Eastern Div.)	June 29
Medical Missionary Day	July 6
Home Missionary Offering	July 6
Midsummer Missions Service & Offering	July 13
Enlightening Dark Counties	Aug. 3
Home Missionary Offering	Aug. 3
Educational Day & Elementary School Offering	Aug. 17
Oakwood College Offering	Aug. 31
Literature Evangelist Rally Day	Sept. 7
Home Missionary Offering	Sept. 7
Missions Extension Day & Offering	Sept. 14
MV Pathfinder Day	Sept. 21
Sabbath School Rally Day	Sept. 28
13th Sabbath Offering (Southern Asia Div.)	Sept. 28
Neighborhood Evangelism	Oct. 5
(Bible school enrollment)	
Home Missionary Offering	Oct. 5
Voice of Prophecy Offering	Oct. 12
Temperance Day & Offering	Oct. 26
Message & These Times Campaign	October
Witnessing Laymen	Nov. 2
Home Missionary Offering	Nov. 2
Review and Herald Campaign	Nov. 2-23
Week of Prayer & Sacrifice	Nov. 16-23
Week of Sacrifice Offering	Nov. 23
Home Missionary Day & Offering	Dec. 7
13th Sabbath Offering	Dec. 28
(Northern European Div.)	

*Have You Heard About the New*

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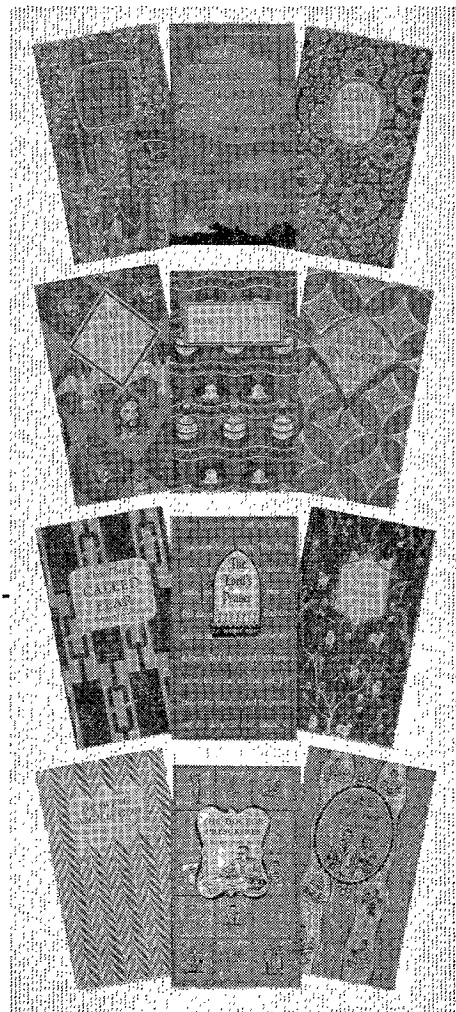
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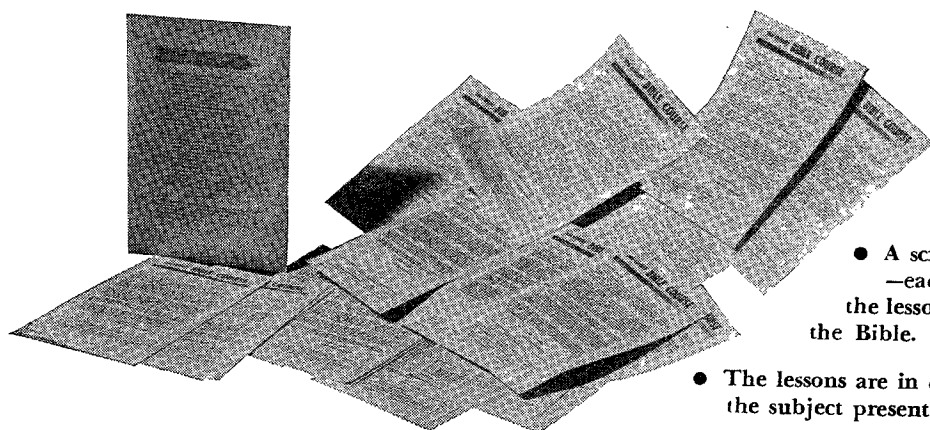
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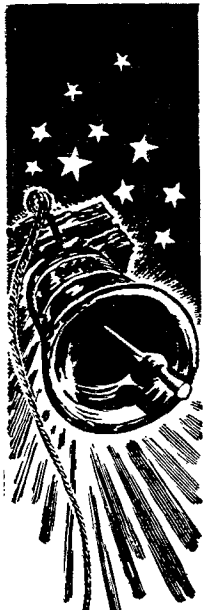
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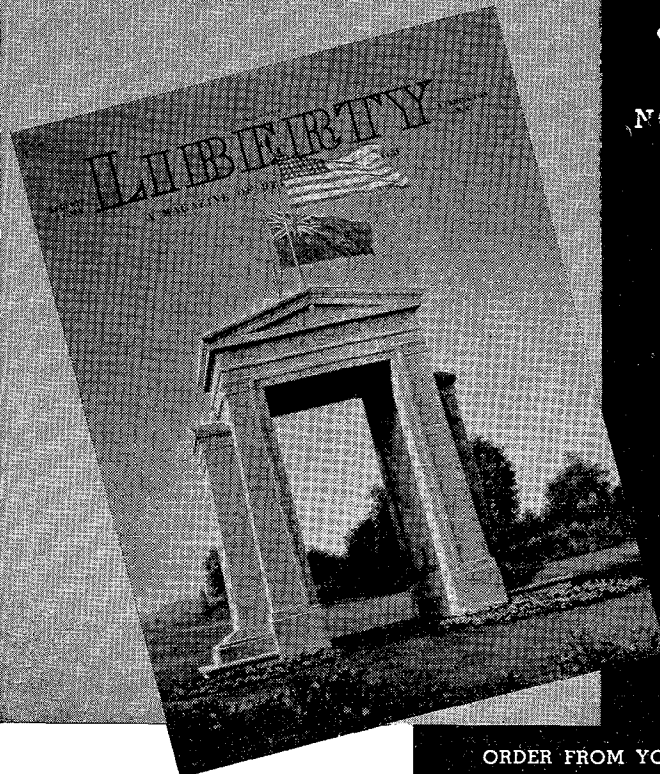
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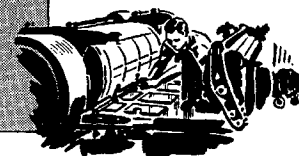
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# As We Go to Press



## Death of Jean Vuilleumier

Word has just been received that Pastor Jean Vuilleumier died December 9, 1956. For many years he was connected with our work, especially in Switzerland, where he was one of the first believers in the Advent faith. Through these many years he proved a very faithful and successful worker, and to the very close of his life was held in high esteem by all who knew him.

E. E. ROENFELT

## From Home Base to Front Line

Mr. and Mrs. Wilbur Burton and daughter Mary Louise, of Payette, Idaho, left San Francisco, California, January 1, for the Far Eastern Island Mission. Brother Burton has accepted a call to educational and ministerial work in Palau.

Elder and Mrs. R. G. Christiansen and two children, Linda and Frederick, of Fredericton, New Brunswick, sailed from New York on the S.S. *Steel Chemist*, December 17, en route to India. Brother Christiansen will locate in Bangalore and carry on evangelistic work.

Rose Patience Crump, of Paris, Ontario, formerly of South Africa, sailed from New York on the S.S. *Queen Mary*, January 5, en route to West Africa. Miss Crump has accepted a call to teach the church school in Ile Ife, Nigeria.

Elder and Mrs. W. E. Jamerson and four children, June, Gary, Dennis, and Kevin, left Los Angeles, California, November 26, for Peru, South America, returning after furlough. Brother Jamerson will serve as a departmental secretary in the Peru Mission.

Mr. and Mrs. Norman H. Meyer and twin daughters, Bonnie Lee and Barbara Lynn, sailed from Los Angeles, California, on the S.S. *Brazil Maru*, December 19, for Brazil. Brother Meyer has been appointed business manager of the Belém Hospital.

Mr. and Mrs. Andrew R. Musgrave and daughter Linda Anne, of England, and more recently of the SDA Theological Seminary in Takoma Park, D.C., left San Francisco, Cali-

fornia, December 30, en route to Borneo. Brother Musgrave will act as headmaster of the Sunny Hill School at Kuching, Sarawak.

Barbara Jane Ritonen, of Los Angeles, California, sailed from San Francisco, California, December 30, on the S.S. *California Bear*, going to Korea. Miss Ritonen will be director of nurses at the Seoul Sanitarium and Hospital.

Mr. and Mrs. W. W. Runyan and two children, Kent and Rebecca, of National City, California, sailed on the S.S. *President Van Buren*, December 21, from San Francisco, California, for the Philippines. Brother Runyan has accepted a call to act as business manager of the Manila Sanitarium.

H. T. ELLIOTT

## Mission Dispensaries Closed for Lack of Nurses

In a letter just received, Dr. Marlowe Schaffner, director of our Songa Mission Hospital in the Congo, states:

"We are very happy to report that our leper church now has a baptized membership of seventy-three, and eighty other converts are attending the Bible classes regularly. . . . I was sorry to hear that a nurse who had accepted a call to the Congo has been turned down. That leaves us with two unfilled calls for nurses. We have already had to close one of our largest dispensaries, and I am afraid this next year will see at least one more, and possibly two, closed for lack of nurses."

Dispensaries closed for lack of nurses! Only those who have seen the great need in these areas will recognize fully the significance of this statement. Perhaps there are nurses able and willing to respond to this urgent need.

T. R. FLAIZ, M.D.

## New Address for Southwestern Union Office

The Southwestern Union Conference, formerly located in Fort Worth, Texas, has now moved into a new office just north of Dallas, Texas, on U.S. Highway 75. The new address is 600 South Central Expressway (P.O. Box 518), Richardson, Texas. Telephone ADams 5-5241.

## Faith for Today Offering To Be Received

On January 26 the annual Faith for Today Offering will be taken up in all of our churches in North America. We recognize that a number of special appeals for various important projects have been made during recent weeks, yet we trust that the needs of Faith for Today will receive the attention they deserve and will not be overlooked.

This past year has been a period of growth for our television ministry. Station coverage has grown from 110 outlets to 154 during this time. Reports from our Faith for Today headquarters in New York indicate that thousands each week are turning their hearts to the Lord, beginning or reviewing their study of God's Word, introducing family worship into their homes, and joining the church or renewing their church attendance as the result of the telecast and the Bible School.

The 1957 Faith for Today budget calls for an offering on January 26 of \$125,000. To reach this amount every member in North America will need to share in this venture of faith. We are praying that your gift will be generous, sacrificial, and cheerfully given. It will be a worth-while and lasting investment in the work of the Lord.

C. L. TORREY

## MV Foreign Mission Project Launched

During the fiftieth anniversary of the Missionary Volunteer Department in 1957, the MV Societies are raising \$28,500 to enlarge the facilities of our Indian Ocean Union Training School in Madagascar.

The Portland Union Academy MV Society in Oregon has the honor of making the first contribution to this fund. It selected this as its Christmas project. The students, instead of exchanging gifts among themselves, brought gifts for the school in Madagascar.

When the money was totaled, the sum of \$127 was presented to the Oregon MV officials. This generous and unselfish spirit gives promise that the goal of \$28,500 during 1957 will be reached and surpassed.

L. A. SKINNER