

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

HISTORY'S

Twilight Hour

By **TAYLOR G. BUNCH**

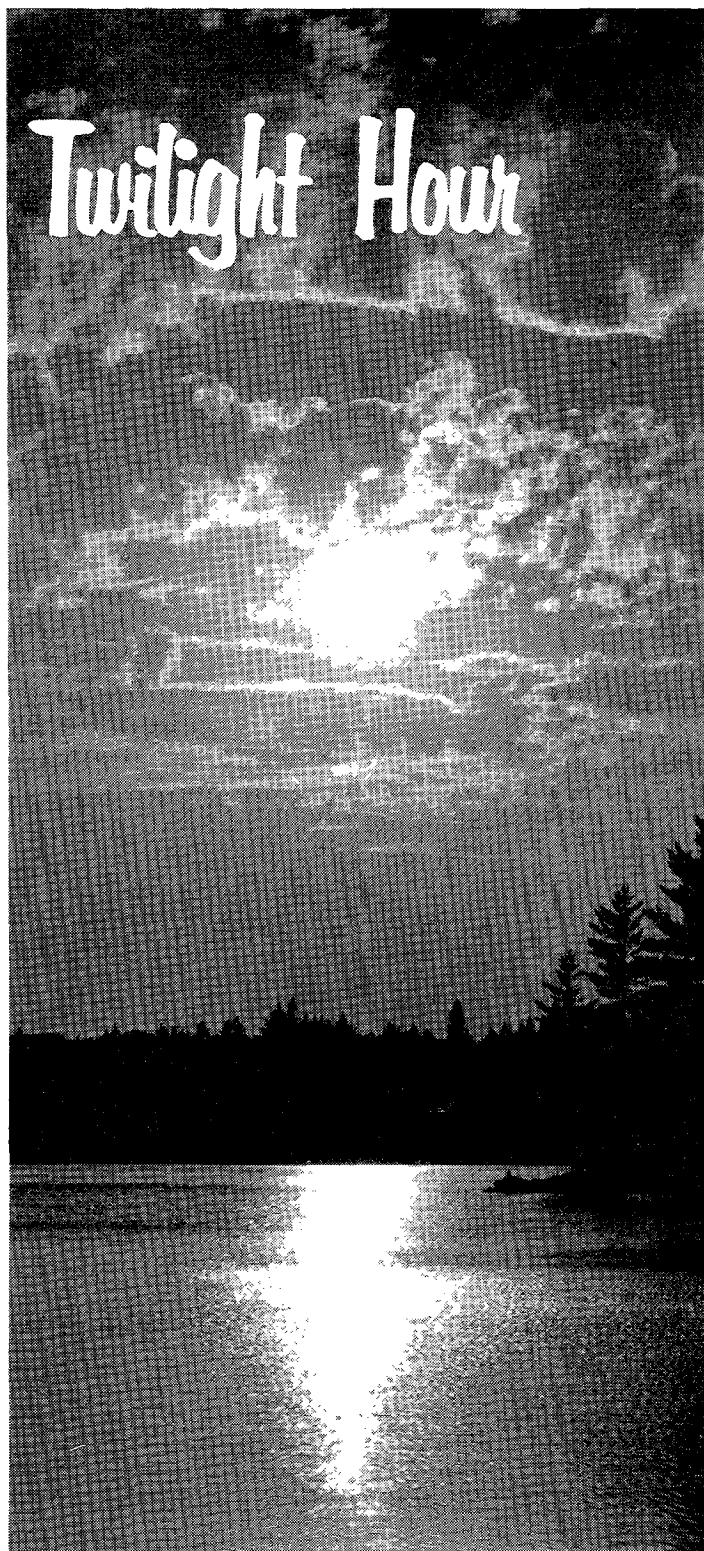
The burden of Dumah. He calleth me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come" (Isa. 21:11, 12).

In ancient times watchmen, or sentinels, were stationed on the walls or in the towers surrounding the cities, to guard against surprise attacks by the enemy. When danger threatened they awakened the sleeping inhabitants by the blasts of the trumpet. They also answered inquiries as to the time.

The importance of the responsibility of a watchman is pictured in Ezekiel 33:1-6. At any time, but especially in time of war, the penalty for unfaithfulness on the part of a military watchman is death. The Lord gives this a spiritual application: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (verses 7-9).

In the light of these words the responsibility of being a spiritual watchman, or gospel minister, is very great. Everywhere at the present time voices are calling out of the darkness of the night of sin, "Watchman, what of the night?" or, "How far has the night gone, watchman?"

From my position on the watchtower of the walls of Zion and because of my study of the great prophetic clock, I can answer with certainty, "The (To page 3)



CLYDE L. ALLISON

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A Thought

FOR THE WEEK

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

"Behind a Frowning Providence"

In baseball, no matter how spectacular the home-run hit, if the runner fails to touch all the bases, his run doesn't count. It is a hard and fast rule and has led to many a dispute between player and umpire.

In the natural world God's laws are just as strict. They have to be, lest the planets in space deviate from their course and produce a catastrophe, lest chemical imbalance in the soil make crops fail, lest the perfect rhythm of breathing and heartbeat be disturbed, and life cease in the body. Drop one molecule of hydrogen and you change the whole structure of the compound; alter the chord by half a tone and you have disharmony; change the percentage of profit by a decimal point and a business fails.

Again, in the spiritual realm the principle holds. Paul says, "Note then the kindness and severity of God" (Rom. 11:22, R.S.V.). There is really nothing contradictory in the thought of kindness and strictness existing in constituted authority. There is no kindness in sparing the rod of correction and allowing a child to grow up willful, selfish, and vain. There is no unkindness in the thundering "Thou shalt not's" of God uttered from Sinai, for they are the safeguards to spiritual happiness and peace.

God's spiritual universe is upheld and controlled by exacting requirements that keep all heaven in harmony. Try to outwit those principles of life and they become instruments of death and eternal destruction. There are no shortcuts to grace, no weak places in God's perfect plan, no bargains in halos. No wonder the psalmist was led to exclaim, "O how love I thy law! it is my meditation all the day" (Psalm 119:97). William Cowper was not the first to discover that "behind a frowning providence, He hides a smiling face."

H. M. TIPPETT

Well Said

Stability is more essential to success than brilliancy.—Richard Lloyd Jones.

To worry about tomorrow is to fail of devotion to the tasks of today, and so to spoil both days.—William DeWitt Hyde.

The world is roughly divided into two classes—those who use alibis, and those who get things done.—Selected.

I should always distrust the man who raves of beauty in distant lands and under foreign skies, and yet has never awakened to the beautiful within five miles of the place where he is living.—G. H. Morrison.

REVIEW AND HERALD

History's Twilight Hour

(Continued from page 1)

morning cometh, and also the night." That may sound like a contradiction to the uninformed, for how can morning and night come at the same time? But they do come together, and in fact they are both ushered in with the same event.

The period of the reign of sin has been both day and night. It has been daytime for the wicked, and nighttime for the righteous. We call it "the night of sin." Therefore the end of human history at the second advent of Christ brings in an eternal day for the righteous, and an eternal night for the wicked, a night that will never end. But both day and night are preceded by a brief period of twilight during the transition between the two. Twilight is a time of semidarkness. Also just before the close of human history there will be a twilight hour for human civilization.

In Zechariah 14:1-6, after the statement, "Behold the day of the Lord cometh," we read: "And it shall come to pass in that day, that the light shall not be clear, nor dark." In other words, it will be twilight. "Not day and not night" is the rendering of the Revised Standard Version. We are in that twilight time now. "The morning cometh, and also the night"—morning for one class and night for the other. Both will be eternal.

Sin is the great light extinguisher. Therefore during the long reign of sin "darkness covers the earth, and gross darkness the people." Jesus is declared to be "a light," "the light of the world," and "the true Light, which lighteth every man that cometh into the world." "Night cometh" to all who reject Him and His gospel light. Jesus said, "If . . . the light that is in thee be darkness, how great is that darkness!"

Those who accept and follow Christ become "lights in the world," and the church is called "the light of the world." The apostle Paul wrote: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

Just before the end of the night of sin and the dawn of eternal day, there will be the greatest display of spiritual light since apostolic times. In Revelation 18:1-5 is pictured the final gospel appeal, symbolized by an angel coming down from heaven "having great power," and "the earth was lightened with his glory." This message announces that Babylon is

fallen and has become the habitation of devils, or evil angels. Then comes the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

This brilliant illumination of gospel light that immediately follows the twilight hour seems to be indicated in Zechariah 14:5-7. After saying, "The Lord my God shall come," the text continues, "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." As the lights of men go out all over the world, the lights of the righteous will shine with a new brilliancy so that those who "sit in darkness" will see "a great light," and many will come "out of darkness into his marvelous light."

Lukewarmness in Affection

We are told that the message to the church of Ephesus (Rev. 2:1-5) also applies to God's people at the present time. When the early church lost or relaxed its first love, an apostasy, or spiritual fall from a high plane of experience, began that finally plunged the world into the Dark Ages. Only those who love Christ can witness for Him, and when love grows dim the candlestick, or privilege of witnessing, is removed. Lukewarmness in affection for both God and man is the Laodicean condition of the remnant of God's church, according to Revelation 3:14-22. There must be a revival of love and love-works in the church.

In the light of what is happening in all parts of the world, can anyone question that we have come to the twilight hour of human history and

that "the morning cometh, and also the night"?

The counsel of the apostle Paul is very timely. "Carry out these injunctions because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. The night is far advanced; the day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of light. Living as we do in broad daylight, let us conduct ourselves becomingly, not indulging in revelry and drunkenness, nor in lust and debauchery, nor in quarrelling and jealousy. On the contrary, clothe yourselves with the Lord Jesus Christ, and make no provision for gratifying your earthly cravings" (Rom. 13:11-14, Weymouth).

In answer to the question of the disciples, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-28).

Since these events have been taking place for years with ever-increasing momentum, it is high time that those



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FRED COLLINS, ARTIST

"Son of man, I have made thee a watchman unto the house of Israel."

who are looking for the coming of their Lord *wake up, get up, dress up,* and *look up* with the expectation of being *caught up* to meet their returning Lord.

Jesus called the scribes and Pharisees "hypocrites" because they could forecast the weather but could not "discern the signs of the times." The same rebuke applies to many in the modern Christian world. It is estimated that there are at least one thousand distinct prophecies in the Scriptures, most of which pertain to the last days. Between 85 and 90 per cent of them have been fulfilled, and most of the others are in process of fulfillment. All but the closing statements in each of the great lines of prophecy in the books of Daniel and the Revelation have met their complete fulfillment.

The predicted growth of the papal power, the present formation of the image to the beast in the federation of the religious bodies, the mounting wave of crime and juvenile delinquency, the rumors of war and preparation for war, the peace and safety cry, and numberless other signs all proclaim the nearness of the end of the reign of sin and the dawn of eternal day.

One of the greatest of all the evidences of the times in which we live is the fulfillment of Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The present world-embracing message, announcing the coming of the King of kings and His kingdom of glory, is a sign that cannot be ignored.

The transforming power of the Advent hope is beautifully set forth in the following scripture: "For the grace of God has displayed itself with healing power to all mankind, training us to renounce ungodliness and all the pleasures of this world, and to live sober, upright, and pious lives at the present time, in expectation of the fulfilment of our blessed hope—the Appearing in glory of our great God and Saviour Jesus Christ; who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be specially His own, zealous for doing good works" (Titus 2:11-14, Weymouth).

It is time for a great spiritual revival and reformation to visit God's remnant people in order that this beautiful scripture may be translated into a reality. We are told that "when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

"Love as Brethren, . . . Be Courteous"

By G. A. Coon

The apostle Peter gave this three-fold admonition, "Love as brethren, be pitiful, be courteous" (1 Peter 3:8). These words are as binding on Christians today as any other law found in the Scriptures. Christ was a perfect example of courtesy as He labored for lost souls.

The power of courteous love is almost limitless. We have not, as a people, begun to tap its resources. It is one of the five virtues that by the power of the Holy Spirit will help net us one hundred conversions to the truth where now we have but one.

Some months ago I was conducting revival meetings in Glendale, California. While there, I visited Forest Lawn Memorial Park, famous for its Hall of Crucifixion, its Last Supper picture, and reproductions of statuary by Michelangelo.

Among these reproductions is a statue of Moses, the meekest man who ever lived. On his forehead are two little horns. To inform the visitors why Michelangelo put horns on such a meek and humble man, the managers of the park have placed an interestingly worded plaque by the side of the statue. It explains that where our Bible says Moses' "face shone," Michelangelo's translation said his face "had horns." In his Bible an unfortunate shade of meaning of the Hebrew word *qaran* had been used by the translators. Thus they pictured a man directly opposite in nature to the one described in the Word of God.

A misunderstanding of the Scriptures can have the same effect on us today, therefore we must study carefully the context of some of the most harshly worded warnings.

In a certain church where I recently held a meeting, one of our devout sisters told her Sabbath school class of how she had obeyed the command of the Scripture to "cry aloud, spare not," when she condemned Sundaykeepers who eat pork. This was directly opposed to what I had been teaching in the revival series, so I felt that I must clarify the text in the morning's sermon.

I recalled the statement from the servant of the Lord to the effect that "the Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation is just."—*Gospel Workers*, p. 373. I had for some time accepted this statement as a law, therefore I knew that the text quoted by our sister must have been misunderstood.

To be perfectly frank, I did not know how to explain it. Yet I knew that it did not encourage the type of soul winning in which this sister and many of the rest of us are engaged. So while the preliminaries were being taken care of in the morning worship hour I silently prayed that the Lord would help me to understand and explain this scripture.

Counsel to Sabbathkeepers

As I prayed for the guidance of the Holy Spirit, I felt impressed to read the context. Then it became as clear as day. It is a message to be borne to professed Sabbathkeepers, not Sundaykeepers.

The sins against which the prophet was to cry out were those of discourtesy, unkindness, and covetousness on the part of the "house of Jacob." The people had become quite negative in their health reform. When they fasted, they boasted of it. They were not courteous. "Ye fast for strife and debate," God said, "and to smite with the fist of wickedness."

God pointed out further that the very spirit of Sabbathkeeping embraces a philosophy of life that will loose the bands of wickedness, undo the heavy burdens, and let the oppressed go free. It was to deal bread to the hungry and bring the poor

O Sabbath Guest

By ELZAIDA LOUISE FROST

O Sabbath guest, accept thy rest
Upon God's holy day,
Together, let us praise His name,
Together, kneel to pray.
Together, we may lay aside
The trials that oppress,
And through the quiet hours seek
The peace of holiness.

Together we will wend our way
Unto His house of prayer;
Together let us do it, friend—
His presence will be there!
O Sabbath guest, turn not aside,
Nor cease to linger near—
The blessing that the Lord will send
May rest upon you here!

who are cast out to our homes (Isa. 58:5-13). Thus they could call the Sabbath a delight instead of a burden, honorable instead of contentious. And thus His people would be delighted with the true philosophy for which the Sabbath stands.

That Sabbath morning I said that this text of Scripture, far from giving authority to denounce Sundaykeepers and pork eaters, denounces us for such a condemning attitude. It demands that we cry aloud against discourteousness, unkindness, and covetousness.

On our return from church that morning, my wife and I decided to look up all comments in the Spirit of prophecy on this scripture, to make sure that the interpretation I had given was correct. Sure enough, we found that without exception Mrs. White interpreted the scripture exactly as I had; it is a rebuke to Sabbathkeepers. But through a misunderstanding of its meaning, it had been used as authority for being discourteous in presenting the truth to unbelievers.

The Three Angels' Messages

Another passage of Scripture that is sometimes misunderstood by many sincere, would-be soul winners is Revelation 14:6-12. At one of our camp meetings I was holding a series of Bible studies on the laws of soul winning. One morning near the close of the series, I opened the floor to questions. Among the flood of questions that came in was one worded somewhat as follows: "If your philosophy of soul winning is correct, how do you explain the three angels' messages?"

I did not go into the first part of the question, concerning my philosophy of soul winning. Had I done so I would have had to concede that I personally had failed at times in regard to the use of courtesy. But these laws of soul winning are not mine. They are Christ's. Only as we partake of His spirit can we be courteous.

I did explain a bit concerning the three angels' messages. In the first angel's message, the "everlasting gospel" is brought to view. This shows that even in the judgment-hour message of the first angel we are to accentuate the positive. We are to preach the gospel.

In the second angel's message (and in the message of the angel of Revelation 18:1) we find God presenting the warning message in symbols. Even the church to which He referred could scarcely believe that this message was for her, so carefully did God parabolize this great warning. Then how courteous, how kind, and how

diplomatic we, His people, should be, in giving even the most severe messages from Heaven!

Says the servant of the Lord: "When Christ was living on the earth, how surprised His associates would have been, if, after becoming acquainted with Him, they had heard Him speak one word of accusation, of faultfinding, or of impatience. Let us never forget that those who love Him are to represent Him in character."—*The Ministry of Healing*, p. 489.

Because we have not carefully studied our presentation of truth in the light of Christ's example we have too often been guilty of the sin pointed out in the *Testimonies*, volume 4, page 536: "When some, who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. . . . We are provided with spiritual weapons to 'fight the good fight of faith;' but some seem to have drawn from the armory of heaven only its thunderbolts. How long must these defects exist?"

We can also learn another lesson from the second angel's message. The angel coming down from heaven with power, lighting the world with his glory, calls people in Babylon, "My people." Why should we not be courteous enough to do the same?

We are informed by the servant of the Lord in *The Great Controversy*, page 390, that the larger number of the true church, the body of Christ, are still in other churches. Thus when

we present our warning messages in such a manner as to indicate that all Sundaykeepers are stubborn or rebellious and do not want to know the light, we ourselves are breaking the very spirit that leavens the messages.

There are two ways to present the truth. One is a kind, courteous method; the other is the thunderbolt method. One is Christ's method; the other is our own, having its roots in the weaknesses of human nature.

Some place I read of where a fire had broken out in a public building. (It may have been merely a parable.) The audience had no knowledge of the fire; two men backstage discovered it. One wanted to rush out onto the stage and cry, "Fire! Fire! Escape for your lives!" But the other man said, "No, let me go out and use a better method."

So he casually walked on stage and begged the pardon of the audience for having interrupted the program. Then he called attention to a law of the city which required that on certain occasions they should see how quickly the auditorium could be emptied. Pulling out his watch, he suggested that probably it could be done in about two minutes.

Quietly, and with no fear in his voice, he suggested the order to be followed in vacating the place. First, the aged ladies and men would leave; then mothers with babies and small children; then all others. In a few moments the building was emptied.

The first plan would have caused pandemonium. It majored in the message of warning. The latter majored in saving lives. Let us be soul winners more than mere warners.



Help in Time of Need

By ERNEST LLOYD

In the fourth chapter of Hebrews, verse sixteen, Paul pictures our Lord as one who has power to sympathize: "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (A.R.V.). A more literal translation suggests, "Let us come with frank confidence," expressing ourselves in full trust, as we have it in one of the psalms: "Ye people, pour out your heart before him."

"The highest energy the human heart is capable of is to pray, like the apostle Paul, with the spirit and the understanding. It is deeply consoling to remember that it is a Throne of Grace before which we kneel, and that though our prayers may be marred and faulty, yet our loving Mediator interprets them in the ears of our loving Father, while the Spirit helps our infirmities,

and gives life and power to humble and trembling hearts."

Our text does not say anything about supplying our wants, our desires for things, but rather that which is more vital—mercy and grace, the inward and spiritual blessings so greatly needed. Mercy forgives our failings, grace helps us not to fail. We need mercy for pardon, grace to purify; mercy to rescue us, grace to guide us. And on the throne of grace is One who while on earth felt the need of help from God, from angels, and from men. How thankful we should be that He is able and ready to sympathize and help in time of need.

To do His will, to want what God wants, is the surest way to have our temporal needs supplied. He is faithful in keeping all His promises, and He never forgets our real needs. The Good Shepherd goes before His sheep and leads the way. "All the tomorrows of our life have to pass Him before they can get to us." He is always in the future and knows just what our need will be. Our Lord stands for all that we need for time and eternity. It is this assurance that lifts us to a higher plane in our daily routine of life and puts a song in our hearts. "Lo, I am with you alway."

Working in Union With Angels

By F. L. Peterson

The Bible record is: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9).

The archrebel, having lost his fight in heaven, determined not to give up the struggle, and transferred his fight to this earth. Through a subtle and cunningly devised plan Satan succeeded in seducing Adam and Eve. Thus he established himself as "the prince of this world."

However, the dominion that God had given to man in the beginning could not rightly belong to another being. The Scriptures tell us that "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. 24:1). In speaking of man the Inspired Word says, "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet" (Ps. 8:4-6).

Today the earth still is the Lord's, and its dominion belongs to man and not to Satan. His claim to the world is by usurpation and not by right.

In the fullness of time the Son of God came to this world "that he might destroy the works of the devil" (1 John 3:8). He came "to seek and to save that which was lost" (Luke 19:10). Through Jesus Christ, God opened up to man all the treasury of heaven, and He will spare nothing that may be beneficial for his complete deliverance from the dominion of Satan.

"Ten thousand times ten thousand" and "thousands of thousands" of angels are available to help rescue man from the prison house of sin. In Jacob's time of great need, as he fled from the wrath of his brother Esau, "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 28:12).

We read that "Heaven is brought near to earth by that mystic ladder,

the base of which is firmly planted on the earth, while the topmost round reaches the throne of the Infinite. Angels are constantly ascending and descending this ladder of shining brightness, bearing the prayers of the needy and distressed to the Father above, and bringing blessing and hope, courage and help, to the children of men. These angels of light create a heavenly atmosphere about the soul, lifting us toward the unseen and the eternal. We cannot behold their forms with our natural sight; only by spiritual vision can we discern heavenly things. The spiritual ear alone can hear the harmony of heavenly voices."—*The Acts of the Apostles*, p. 153.

It is God's plan that the angels shall render to man the help that is needed to deliver him from the power of evil spirits. Neither Satan nor his emissaries are allowed to dominate those who will to enter into covenant relation with God. "The experience of Philip, directed by an angel from heaven to go to the place where he met one seeking for truth; of Cornelius, visited by an angel with a message from God; of Peter, in prison and condemned to death, led

There's a Nearness to the Absent

By RUTH S. UNDERWOOD

There's a nearness to the absent
In the glorious sunrise hour
When we hear all nature telling
Of the great Creator's power.
'Tis the same bright sun shining
Through each other's windowpane,
While the dancing sunbeams whisper
Of God's wondrous love again.

There's a nearness to the absent
In the peaceful twilight hour,
When night softly draws her curtain
And the dewdrops bathe each flower.
'Tis the same moon shining on us
With her soft and tender light
While the stars reveal God's mercy
As they twinkle through the night.

There's a nearness to the absent
When we meet before God's throne,
And all share His peace and comfort,
Make our wants and wishes known.
With the Saviour's arms about us
Oh, how very near we seem,
For His promise "I am with you"
Spans the space that lies between.

by an angel forth to safety,—all show the closeness of the connection between heaven and earth."—*Ibid.*, p. 152.

Those who labor to win souls to Christ are assured of the guidance of these divine helpers. Their love and interest in the ministry of soul-saving has not lessened during the passing centuries. "Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs."—*Gospel Workers*, p. 515.

When Christ commanded His disciples to go into all the world and teach all nations the wonderful story of redemption, He gave them the assurance that He would be with them unto the end. By His indwelling Spirit and by the ministration of angels Christ is keeping His promise.

The faithful, trusting, loyal worker in the cause of God may be assured that "the principalities and powers of heaven are watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Christians, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God; and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in ascribing praise to God and to His Son."—*The Acts of the Apostles*, p. 154.

Every worker for God is in league with holy angels in the work of rescuing mankind from the thralldom of sin. It is gratifying to know that "angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief association with men. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts and triumphed on the side of God, the very angels who shouted for joy over the creation of our world and its sinless inhabitants, the angels who witnessed the fall of man and his expulsion from his Eden home—these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins.

"Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies

REVIEW AND HERALD

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.]

Growing Attention to Religion

Religion is receiving increased attention in colleges and universities throughout the country, delegates to the 47th annual meeting of the National Association of Biblical Instructors in New York were told. A. Roy Eckardt of Lehigh University, association president, reported a growing number of "conversions" on campuses between college departments and church groups. He also said there is a growing interest among college faculty members in religion.

Sermons on Science and Religion

Ways in which science and religion complement each other for the betterment of mankind were stressed by Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian church in New York. In a sermon delivered in connection with the 123d annual meeting of the American Society for the Advancement of Science he declared that the centuries-old warfare between the two "has ended in a truce which all thoughtful people devoutly hope will be permanent." Noting that science has "dwarfed the whole world into a neighborhood," he said that religion must "teach anew the age-old commandment of love of neighbor."

Stockholm Lutherans to Modernize Services

A five-week "go to church" advertising campaign in the Stockholm diocese of the State Lutheran Church has resulted in a marked increase in attendance at 56 per cent of the churches in the area, a report in Stockholm, Sweden, showed. Publication of the report coincided with an announcement by church leaders of plans to make worship services more "modern" and attractive. Lutheran Church representatives said they propose to modernize church services by placing the church choir in full view of the congregation, using children's choirs, and holding High Masses and communion services to which entire families will be invited.

Baptist Leader Urges "Indirect" Mission Work

Dr. Arnold Ohn of Washington, D.C., executive secretary of the Baptist World Alliance, made a plea in Nashville, Tennessee, for "the more indirect type" of missionary work, such as providing scholarships for foreign students either here or in their own countries. He said that this can be more beneficial than sending American missionary personnel abroad. "One reason for this," he said, "is that the American missionary often has difficulty in becoming a part of the community to which he is sent." "The men who go as missionaries must be men who speak the language, know the culture, and can identify themselves with it."

as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is heaven's way of administering saving

power."—*Testimonies*, vol. 6, pp. 456, 457.

Thank God that we can be members of this relief association. Let us labor earnestly and unselfishly to save men from eternal ruin. In all such service Mrs. E. G. White states: "His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done."—*Ibid.*, vol. 4, p. 588.

Lessons From Bible Characters—2

Esther

By C. L. Paddock

There is a general feeling today that religion and wealth do not mix very well. Many feel that it is unusual to find a rich man who is a real Christian. Jesus expressed the thought that it is difficult for a rich man to enter heaven.

Another opinion held by many people is that a woman can't be both beautiful and good. Yet I have known some real Christians who had plenty of money, and I have known some really beautiful women who were also beautiful in character.

All who doubt that a woman can be pretty and at the same time have a beautiful character, should read the book of Esther. Esther must have been unusually beautiful—with pretty hair, beautiful eyes, and a lovely face.

Although she was chosen as the most beautiful, the most attractive young woman in all the realm of Persia, she did not become vain, or lose her reasoning powers. Even when chosen to become queen of the nation she did not lose her religion, she did not forget her God.

Beauty of character is of the utmost importance, of course, but it is not necessary to have an ugly face in order to be good, to be beautiful on the inside. In fact, if we are really sweet and gracious and loving, people will count us beautiful.

Esther must have been living close to her God every day. Though in a heathen court, surrounded by idolatry, pagantry, and luxury, she maintained her Christian virtues.

You know of the crisis that came to the Jewish people. An enemy lobbyist in the court of old Persia had persuaded the king to sign a decree that on a certain day every Jew, high or low, rich or poor, was to be killed.

Since Esther was a Jewess, her heart went out to her people. Her older cousin, Mordecai, who was her guard-

ian, told her he felt God had made her queen for this very crisis. "Who knoweth," he said, "whether thou art come to the kingdom for such a time as this?" Believing this, he urged her to go in to see the king and to plead for her people. But this kind of thing just wasn't done. No one—not even the queen—ever went in to the king without an invitation.

As any true follower of God would do in a time of crisis, Esther prayed for help and guidance. Of course, she must have been in touch with Heaven daily, or she would not have had the confidence to go to God for guidance in this time of emergency.

There were only two courses open to her. If she did not plead for her people, they might all be slain. If she did go in to see the king without an invitation, she might lose her position, even her life.

She could not make the decision alone. She must pray. She asked Mordecai to pray. She asked her maidens to pray too that the Lord would show her just what she should do.

Who of us does not admire her courage, her unselfishness? She said that if she felt God wanted her to go before the king to plead for her people, she would do it even if it cost her life. Esther's words as recorded in Esther 4:16 surely prove that a beautiful person can have sterling character: "So will I go in unto the king, which is not according to the law: and if I perish, I perish."

Seventh-day Adventists have "come to the kingdom for such a time as this." We have been set in the world as light bearers, as watchmen. The path of service may not always be an easy one. There will be crises in our lives. But the Lord will help us to face these with the same spirit of courage and loyalty as did Esther, the beautiful queen of Persia.



• EDITORIALS •

The Dangers Are Within

After the walls of Jericho had miraculously collapsed by the exercise of divine power, Israel attacked the smaller city of Ai. Overconfident because Jericho had been conquered so easily, Israel pitted relatively light forces against the smaller Canaanite stronghold.

But Ai did not fall as anticipated. Israel's armies were smitten and the defeat plunged the entire camp into deep gloom. "The hearts of the people melted, and became as water" (Joshua 7:5). Even Joshua was stunned. He rent his clothes, fell on his face before the ark, and he and the elders put dust upon their heads.

Why was Israel defeated? Was it because the shock troops of Ai possessed better weapons? No. God's people met disaster because sin was being harbored. What enemy forces could never have accomplished by frontal assault had been caused by one man—Achan—and he was supposedly on the Lord's side. Only when the camp had been purified did Israel again become a terror to her enemies.

Satan's technique for bringing defeat to the church today is similar. Wrote God's messenger: "As we near the close of earth's history, perils and dangers thicken around us. A mere profession of godliness will not avail. There must be a living connection with God, that we may have spiritual eyesight to discern the wickedness which is in a most artful and secret manner creeping into our midst through those who make a profession of our faith."—*Testimonies*, vol. 5, p. 139.

We have little to fear from Satan's vicious attacks from without. We have much to fear from his subtle underminings from within. Only as each individual member stays close to the Master, overcoming sin by His power and being loyal to every phase of the three angels' messages, can Satan's schemes be thwarted. Victory for the church is assured if each member will serve the Lord with singleness of purpose in this mighty hour.

K. H. W.

Seeking a Deeper Understanding of God's Will

Christ had been teaching the multitude who thronged to hear Him. He had been speaking from a small boat anchored just off from the shore. The people listened intently as He taught them in parables. His words awakened hope in the hearts of the simple and caused the wise to ponder.

On completing His address, Christ turned to Peter, the owner of the boat, and said, "Launch out into the deep, and let down your nets for a draught." Simon answered and said, "Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." As a result of this action we read: "When they had done this, they inclosed a great multitude of fishes." (Luke 5:4-6.)

From this story we may learn some lessons that are very fitting for us today. Too many are contented with a

shallow experience in the things of God and a superficial understanding of truth. Like the multitude standing on the shore, they are glad to hear the simple truths of faith, but depart from Christ when He begins to teach things hard to understand. Again, some are like the disciples, who had spent a futile night and were contented to rest on that experience. In the search for truth the lives of too many are barren.

"Launch Out Into the Deep"

Christ was content to speak to the multitudes in parables, but to His disciples, He said, "Launch out into the deep." The gospel story is simple for those who are "babes" in the faith, but it should not always remain so simple for those who are growing in grace. It is not along the shallow shore line that we secure the great drafts of Bible truth, but it is when we launch out into the deep that great and precious truths are obtained.

Notice two things in this experience. Peter's boat was surrendered to the direction of Christ. Realizing his own failure, he committed his affairs to the Lord. Then, having no trust in his own ability, Peter said, "At thy word I will let down the net." Here we find some very important instructions for those who are seeking for the deep things of God. There must first be a surrendered life, and then every step must be taken only on a "Thus saith the Lord." The one whom God is willing to bless with an abundance of light and truth must be a humble man, not one who is seeking glory for himself by discovery of some original light, or one who delights in an independent spirit. God blesses with light those who go forth in the spirit of consecration to God and cooperation with their fellow men. It was not Peter alone who pulled in the net. There were others with him who enjoyed the blessing.

None should be content with what knowledge of heavenly things they have, refusing to receive added light. The messenger of the Lord writes:

"Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end."—*Testimonies*, vol. 5, p. 706.

"We do not go deep enough in our search for truth. . . . God wants our minds to expand. He desires to put His grace upon us. We may have a feast of good things every day; for God can open the whole treasure of heaven to us."—*Testimonies to Ministers*, p. 119.

Hold Firmly to Fundamental Truths

Many classes of people are found in the church. There are the contented ones, who are satisfied with what they have. Then there are the venturesome ones, who launch out boldly into the deep in their search for truth and too readily claim the discovery of new light. There are still others who are quietly, carefully, and humbly seeking for a better understanding of the blessed truths that are ours. They are not quick to draw conclusions nor willing to work independently. They believe that if true light is found, God's people will recognize it. They know, too, that God will not contradict Himself

and will give no light that will overthrow that which He has plainly established and blessed. Concerning this, God has sent us instruction through the Spirit of prophecy.

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception."—*Gospel Workers*, p. 307.

"God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority."—*Ibid.*, p. 308.

When we tie to the fundamental principles of our faith, which are referred to as "the old landmarks" and which have been established by a "Thus saith the Lord," then we need not fear to "launch out into the deep," for we thus have an anchor that will hold us steady as we search for new treasures in the mighty ocean of truth.

Every member of the church should seek to obtain a better and deeper understanding of the glorious truths that center in the Advent message. May the Lord bless the work of all those who are earnestly searching out things new and old from the great and precious truth opened to this people. Above all, may we as members of the remnant church seek to conform both in spirit and in mind to the great light that has been shed upon our pathway.

F. L.

Well Done?

The fast-moving pencils of America's statisticians are working overtime in an effort to complete the tallies and comparisons for 1956 before the new year is too far advanced.

Already we have been told that the people of this nation gave more than six billion dollars to all forms of philanthropy during 1956. Of this amount some \$3,120,878,000 was channeled through church organizations. This represents an approximate increase of 10 per cent above the total for 1955. Thus the steady but unspectacular upward trend that began several years ago shows no signs of reversing itself.

We rejoice in this, but we believe that God is still being given far too small a percentage of our national income. This conviction is based on a number of facts. For example, America spent three billion dollars on its church organizations but channeled more than three times that amount—some ten billion dollars—into the coffers of the liquor traffic. And, according to J. Edgar Hoover, as a nation we annually spend about \$750 on "pleasures" for every dollar given to missions.

In the light of these comparisons it is difficult to see how any clear-thinking citizen can feel that the amount of money being contributed to the church is excessive. Actually it is minimal.

Nor are the gains achieved from year to year in the total amount of contributions impressive when compared with standards of the business world. For example since 1932 the total sales volume in the United States has increased approximately 600 per cent. No doubt many companies have shown a much greater growth than this. However, in order to be even an "average" company, sales volume should have increased six times compared with 1932.

Without being irreverent, we would like to ask a few questions, comparing God's business with that of secular industry. How "average" has our church been, compared

with the measuring stick of the business world? Have we been satisfied with less than a 600 per cent increase since 1932? Have we been successful in "selling" the gospel to enough people so that our church membership is now six times what it was 25 years ago? Have our offerings also increased by the same ratio? Remember, this would make us only "average" as judged by business standards.

In making this comparison we are not suggesting that anyone within the church should employ the harsh, pressure methods sometimes used in the world to increase sales. But, according to the parable of Matthew 25, the heavenly Householder does expect us to improve and multiply the various talents entrusted to us. A 100 per cent increase was achieved by each servant who put forth reasonable effort. Ten talents gained other ten; five talents produced five more; and two produced an additional two. To each of these servants the Master said, "Well done, thou good and faithful servant."

What think ye? In these days of peace and prosperity are we working and giving in a manner that will merit us a "Well done"?

K. H. W.

From the Editor's Mailbag

An aged brother, with a pencil in his evidently shaking hand, wrote us from the Far West: "I just want to tell you that my beloved wife passed to her rest till Jesus comes. What is there about death that makes us so sad? It seems that a wound has been inflicted in my heart that time hasn't yet healed, and it has been five months. It was hard to give her up. I weep and shed tears till I feel I have no more tears to shed, but that does not bring her back. I will surely be glad when Jesus comes to put an end to all this sorrow."

This is a portion of one of the most touching letters we have received. We do not know this brother personally; our only bond is the common fellowship in the faith of Christ's coming. And what a glorious and comforting bond that is! Because his letter is like unto others that come to us, we are giving here our reply. May it prove of some small solace to those like him who weep.

Our Reply

I was deeply moved by your letter. It is in the presence of death that we are brought sternly to the realization that we live in the land of the enemy, in a world of sickness and death. What woe and multiplying tragedy grew out of Adam's transgression! We are his children and have walked in his ways, and behold the world we live in! Were it not for the grace of our Lord, who tasted death for every man, what hope would we have? But thanks be unto God that our Lord and Saviour brought life and immortality to light through the gospel. And so we can say, in the darkest and the most troubled hour: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

I find nothing in the Bible that assures me there will be no occasion to weep while I walk through the valley of the shadow in this sinful world. Tears are part of the price we pay for our transgressions and the transgressions of all of our fathers before us. But those tears mysteriously serve a purpose in the plan of God. They are used of Him to make soft and mellow these hearts of ours, that we may be ready for a better world. But, thank God, I find in His Word the assurance that we weep not as do others which have no hope. Our sorrow at parting is eased by our confident assurance of meeting again. We part for but a little while and then at the day of our

Lord—praise to His holy name—we meet to part no more.

And so, my dear brother, let not your tears keep you from seeing the promises of God. Look up, lift up your head, for the day of our redemption draweth nigh. And as you look upward toward the light from the throne, may it transform your tears into a rainbow of hope—the hope of life everlasting for you and your beloved, who now rests for a little while.

Shall We Circulate Old *Reviews*?

A church officer who has asked members to bring clean, used papers to the church for missionary purposes, writes: "Some of our good people seem to think the *REVIEW* is not to be used for reading racks or missionary purposes. Some of us maintain they are the best and most interesting to read, besides acquainting others with our great worldwide work, and helping to make our high standards of Christian living known to others. I personally have had those to whom I handed our papers to read tell me that they liked the *REVIEW* the best. Personally I can't see one thing in the *REVIEW* that is objectionable or that would do harm for nonmembers to read. On the contrary I believe it is a soul winner for church members, as well as nonmembers."

Our Reply

The question you raise is one that comes before us from time to time. I can say at the outset: Don't destroy the *REVIEWS*. That would be folly. On the other hand, don't encourage folks to spearhead an evangelistic program with copies of the *REVIEW*. That's not its purpose. But inasmuch as the *REVIEW* has been printed and then read by our people, it is far better to let it go into the hands of others who may read it, if they will, than to throw it into the trash can. It will never hurt anyone, that is sure. On the other hand we have numbers of instances where it has helped them. Why shouldn't it? It contains a cross section of the doctrinal teachings of the Advent Movement, a presentation of the high standards we seek to maintain, and cheering, impressive reports of God's leadings in mission fields. Yes, let's use whatever copies of the *REVIEW* that come into our hands and thank God that we have this extra material for possible reading on the part of those who wish to know more about Adventist teaching.

I might add that my own beloved parents, just sixty

years ago, gained their first knowledge of Seventh-day Adventists from reading a stray copy of the *REVIEW* they picked up by the roadside. They were so impressed that they set out at once to learn more and were soon baptized. They remained faithful till death. I'm surely glad that that particular copy of the *REVIEW* was not destroyed!

A Practice That Should Become Extinct

A major-league umpire who for years had been calling balls and strikes once remarked that he could never understand how the crowds in the grandstand, hundreds of feet from the plate and many of them located anywhere but directly behind the batter, could see and judge better than he could just seven feet away.

His remark points up a very common human trait—the despicable characteristic of passing judgment on issues and men when we are far removed from the scene. And often the farther we are from some problems the more capable we feel of passing swift and decisive judgment! Here is a paradox that would be laughable if it were not so tragic in its results.

Perhaps in the area of professional sports the privilege of condemning the man who is nearest the problem may be considered an inalienable right; the customer's ticket into the ball park serves as a license for passing judgment on all who take part in the game. But who has authorized any of us to call strikes on our fellow men who are playing the game of life to the best of their ability, especially when we are too far away to understand? Does it not seem likely that if we could obtain a closer view of our brethren and the problems they face we would either withhold judgment or often completely reverse our hasty and hardhearted appraisals of their efforts?

"If we have a sense of the long-suffering of God toward us, we shall not be found judging or accusing others. When Christ was living on the earth, how surprised His associates would have been, if, after becoming acquainted with Him, they had heard Him speak one word of accusation, of fault-finding, or of impatience. Let us never forget that those who love Him are to represent Him in character."—*The Ministry of Healing*, p. 489.

K. H. W.

Many years ago the Lord, through His messenger, declared: "The Sabbath school work is important, and all who are interested in the truth should endeavor to make it prosperous."—*Testimonies*, vol. 5, p. 127.

Through the years the majority of our people, both of ministry and of laity, have demonstrated their interest "in the truth" by their "endeavor to make" the Sabbath school work "prosperous." This is attested by the present prosperity, under the blessing of God, of the Sabbath school work around the world. Unfortunately, a few show little interest in the Sabbath school work. To such we especially appeal, lest failing to "stir up" their minds to the importance of this means of grace, they "fall from" their "own steadfastness."

In the *Sabbath School Worker* of January, 1889, the Lord sent us this message:

"The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is



not now what it may and should be. The influence growing out of Sabbath school work should improve and enlarge the church."—Quoted in *Counsels on Sabbath School Work*, p. 9.

In 1889, when the potentialities of the Sabbath school for doing "a great work" were thus so clearly set forth, there was little other evidence of the magnitude of God's plan for the Sabbath school work. It was only about that time that the Sabbath schools were catching their first glimpses of mission responsibilities in the raising of funds for our first mission station and the building of our first mission ship. Moving onward from those early efforts, "our Sabbath schools have contributed enough to advance many

a precious enterprise."—*Counsels on Sabbath School Work*, p. 129. The total contributions through the Sabbath school to our worldwide work by the close of the third quarter of 1956 amounted to more than \$109,000,000. Truly our Sabbath schools are doing a great work in raising funds for the cause of God. Here again we need to guard against complacency. "From every church, prayers should ascend to God for an increase of devotion and liberality."—*Testimonies*, vol. 9, p. 55.

Church members and prospective church members in all parts of the world in training in the Sabbath school, learning more fully the way of the Lord, are improving and enlarging the church. Note the development in this branch of the work since 1889. In that year there were 1,199 Sabbath schools reporting a membership of 30,225. Our latest statistics (third quarter, 1956) reveal 19,831 Sabbath schools with a membership of 1,359,427. May all our Sabbath schools be even more diligent in improving and enlarging the church.

L. L. MOFFITT

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 16, 1957

Patience and Forbearance

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

To the Christian, patience would be important if only for the reason that Jesus commanded it: "In your patience possess ye your souls" (Luke 21:19). The context deals with tribulations, as does also Matthew 24, where the reward of patience is given: "He that shall endure unto the end, the same shall be saved" (verse 13).

Of the two Greek nouns rendered in English as "patience" the most frequent (*hupomonē*) comes from two words, *hupo* meaning "under," and *menō* meaning "to abide." Almost invariably this word, meaning "to abide under," is rendered "patience." Patience grows under pressure, and is used often in a passive, though not compliant, sense.

Meaning of Word "Patience"

1. It applies to trials in general, as in Matthew 24:13 and Luke 21:19, and in such exhortations as: "Rejoicing in hope; *patient in tribulation*; continuing instant in prayer" (Rom. 12:12); "Blessed is the man that endureth temptation: for . . . he shall receive the crown of life" (James 1:12).

2. It is used also of afflictions incident to gospel service: "In all things approving ourselves as the ministers of God, *in much patience*, in afflictions, in necessities, in distresses" (2 Cor. 6:4). In 2 Timothy 3:10, 11, Paul lists patience as a characteristic of his life along with purpose, faith, long-suffering, charity, persecutions, afflictions, et cetera.

3. It refers to discipline or chastisement coming from the Father's hand: "If ye endure chastening, God deal-eth with you as with sons" (Heb. 12:7).

4. It is sometimes used of the passive endurance of unmerited affliction: "But if, when ye do well, and suffer for it, ye *take it patiently*, this is acceptable with God" (1 Peter 2:20). Under this category we have our Lord's experience: "He was oppressed, and he was afflicted, yet he opened not his mouth," et cetera (Isa.

53:7). "The prominent feature of the description is the meek and submissive demeanour of the Servant under his undeserved sufferings."—SKINNER, *The Cambridge Bible*, on Isa. 53:7.

5. It is manifested actively in doing good: "To them who by *patient continuance* in well doing seek for glory and honour and immortality, eternal life" (Rom. 2:7); in bearing fruit, as in the case of those who "bring forth fruit *with patience*" (Luke 8:15), and of those who "run *with patience* the race that is set before us" (Heb. 12:1).

The Importance of Christian Patience

Once we differentiate between Christian patience and unintelligent, passive compliance with existing conditions, we can grasp the importance of patience in Christian theology.

In James 1:4, patience is said to perfect Christian character: "Let patience [*"steadfastness," R.S.V.*] have her perfect work, that ye may be perfect and entire, wanting nothing." It was this steadfast adherence to principles in the personal life that allowed Christians, like their Master, to endure patiently even while fighting against evils they abhorred. It was this that enabled a doughty warrior like Paul to mingle the martial terms with the saintly in talking of the Christian life. In 1 Corinthians 9:26, he says: "I therefore so run, not as uncertainly; so *fight* I, not as one that beateth the air," but in 2 Corinthians 6:4: "approving ourselves . . . in *much patience*."

This was a strange admixture of aggressiveness and patience, but it spoke eloquently of divine power. When the early Christian churches heard of Paul's plan to visit Rome, they felt sure that this warrior-apostle would overturn things and produce "a signal triumph of the gospel in that city. . . . But their hopes were crushed by the tidings that Paul had gone to Rome as a prisoner."—*The Acts of the Apostles*, pp. 463, 464.

They then learned, as the world has ever since, that his Christian patience and fortitude under suffering were an important part of the war-

fare against sin. "Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth was abiding with him."—*Ibid.*, p. 464.

The beautiful wish of the apostle Paul in 2 Thessalonians 3:5 is capable of several inspiring interpretations: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." "Into the love of God" may be either God's love or our love of Him. Most authorities adopt the former or subjective characteristic of God, though it is not possible to separate God's love of His people and their love of Him.

The last phrase is rendered thus by Robertson and by several other authorities: "Into the patience of Christ." The Revised Standard Version gives, "to the steadfastness of Christ." As love is a characteristic of God, so patience is of Christ, and God's people must be Godlike in both respects.

In 1 Thessalonians 5:14, 15 Paul enjoins certain duties on the believers: "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." The unruly were infringers of good discipline, such as those who walked disorderly, "working not at all, but are busybodies" (2 Thess. 3:11). The feeble-minded may have been faint-hearted in view of persecutions, or the little-minded, or overburdened with sorrow, or just weak in general. To hold these classes in line called for the exercise of the positive virtue of patience. "What a wonderful ideal Paul here holds up for church leaders!"—ROBERTSON, *Word Pictures*, vol. 4, p. 37.

It is not without significance that in studying patience and forbearance in the Bible we find ourselves in the intrepid company of Moses, the meekest of men, who "became eloquent, hopeful, self-possessed and well fitted for the greatest work ever given to man" (*Patriarchs and Prophets*, p. 255); of Job, of whom God said there was "none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil" (Job 1:8); of David, who passed under the rod of divine discipline and was "never . . . more truly great in the sight of heaven than at this hour of his deepest outward humiliation" (*ibid.*, p. 738); and, above all, of our blessed Lord Himself, who could wait patiently against a cruel world because He "did not consider heaven a place to be desired while we were lost" (*The Ministry of Healing*, p. 105).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

"What Have They Seen in Thine House?"

By S. J. Schwantes

The question, "What have they seen in thine house?" directed by the prophet Isaiah to King Hezekiah was not a casual one. It was a probing query in order "to try him, that he might know all that was in his heart" (2 Chron. 32:31). He who shows his house, unwittingly exposes his heart. There was, therefore, no need of further questioning on the part of the prophet to know what was in Hezekiah's heart.

Suppose God should ask us the same question every time visitors leave our homes. What answer would we give?

Houses may be divided into three groups in respect to what may be seen in them. First, there are the houses where *things* are most conspicuous. This was the case with Hezekiah's house. A note of proud satisfaction is evident in his reply: "All the *things* that are in mine house have they seen: there is nothing among my treasures that I have not shewed them" (2 Kings 20:15).

His heart was set on things, and Hezekiah made no attempt to conceal the pride he felt in them. In fact in such circumstances it would have been hard for him or anybody else to conceal his true feelings, "for where your treasure is, there will your heart be also" (Matt. 6:21).

We can imagine the disappointed look on the faces of the visitors from Babylon as Hezekiah finished his display. The best the king could muster was meager compared to their own art treasures in Babylon—then the cultural metropolis of the world. And after all, that was not the prime aim that had led them to undertake such a hazardous journey. They had come first of all to know more about the

living God, who had miraculously healed King Hezekiah, not just to see *things*. Hezekiah failed them, and failed God in this unique opportunity given him to witness for Heaven before those foreign ambassadors.

What do visitors see in our houses? Some of us take particular pride in the furniture or tapestry; others in the latest domestic appliances; still others in art collections, or the library. But poor indeed is the house where there is nothing more to be seen than *things*. Museums would be a better name for them. And the atmosphere inside may be just as stuffy.

At best, *things* are destined to perish. And perish shall all those also who attach themselves to them. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

People More Important Than Things

The second kind of houses are where people, not things, are in prominence. As life is "more than meat, and the body than raiment," so peo-

ple are more important than things. Houses where people are given consideration show marked improvement over the first kind.

Things exist for people, and not people for things. Nevertheless it is common to see women who are slaves to their houses. They wear out themselves and others in order that their houses may always be immaculate and trim. Woe to the children that enter such homes with muddy feet!

Wives sometimes forget that husbands are more interested in the shine in their wives' eyes than in the shine on the floor. A house and all it contains never should be worth more to a wife than her husband and children. How often, though, an over-meticulous wife wears herself so completely out with the care of the house that not a spark of joy lightens her face when her husband comes home from work.

Happy the child who finds himself welcome at home! No doubt this was the kind of home in which Timothy was reared. It may have been very humble for all we know, but Paul could not forget it even amid the hardships of his last trial in Rome. How could he when such outstanding personalities had lived there: Timothy, his grandmother Lois, and his mother, Eunice (2 Tim. 1:5; 3:15)? There is no mention of things, but of faith and Christian nurture.

The boy Timothy was reared as a candidate for heaven, and neither his mother nor his grandmother were disappointed in him. The boy was important enough to receive their best attention, and their names were eventually perpetuated through the child they loved so much. In such a house what impressed visitors most were not things, but people outstanding for their piety.

Roman history has preserved a touching little story concerning Cornelia and her two sons, Caius and Tiberius Gracchus, later leaders in the cause of equal opportunities for all. While they were young she paid a visit to a wealthy friend who



AFTER SORBI

Cornelia looked upon her two sons as her jewels.

lived in a villa. After the customary compliments and social chatter, her friend brought for her admiration her casket of jewels. They were gorgeous, and had made many a lady's heart flutter.

After the display of exquisite pendants and necklaces, rings and diamonds, Cornelia, with quiet dignity, placed her hands on the shoulders of her two boys and said with all the pride of a mother's heart: "These are my jewels." Even in a pagan society there were people who had a proper sense of values. They put persons above things.

Houses where people and not things matter most show a decided superiority over the other kind, but there is danger that even people may be given undue importance. "Children are an heritage of the Lord"

(Ps. 127:3), but woe to the house where they become lords. As children they are a blessing, but as lords they become a curse just as truly as did the sons of Eli. It is all too common to see homes where children have been enthroned as little idols by infatuated parents. And from idols to tyrants there is but a short step. All may seem wonderful at first, but with the passing years the yoke such parents have to bear becomes galling. Through their blind idolatry they have wrecked their happiness as well as that of their children.

Even the beautiful relationship between wife and husband may develop into a kind of idolatry. This is the peculiar temptation that faces newlyweds. In their exuberant love for each other they begin—quite literally—to idolize each other. As Chad

Walsh remarks, "This form of religion . . . delights the Devil more than any amount of atheism. He agrees with the Bible, which solemnly warns time and again against idolatry, but is almost silent in regard to atheism." —*Behold the Glory*, p. 117.

The idolatry between two marriage partners easily perverts itself into a sort of tyranny when one of the mates habitually assumes the air of a demi-god in the domestic scene. One safeguard easily suggests itself against such a danger: Give God first place in the home, and everybody else will find his rightful place.

This brings us to the third class of houses: those where the presence of the Invisible One is most conspicuous. There is something tangible about God's presence. A heavenly atmosphere pervades the home when God occupies the center. Those who are privileged to visit such homes feel it, and don't easily forget it. No words can adequately describe it. It is just as ineffable as the peace of God, "which passeth all understanding."

Heavenly Atmosphere in the Home

Moses certainly knew what it meant to be reared in a home where God's presence was ever felt. The Christian nurture of those early years braced him for the trials of later life when, fearless of "the wrath of the king . . . he endured, as seeing him who is invisible" (Heb. 11:27).

The secret of the divine power that attended the life of the Wesley brothers and many others of equal stature is to be found mainly in the heavenly atmosphere they breathed in their homes during their formative years.

I believe that is what Joshua meant when at a turning point in Israel's history he said, "But as for me and my house, we will serve the Lord" (Joshua 24:15). Joshua gave God first place in the home. He well knew that in no other way could he keep safe the spiritual heritage of his children.

"What have they seen in thine house?" Many visitors today are moved by the same desire that brought some visitors to Jerusalem in days of old: "We would see Jesus" (John 12:21). Dare we fail God and our visitors as Hezekiah did?

In a house ordered according to the divine pattern, things will have their place, but not first place. Every member of the household will feel himself accepted and loved, but no one will dominate the scene. Such homes will be known not by their display of things, not by the impertinence of the children, the caprice of the mother, or the domineering attitude of the father, but by an atmosphere of genuine love sanctified by the presence of God.

THE Children's Story

Fate of the Three Captains

By ARTHUR S. MAXWELL

After Ahab's death his son Ahaziah became king of Israel. Sad to say, he was no better than his father or his mother, and "served Baal, and worshipped him, and provoked to anger the Lord God of Israel."

One day he met with a serious accident, falling out of an upper window in the palace. It seems that the wooden lattice must have given way as he leaned against it.

How badly he was hurt we are not told, but it was serious enough to make him wonder whether he would ever get better.

Anxious to learn his fate, he sent messengers to inquire of Baalzebub, the god of Ekron, just as if this wooden idol would know what was going to happen to him.

On their way the messengers met Elijah, though they did not recognize him. He asked them sternly why they were going to seek help from Baalzebub rather than the God of heaven. Then he ordered them to turn back and tell Ahaziah that he was going to die.

So frightened were they by the old prophet that they obeyed him.

Ahaziah was surprised to see them back so soon. When they told him what had happened, he asked them to describe the man who had spoken to them.

"He wore a garment of haircloth," they said, "with a girdle of leather about his loins."

They did not need to say more.

"It is Elijah the Tishbite!" said Ahaziah.

Then he sent one of his captains with fifty men to seize Elijah and bring him to Samaria.

The captain found the prophet sitting on a hilltop. "Thou man of God," he cried, "the king hath said, Come down!"

Elijah refused. He felt that this was no

way for these godless soldiers of a godless king to treat the prophet of the Lord.

"If I be a man of God," he said, "then let fire come down from heaven, and consume thee and thy fifty."

A moment later there was a flash of light as fire fell from heaven and the men vanished.

When the king heard what had happened, he was outraged and sent a second captain with another fifty men to capture Elijah and bring him to court.

Elijah was still on the hilltop, quite undisturbed.

"Come down quickly!" ordered the captain of the second fifty. "King's orders!"

Once again Elijah said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." Again fire fell from heaven, and the captain and his men were consumed.

When news of this reached Ahaziah he sent a third captain with fifty men to take Elijah. This captain, however, had learned something from the sad fate of his friends. When he came to the hill where Elijah was sitting he "fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight."

God appreciated the humble attitude of this man, and the respect he paid to His prophet. "Go down with him," He told Elijah; "be not afraid of him."

So Elijah went with this captain and his fifty men and came to the palace, where Ahaziah was lying in bed.

Elijah showed no fear of the king, though he was now within his power and could so easily have been clapped in a dungeon. Nor did he change his message. Instead, he told the king, as he had already told his messengers, that because he had sent for help to Baalzebub the god of Ekron, rather than to the God of heaven, he would not recover from his sickness, but would surely die.

And die he did, just as Elijah had said. Not only, of course, because he had sent to inquire of Baalzebub, but because all his life—just like his father and mother—he had hated Jehovah and served other gods.

Tough Assignment

By Robert A. Tyson

"I need a tough assignment to straighten me out," said the seventeen-year-old youth. He had just left the Army recruiting office, and was riding with a kindhearted driver who had seen him hitchhiking and had picked him up.

"You do, eh?" responded the driver. The blond, vigorous young man slapped his shirt pocket, characteristically, as he reached for a smoke.

"Wait a minute," continued the driver, using a bit of courage, as he placed his hand on the arm of the youth whose permissive training had never acknowledged restraint. "Didn't you say you wanted a tough assignment?"

Wondering what was coming and with hand still over his "cigarette pocket," the youth replied, "Yes, I did."

"Are you ready for your first one?"

"I guess so."

"Here it is. Tell yourself, and mean it, that you will never smoke another cigarette as long as you live."

"Whew-w-w-w! That is a tough one!"

"You'll need good healthy lungs in order to pass your physical."

They drove by a few traffic lights, a trolley, and several cars, then turned north on U.S. No. 1.

"Which branch of the service do you prefer?"

He Preferred the Special Forces

"I'm trying to get into the new Army outfit, the Special Forces—tougher than the Marines." He held up a colorful propaganda leaflet showing the Basque beret and the paratroopers, and telling about the mountain climbs, the tough team, the disciplined life.

"So you think you need straightening out?"

"Yep."

"Suppose this outfit won't take you, then what?"

"Well, I'll get a job here in Baltimore. My uncle's a road builder."

"Don't you want good, healthy lungs even if you don't do anything but walk the streets you help to build?"

"Sure, I do."

A hill, a bridge, a crossroad, then

the inquisitive driver went on, "What year of school are you in?"

"Junior, in Forest Park High."

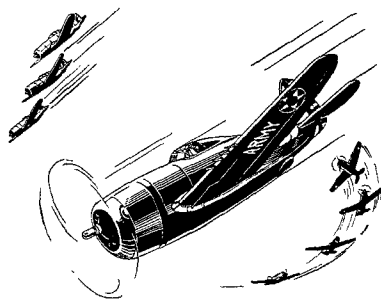
"Like it?"

"Oh, so, so—but I'm quitting."

"You *do* need to be straightened out." A friendly smile softened this punch. "Do you want another tough job?"

A questioning look, as if silence were asking who this stranger might be, then an affirmative shake of his tousled head.

"This is it. Dig in. First, finish your high school. Then pick out a col-



Many youth have ambitions to fly swift planes and do other difficult assignments. Equally challenging are many aspects of character development.

lege. After two years there, choose a major. Shoot for the top. You have what it takes." A pause—"No sale?"

Looking straight ahead, the youth half smiled, revealing a great personality unfolding. The perverse 49 per cent of his mind was outvoted. The other 51 per cent—the worth-while part—took over. Its curiosity was so great that he blurted out, "Who are you? Why?"

"Never mind that, you asked for assignments. I want to tell you that real living is clean living, daring living. When I was just a bit older than you I went as a salesman in a canoe clear around the Alaska Highway. Made my own way selling books and magazines, and sent home enough money to enable me to go to college for a semester. How would you like to go as far as from here to San Francisco in a canoe? My buddy and I went three thousand miles in one summer. The tougher it got the better we liked it."

The young recruit retorted, "Boy, I'd like that." Then a long pause. "I get off at the next road on the right."

"But I have one more assignment for you," the persistent challenger went on to his captive rider. "Be different. Respect the girls. Be a gentleman of the highest order. Live above regrets. Tough assignments are always rewarding."

The Ford came to a stop. The boy was transfixed, thinking fast, his body motionless, cigarettes forgotten. The dynamic power of a new challenge controlled him. "Oh, this is my corner," he murmured, hardly conscious that we were already stopped at his road. He turned down his lane thrilled with the challenge of his new assignments. The driver drove on in peace to an MV meeting.

Youth in the Jet Age

The thoughts of the road are many. Seventeen! What an age! Youth in the jet age! The age of climaxing prophecy! How dangerous is an unguided missile!

The government is spending billions on guided missiles. The church is spending its best efforts on guided youth. The greater the thrust the smaller the wings of a jet. Youth, propelled upward and forward by a compelling conviction, ought not to have questionable pursuits to hinder them. Theirs is the realm of the spirit, of visions, of pure atmospheres, of new records.

It is the living flame, properly housed and unhampered, that defies the barriers of sound, time, and space. The rocket without the flame—junk iron. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

The modern pilot, anticipating stratospheric flight, goes through a rigorous training. He must demonstrate that he will not black out easily. "Superiority lies with him who is reared in the severest school," said Thucydides. "I have written unto you, young men, because ye are strong," said the apostle John (1 John 2:14).

Never underestimate the power of purpose. Speeding bicycles do not fall over. Mosquitoes do not bite jet pilots. A drifting ship will be battered by the storm. A plow whose point is not turning sod is a dangerous weapon. The youth who seizes a God-appointed objective will never be seized for lawlessness. Speeding tires can best be guided while digging in with power. Tackle your task—the tougher the better. It will straighten you out.

Youth love the challenge of a tough assignment.

Visit to a Snake Farm—3

By D. A. Delafield

From our past two talks you can see there is much to learn from snakes. Take the Gaboon viper, for example. This snake is about five feet long, and its scaly back is covered with squares and triangles. It gives birth to as many as fifty baby snakes at one time. This viper is very heavy. Never did I see an animal so dangerous looking. Its long, heavy fangs and highly toxic venom poison not only the blood of its victim but the nerves as well, resulting in death.

The apostle Paul wrote of the sting of death. Well, the Gaboon viper has the sting of death all right. But Paul also wrote that the sting of death is sin. You see, sin is like the venom of snakes. Our only hope for deliverance is to look to Jesus. He alone has the antidote for sin. (Please read Num. 21:6-9; John 3:14-17.)

To me the most interesting exhibit at the San Diego zoo was the Dudley Duplex. This brown and yellow snake, a king snake, was captured during October, 1953, in a nursery in Lemon-grove, California. It is called a duplex because it has two heads. Yes, and this freak of nature is not dead, but alive. Both heads function perfectly, but the right head is dominant. Once a week they feed this creature a dead mouse, and the right head eats it.

The Dudley Duplex is not a very big snake, but it is really a fascinating sight. I was reminded of the many-headed monsters of Bible prophecy, which God used to describe some of the great evil nations of the world. These heads represented the kings who were dominant for a time, and who did the will of Satan in the earth.

We do not hear people described as two-headed, but sometimes as two-

faced. In ancient times there was a Roman god known as Janus. The month of January was named after him. Idols of Janus always had two faces, one looking each way. He was the god of beginnings, with two sides like a door. Don't you ever be like that. One face is enough. Be yourself always. Don't do one thing in public and another thing in private.

Snakes may not be very pleasant things to look at, but we can learn

many lessons from them, can't we?

The red-bellied black snake, which is the common black snake of East Australia, is—unlike the harmless American variety—a poisonous creature. He is an odd-looking type that I don't think I had ever seen before. He is a strange creature. So with sin—it is a strange thing. May we always avoid it, Juniors. And with this I think we've written enough about snakes.

An Incident in My Life

THAT TAUGHT ME AN
IMPORTANT LESSON

A Bible in Prison

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

During World War I a small group of Adventist young men ran into unexpected trouble over Sabbathkeeping. I was among them. We were in a foreign country on active service, under the charge of a mature officer who was something of a Christian gentleman. He gave us every freedom on the Sabbath.

But suddenly he was recalled, and an ambitious, godless young man took his place. All our Sabbath privileges were withdrawn, and we received orders to work on the Sabbath. This we could not do.

We were placed in a prison for tough military prisoners, many with a criminal background, and were given heavy sentences of hard labor. The severe physical labor, useless and punitive in nature, was difficult enough to bear. But another Sabbath drew on, and refusal to work while surrounded by armed guards was an appalling anticipation. When it came, we were driven into solitary confinement in irons.

After the first shock, I could do nothing but think of the hopelessness of it all. Then my mind grew weary of trying to figure it out, and I could do nothing but pace around in that small, dark cell. I fell to counting the pebbles in the concrete floor and the nails in the iron walls. Countless times I went over this, till I felt I would go crazy. It was demoralizing.

Trying to get a grip on myself, I repeated all the Bible texts and the good literature I had memorized—all the time walking like an animal in a cage. Then back to counting pebbles and nails in a rhythmic nightmare hour after hour.

I was astonished at how little of the Bible I had really memorized, and wished I had a Bible there to read. By now I began to say in my restless pacing, "You're going crazy! You're going crazy!"

One day I heard a man in the next cell also tramping round and round.

Eventually I spoke to him through a narrow space between the wall and the floor in one corner. He was a fellow Adventist. I said I wished I had my Bible to fight off the menacing mental torture. He had a small pocket New Testament which had not been detected when all our possessions were taken from us.

That night when the irons were removed, he tore up that New Testament and slipped a portion through the crack to me. Next day when the guard put my irons on, I had that New Testament portion concealed under my boot.

Left alone, I knelt down with wrists locked in irons tightly behind my back, and began to read. I read each page several times, then stood up and paced round the cell. But now there was a difference.

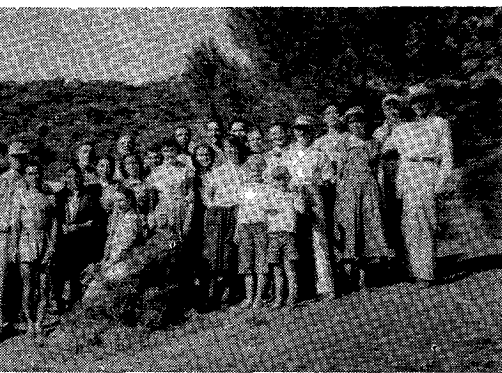
Instead of counting—1, 2, 3, 4—on into the hundreds, instead of saying helplessly, "You're going crazy!" I was saying, "In the beginning was the Word, and the Word was with God, and the Word was God," et cetera. I memorized many chapters in this way. Then I tried to think my way through the deep doctrines in John's Gospel, and the result was a complete uplift in my thinking.

John wrote to convince me that Jesus was the divine Son of God. I conceived that to be the greatest of all doctrines, and the one against which Satan has built up more heresy and hurled more hatred than against any other Christian doctrine. Without a divine Saviour, man would be at Satan's mercy.

The majestic teachings of John's Gospel lifted me up to sit with Christ in heavenly places, and while fighting life with the mind renewed with God's Word, I knew that the present circumstances must give place to victory in the future. A few months later we were released suddenly, and I went back to civilian life. I had a new appreciation of the importance of God's Word in the life.

TRUTH FOR YOUTH

When your associates urge you into paths of vice and folly, and all around you are tempting you to forget God, to destroy the capabilities God has intrusted to you, and to debase all that is noble in your nature, resist them. Remember that you are the Lord's property, bought with a price, the suffering and agony of the Son of God.—Mrs. E. G. White in *The Youth's Instructor*, Jan. 5, 1887.



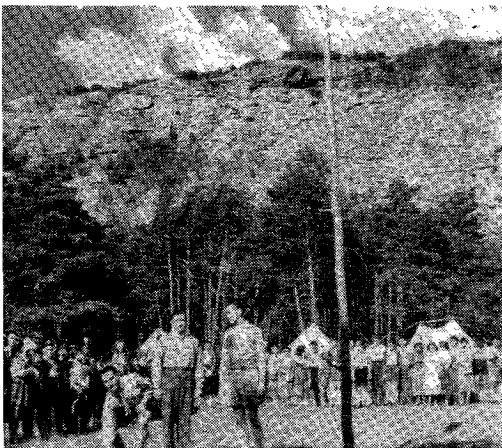
Youth leaders of Spain in the summer of 1956.



Lentine, Sicily, youth Investiture service.



Evangelistic rally of Swiss-German and Austrian youth at youth hostel on French-Austrian frontier, 1956.



North African Adventist youth in Alps of Southern France, 1956.

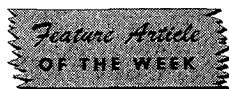
IT WAS harvesttime as I bumped along over the dusty, and sometimes very muddy, roads toward Novi Sad, Yugoslavia. I could see the harvesters busy in the fields reaping the wheat with old-time threshing machines. I almost felt as if I were in America out in the Midwestern wheat fields, but with the clock turned back fifty years. The only exception might have been the gray scarves with which the women and girls covered their heads. They were pitching bundles and driving the horses right along with the men.

Here in this picturesque country I was to hold a series of evangelistic meetings. I could not help shaking my head when I learned that I was to speak in a country church on a weekday, first from nine o'clock in the

sudden storm can quickly devastate their crops. But when I had finished and sat down, the pastor announced that we would hear the choir sing (and, oh, how wonderfully they did sing!) and then the meeting would continue.

"But they surely don't want to hear me again," I remonstrated. "Why, brother," the pastor said, "these people are prepared to stay here until ten o'clock tonight! They wouldn't think of going home until then." I was amazed, yet thrilled, at their eagerness to hear what was going on in other parts of the world. I preached three sermons, one right after the other, until they finally led me off to a wonderful supper.

"Now," I thought to myself, "What am I going to preach about tonight?"



Evangelizing in *Y* and Other Lands of South

morning until noon, and then from two o'clock in the afternoon until as late as possible at night. Since it was harvest season, I felt I would be lucky if I had even a few women and girls attend, for most of them were helping to bring in the precious crop that means the difference between a well-filled larder and empty stomachs during the long, cold winter.

However, when I arrived at the church at nine o'clock I found it already full of eager young people with their parents. It was the same as I journeyed from place to place. I found the churches always crowded, even in the country, as hungry souls were waiting to hear the message. I marveled at the large congregations. Men, women, and children were so closely packed into the entrance and aisles of the church that it was extremely difficult for me to make my way to the platform. From every window I could see a sea of heads, all trying to look in and listen to the message.

At first I tried not to preach too long, for I thought the farmers would be eager to get back to their fields. A

At such a pace, sermon material can be used up very fast. But, I find that old and young never tire of hearing the wonderful stories of God's providence to His children around the world. Then they sang with me some of our most cherished choruses that we sing back in the States. By ten that night I could hardly speak another word.

As I shook hands at the door I asked one of the good farmer brethren who grasped my hand in his viselike grip, "How do you dare delay getting in your harvest like this? Aren't you afraid a storm will ruin it before you get it in?" The tall, muscular, red-faced young tiller of the soil stood there fingering his worn cap as he listened to the translation of my question. Then his face was serious as he answered, "Brother, we want to know how the message is going. We want to know how long it will be before Jesus can come. Our harvest can wait, but we must know."

So long have they been cut off from the outside world, so long have they toiled under the most primitive circumstances, that those dear people,

many of whom have suffered persecution for their faith, trust to the Lord to take care of them. Their faith has been proved. Now they want to know how the work is going. They long for the return of Jesus.

At Our Youth Camp in Greece

A few days later our car bounced over the Macedonian road to Greece. The year 1956 marked a milestone for our work in Greece, for it was the first year that a junior camp had been held there. It was truly thrilling to see a fine group of youngsters gathered together under the trees in the early morning hours having their morning watch, and kneeling for prayer. It was especially wonderful to me to learn that most of the juniors came from non-Adventist homes.



Yugoslavian Adventist youth orchestra assisted in youth meetings held in the summer of 1956.

Yugoslavia

n Europe

By JAMES J. AITKEN

What an effective method of evangelization our youth and junior camps can be!

One young boy who sat next to me at the table every day especially interested me because I knew that he came from a non-Adventist home. I noticed that he was quite a greedy boy. He always saw to it that he had the biggest and best of everything. "I wonder," I thought to myself, "whether he will be the same when camp is over."

One afternoon as we were hiking through the small forest this youngster cut his arm on a rusty tin can that was tied to a tree to collect the resin, which was dripping out of a long gash in its trunk. We took him immediately to the first-aid tent, then to the village doctor, who said that by all means he must have a tetanus shot. As soon as the boy heard it he became very angry. "Nobody is going to give me a shot!" he cried. "I'm going to pack my bags and go back home."

All the counselors and the camp director tried to reason with him, but to no avail. He simply would not

have that shot. So the counselors met together and decided that regardless he must have the shot, since it could mean the difference between life and death. Gently but firmly he was led to the first-aid tent. The boy screamed and threatened, and it was necessary for some of us to hold him down. But while he was thus screaming, the shot was administered and we let him up.

"When are you going to give me that shot?" he screamed.

"We've already given it to you!" answered the nurse.

"I didn't feel it. But I'm mad anyway!" he announced. "Tomorrow I'm going home and tell my parents that you've been mean to me!"

That night after the last meeting we all gathered in groups to pray. We asked God to help this youngster to enjoy the remaining days of camp. The director of the camp, N. Poulos, took the boy with him and prayed with him. Then he asked the boy if

he would not like to pray before going to bed that night. He hesitated, then haltingly this young Greek boy prayed: "Dear Saviour, You know that I am a very bad boy. You know that I have had a hard heart. When they wanted to help me I wouldn't let them. Give me a good heart and make me more like You. Amen."

From that moment on he was a changed youngster. No longer did he want the biggest and best. The next morning we asked him, "Are you going home?" "Oh, no," he answered, "I like it here. This is the best place on earth!" Who knows how far and lasting will be the results when that boy returns to his home courteous and considerate of others. Best of all, he has learned to pray, and he knows Jesus can help him.

African Youth Camp in France

In the Alps of France along a raging mountain river I visited a camp

(Continued on page 24)



Brethren Aitken and Stralomic at evangelistic meeting in Yugoslavia. Notice open Bible pointing to Matthew 24 painted on the wall.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



lence of the Scriptures concerning them has led commentators to propose various explanations of their actual relationship to Jesus, but it must be remembered that such explanations are mere conjectures.

Flight From Jerusalem

On what day of the week, and in what season of the year, did the Christians flee from Jerusalem at the time of the Roman siege in A.D. 69-70?

The flight here referred to was foretold by our Lord shortly before His crucifixion (see Matt. 24:15-20; cf. Luke 21:20-24), but the historical fulfillment of this prediction is not recorded in Scripture.

The contemporary Jewish historian Josephus describes the siege and fall of Jerusalem at considerable length (*War* ii. 19). In his account Josephus notes that the Roman general Cestius, who had placed the city under siege, retired by night with the major part of his army, but left 400 of his men behind in the hope of deceiving the Jews into thinking that his entire army was still there. In the morning the Jews discovered the subterfuge, slew the men left behind, and pursued Cestius. They failed to overtake him, but did slaughter 5,680 Romans.

Josephus assigns this incident to the eighth day of Marheshvan, in the twelfth year of the emperor Nero (*War* ii. 19. 9). Unfortunately it is impossible to determine the precise day in terms of our calendar, on the basis of currently available information, though the event is known to have occurred in the month of October, A.D. 69. The precise date and day of the week are alike unknown, either of the Jewish victory over the Roman forces or of the Christian flight from the city.

Peter's Contacts With Christ

What contacts did the apostle Peter have with his risen Lord?

Peter's first personal encounter with the risen Christ is referred to in Luke 24:34; 1 Corinthians 15:5. It occurred on the resurrection day, apparently in the vicinity of Jerusalem, but nothing is known as to the precise time, place, or circumstances. Probably the Lord honored Peter with His first appearance to any of the Eleven in order to assure the impetuous disciple that the denial two days before had not alienated his Master's affections, and that his brokenhearted repentance (see *The*

Desire of Ages [1940], p. 713) had been accepted.

Aside from this personal encounter with the risen Lord it is almost certain that Peter was with the other disciples upon each of the various occasions when He appeared to them as a group—twice in the upper room at Jerusalem, twice in Galilee—by the sea and on a mountain—and at the ascension, on the Mount of Olives.

Jesus' Brothers

Were Jesus' brothers older or younger than He?

This question is one to which the gospel record provides no clear-cut answer. In fact, the Bible writers had very little to say about the brothers and sisters of our Lord, who are mentioned briefly in Matt. 12:46, 47; 13:55, 56; Mark 3:31, 32; 6:3; John 2:12; 7:3-5; Acts 1:14; 1 Cor. 9:5; Gal. 1:19. Matthew (ch. 13:55) gives the names of the brothers as James, Joses, Simon, and Judas, but does not give the names of "his sisters." John observes, within about six months of the crucifixion, that His brethren did not "believe in him" (ch. 7:5). However, it appears that sometime before Pentecost they were converted, for Luke mentions them as being among the company of believers assembled in the upper room in Jerusalem (Acts 1:14).

The fact that Jesus committed His mother to the care of John (see John 19:26, 27) implies that Jesus' "brethren" (and sisters) were not actually Mary's own children. That these brothers were older than Jesus is suggested by their attitude toward, and relationship to, Him. They tried to restrain Him (see *SDA Bible Commentary*, on Mark 3:21), they spoke taunting words to Him (see John 7:3, 4), and otherwise interfered with His conduct (cf. Mark 3:31), as only brothers who were older would dare to do in those days, in an Oriental land. To one familiar with life in Bible lands this argument would appear to be conclusive. See *The Desire of Ages*, pp. 86, 87, 90, 321, 326; *SDA Bible Commentary*, on Matt. 1:25; Acts 1:14.

From ancient times it was commonly believed that the brethren of our Lord were children of Joseph by a former marriage. The relative si-

The Message of Joel

Please explain the meaning of Joel 2:1-11.

The date of the book of Joel is uncertain, but it has been suggested that the prophet bore his message a few years before the kingdom of Judah fell to the armies of Babylon under Nebuchadnezzar in 605 B.C. It was a time of apostasy and spiritual crisis for God's chosen people, yet one in which divine love and mercy besought them to repent and return to the Lord (ch. 2:12, 13). Certain divine judgments had already fallen upon the land (ch. 1:2-20), but perverse and persistent impenitence was hastening the coming of "the day of the Lord" (chs. 1:14, 15; 2:1, 2), which in the immediate historical setting of the book of Joel referred to the utter desolation of the land by an invading army, as ch. 2:1-11 makes evident (see *SDA Bible Commentary*, on Joel 2:1-11).

In the Hebrew Bible the passage under discussion is in poetic form, and may therefore be considered a poetic description of events connected with "the day of the Lord." The horror and desolation of that day is described in vs. 2, 3. The remainder of the passage represents the invading army—the rod of divine judgment (cf. Isa. 10:5; Jer. 51:20)—in the process of overrunning the land, and closes with the declaration that it is "the arm of the Lord" (Joel 2:11).

In a poetic description such as this, attention should be focused upon the general import of the message. The details have meaning only as they contribute to the central idea the passage was intended to convey (see *SDA Bible Commentary*, on Eze. 1:10), in this case the imminence and fearful consequences of "the day of the Lord" upon Judah. For a discussion of the expression "day of the Lord" see *SDA Bible Commentary*, on Isa. 2:12; 13:6.

The book of Joel also has a message, a most important one, for God's people today (cf. 1 Cor. 10:11). The great day of the Lord soon to come upon the whole earth will be infinitely more fearful than any visitation of divine judgment upon Judah in days of old. God calls upon His people to turn to Him with their whole heart, and prepare for the great events soon to transpire upon the earth (vs. 12, 13).

News From Home and Abroad

Time of Reaping in South America

By R. R. Figuhr, *President*
General Conference

After an absence of seven years, it is most encouraging to return to South America and see how wonderfully God has blessed His work. The church membership has steadily increased during these years. By the end of 1956 it should not be far from 90,000, and the brethren believe that by General Conference time in 1958 the membership will have reached 100,000. Truly in these Catholic lands of South America God is calling out a host of faithful ones to obey and serve Him. Evangelism is strongly emphasized, and yearly the number of baptisms grows. The year 1956 promises to be the best yet in soul winning. The president of one mission field, appointed only seven months ago, has himself held two large evangelistic efforts already, with excellent results. This emphasis on public evangelism is bound to bring gratifying results.

Developments in certain countries in recent years have opened many doors of opportunity hitherto largely closed. There is more interest in, and opportunity to proclaim, our message now than ever before. In one of the large cities of Argentina, where our church membership has been hovering around forty for years, the membership this year trebled. In another place, where the leader of another church was causing disturbances in our evangelistic meetings, the police officer deputized our evangelist, empowering him to make any arrests necessary. Of course he did not exercise this authority, but evidently the knowledge of it kept the disturbers quiet, and the meeting continued to a successful conclusion. Under previous conditions the police would have stopped our meetings, saying it was necessary to do so in the interest of maintaining peace.

A sailor in Argentina returned to his home drunk one evening and found his wife reading the Bible. She had been attending our meetings. Angry, the husband grabbed the Bible from her hand and tore it to pieces, throwing the pieces on the floor. He claimed to be an atheist. Raising his hand, he said, "If there

be a God, let Him manifest Himself." A few moments later he picked up a torn sheet of the Bible, and his eyes fell on a text that seemed to answer his challenge. He was astonished, and the words went directly to his heart. This led to his conversion, and he is now preparing for baptism.

The chief problem in our publishing work is that of supplying the colporteurs with literature. In Brazil four hundred students are out working for scholarships. The publishing house is running twenty-four hours a day. In the Spanish-speaking area the situation is much the same. The cheering part is that the literature sold over the years is yielding results. Twenty years ago a colporteur canvassed a man who wanted the book but who had no money. The resourceful colporteur persuaded the man to trade him one of his chickens for *Life of Christ*, by Sister White. The

son read it and cherished the book. Recently, through the Voice of Prophecy, he came in contact with our people and was baptized December 17, with his wife and six others he had won.

The story of the beginning of our work in South America is thrilling. As one reads of the early history of the work on this continent, he sees how God led when the time came to proclaim the truth here. Today, as one watches the onward sweep of the message, as one looks at our fine institutions, our overflowing schools, many representative churches, and the devoted group of national workers, as well as the thousands of earnest Adventist believers, he is led to thank God for the conquests of the three angels' messages in South America. The work is firmly established here and is prospering under the blessing of God.

A seven-year absence from a division like South America is not very long; yet it is long enough to enable one to note that the continual blessing of God and His directing hand have been upon His work in this place. The pioneers sowed in faith. We today reap with joy from their sowing.

Sabbathkeeping Group Discovered in Brazil

By Sesóstris Cesar, *Principal*
Rio Grande do Sul Academy

It is almost incredible that for over ten years a group of more than thirty people, living near the Rio Grande do Sul Academy in Taquara, Brazil, have been keeping the Sabbath without anyone's being aware of it.

The first person to have contact with this group was our treasurer, W. M. Rosa. Traveling to Taquara from Porto Alegre by bus, he began to converse with a boy about land, farming, et cetera. Finally the conversation turned to religion. Our professor was greatly surprised when he discovered that he was speaking with a boy who belonged to a group of Sabbathkeepers.

Later, Professor Rosa and I visited this group. We found six families.

The leader, Idalino José Coelho, a patriarchal type of father, gathered the group together, read a scripture, and interpreted it as he thought correct.

I was curious to know the origin of this group, so I asked the leader how he came to a knowledge of the truth. He then related the following story.

"My grandfather had a Bible. Before his death he left this Bible with my father, who read it to his children. In my grandfather's old Bible we discovered that the true day of worship was the Sabbath. Then we began to observe it.

"My father," he continued, "was a just man, honest and upright. He faithfully followed the Word of God,



Administration Building of the Rio Grande do Sul Academy with carloads of students and teachers leaving for Sabbath afternoon missionary work.

and before he died he gathered his children and said, 'My children, follow the Word of God and this religious truth. This is the only inheritance I leave you.'

The Lutherans knew of the existence of this group and went to indoctrinate them. The Lutheran pastor did everything to win them to Lutheranism. He tried many ways to convince them. Finally, after agitated debates, the leader of the group said to him, "Pastor, if your religion observes the seventh-day Sabbath, we will unite with you, for we will follow only a religion that keeps the Sabbath according to the Bible." The pastor, seeing that his efforts were of no avail, left.

Soon a Baptist minister came. He struggled without results, and after giving advice of a moral nature, he also left.

Later, the Jehovah's Witnesses arrived. They, too, worked without results.

Finally the pastors of the Congregational Christians of Brazil arrived, thinking they would have a good harvest of souls. They left when the group remained steadfast on the side of the Sabbath truth. To everyone the leader said, "We will follow only a religion that is in harmony with the Word of God and keeps the Sabbath and the law of God. When we find a people doing this, we will follow them. If you do not keep the law of God, do not waste time with us."

About this same time this man bought a radio and began to hear the Voice of Prophecy. He discovered that the religion of this program was the truth.

For almost forty years these people had waited for someone to carry them the message. If our professor had not talked with this boy on the bus, perhaps today we would not know of this group. I remember hearing Pastor Boehm once state that

the passage in the Bible that says, "The harvest truly is great, but the labourers are few," should read, "The harvest is great, but the labourers are negligent."

We have, today, in this place called Fialho Farm, a group of more than thirty people studying each Sabbath, and preparing themselves for baptism under the direction of Isaías Dornelles. We expect that fifteen persons will be buried with their Lord at the first baptism.

We have about six missionary bands at the academy. Each Sabbath, students and teachers go out to work. There are many interested people. Recently we received a message from a rich man who requested a pastor to come to his house. He wanted to study the truth. With the help of God we hope to have a large harvest. It is interesting to note that this work began exactly on the day in which we began to pray at mealtime for missionary work.



Recently discovered group of Sabbathkeepers at Fialho Farm, in the Rio Grande do Sul Conference. The discovery of this new company of Sabbathkeepers has inspired the faculty and students of the Rio Grande do Sul Academy to do greater missionary work for the Lord.

Challenge and Response in Indonesia

By W. R. Beach

A 482-mile flight from Singapore southward across the equator landed us in Jakarta, capital of the spice islands. Columbus was seeking when he discovered America. Our plane was seldom out of sight of land as we flew over luxuriant jungles and plantations, almost every shade of blue and green brightening the earth beneath us. Countless islands dotted the sea. Some 3,000 of them have been bound together in a great commonwealth called the Republic of Indonesia. From Sumatra, in the west, to Timor, in the east, these stepping-stones between Asia and Australia stretch for 3,000 miles along both sides of the equator.

Many of these spice islands are small, but some of them are very large. The island of Sumatra is more than 1,000 miles long, with a total area greater than that of California. Just eastward lies Java, 650 miles long, with a population of 50 million. It is almost the exact size of Alabama. Java, with an average of 1,000 people to each square mile, is the most densely populated area in the world. Total population of the islands in this amazing amphibious republic is more than 80 million people.

Jakarta is a magic name in the Seventh-day Adventist program. Hundreds of missionary stalwarts have passed through this port to their stations of service in the churches, schools, and medical units throughout the field. It is a growing center of activity today with its nine organized churches and companies.

The most thrilling report of the work in Jakarta concerns evangelism in the famous Tjipinang Prison. The Voice of Prophecy has enrolled some 190 prisoners in the Bible correspondence course. Recently, 175 of these enrollees were in attendance at a series of Bible studies. More than 50 have now joined the baptismal class and are preparing for church membership.

The headquarters of the Indonesia Union are located at Bandung, some 60 miles inland and some 2,500 feet above sea level. The trip up into the hills leads through a countryside of fabulous beauty. Thousands of well-kept rice fields follow one another in crazy-quilt fashion. In the hills, every foot of land, many times right to the summit, is terraced for well-watered rice fields. The black soil is some of the most fertile in the world, and explains the ability of this area to provide subsistence for so many crowded millions.

Bandung, in this land of endless summer, has an enviable climate. Temperatures range, night and day, from 68° to 83° Fahrenheit. With each 300 feet elevation the temperature descends approximately one degree. Comfortable lodgings, both European and national style, dot these hills. Providential openings have made it possible to provide adequate housing for our 15 overseas families and single workers.

The four-day annual session of the Indonesia Union Committee brought us face to face with the tremendous challenge to our work in this great country where 90 per cent of the people are Moslems. After 55 years of labor we have more than 15,000 church members in the nine local organizations. However, only one Indonesian in every 5,000 of the population today is a Seventh-day Adventist. Our work is firmly established in its various phases.

The Indonesia Union Training School is 13 miles from Bandung in ideal farming country. It has 250 students in attendance, 48 of whom are enrolled in the junior-college classes. Adequate dormitory space will be provided when the work on the boys' dormitory, now under construction, is completed. Teacher housing has been provided for. The one outstanding need now is for an administration and classroom building.

Two other denominational institutions are situated in the Bandung area. The new Indonesia Publishing House, five miles from the center of the city, is operating at full capacity. The last of the new equipment has been received and installed, and we are now printing all of our own publications. In the first ten months



Singapore Students Conduct Week of Devotion

Malayan Union Seminary, Singapore, conducted its first student Week of Devotion recently with the fourteen young people pictured above as the speakers. The young women led out in the evening meetings and the young men in the morning meetings. All are students in the junior college division of the Malayan Union Seminary.

of 1956 Indonesia's colporteur evangelists sold \$147,000 worth of literature, which equals the total for the whole year of 1955. In the month of November was recorded the largest single sale by a regular colporteur. A former student of one of our mission schools sold the Health Department of the Indonesia Government in Jakarta 5,200 booklets. The total order cost the government \$9,316. As sales increase, so do baptisms.

One of the most encouraging developments that I have witnessed anywhere is the growth and progress of the Bandung medical institution. The faith and hard work of our doctors and nurses have made this institution what it is today. It started in a large city dwelling and is still operating in cramped quarters. The 70 beds are never sufficient to take care of the needy applicants. A successful nurses' training school is conducted. This year the graduating class has ten members. These young people are the hope of our medical work in Indonesia. However, more beds must be provided in the hospital so that the school can be accredited with the government. Accreditation will require a minimum of 100 beds.

The great need in Indonesia is to reach the 70 million Moslems. There were 65 of these people baptized in

East Java alone in 1955. This year an additional 45 Moslems have been received into the church. Baptisms have also occurred in other fields. This is just a beginning, but it is felt that the beginning offers very encouraging prospects.

A recent Moslem convert now living in South Sumatra has prepared a very interesting manuscript for publication. It has been put out in book form under the title *Isa Tidalam Al-Quran* ("Jesus in the Koran"). This booklet brings a new and appealing approach to the Moslem people to accept Christ as their Saviour. Ten thousand copies of this 50-page booklet have been printed and are ready for circulation. Twenty-four Voice of Prophecy lessons have also been prepared for the specific needs of Moslems. At present some 300 Moslem students are enrolled in the Voice of Prophecy Bible Correspondence School.

Many items of interest crowd my mind as I think back over the days spent in council with the brethren in Indonesia. Clyde C. Cleveland and his associates are making soul-winning activity the center of their labors. Our national and overseas workers are directing the church into new paths of conquest.

Out in Timor the home mission-

any department is writing a new page in apostolic achievement. Ten promising laymen from the various sections of that field were selected and given two weeks' training based on the book *Training Light Bearers*, which is now available in the Indonesian language. These laymen are now hard at work. Two on the island of Alor have labored faithfully, and it is reported that 2,000 nominal Christians are awaiting further instruction in God's last messages to mankind. In a small village on Timor a lay worker has been responsible for the baptism of 66 persons in less than two years.

In Bandung, evangelism of a new kind is in progress. This new method has been designed to reach and to hold the interest of the Indonesian young people of secondary and college age. The Indonesia Union Ministerial Association secretary is presenting a 36-lesson illustrated Bible course with a fitting diploma for graduates. Average attendance at this course is 125. Twenty-five students are Moslems and another 35 are university students. Some 118 students are looking forward to receiving their diplomas.

There is much to perplex and harass the work of God in the spice islands. However, the future is bright. From the Battaks and the Dyaks and some 200 other distinct peoples that make up the Republic of Indonesia, God will bring out a multitude to

join the saints on the sea of glass. Our workers trust God to bring this to pass. It is our glorious privilege to have a part in the work and a share in the victory.

Southern Asia Division Council

By L. K. Dickson
Vice-President, General Conference

The Southern Asia Division Council met in Poona, India, December 7-15, with a full attendance of the division committee. Joining with them from the General Conference were R. H. Adair, assistant treasurer; L. R. Rasmussen, associate secretary of the Department of Education; Lois D. Burnett, associate secretary of the Medical Department, and the writer.

The Lord greatly blessed this important gathering as the council considered problems of outstanding import to the task of finishing God's work among the more than 385 million souls of Southern Asia. Encouraging reports of what had been accomplished during the past year were rendered. These showed much progress in soul winning, financial gains, and the opening up of new sections to the light of the gospel of Christ. Every field reported gains in baptisms, in the establishment of branch Sabbath schools, and in the number of lay evangelistic efforts held. Defi-

nite plans were laid for the continuation of large city efforts and the establishment of evangelistic centers wherever possible.

The capital city, New Delhi, will soon witness the erection of a representative hospital in a prominent section of the city, where the best and most influential classes will feel its influence and be able to take advantage of its facilities. This will mean a great advance step in the work in Northwest India.

The writer had the privilege of visiting much of our work in the division and of seeing the growth that is being made. A fine army of young people is being trained throughout the division in our schools in preparation for carrying on the work of God. Splendid nurses are constantly being prepared to take up the work of alleviating the suffering all about them.

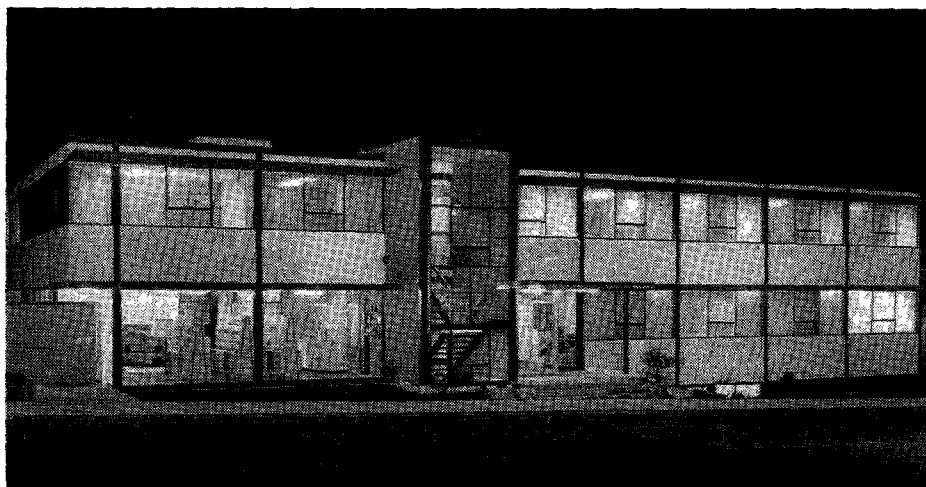
During the period of the council there was a day-by-day program to lift the spiritual tone of the lives of our leaders. The ready response to the spiritual appeals given were most heartening, and revealed the fact that God is setting His hand to finish the work through the lives of our faithful workers and leaders in these needy lands.

Under the leadership of A. E. Rawson, the Voice of Prophecy radio and correspondence school work is being carried on in many places throughout the division. The reports that came in revealed that excellent results are being obtained through this branch of our evangelistic program. There is scarcely a section of the division where these very effective Bible schools are not being carried on. Thousands of new names are continually being added to the student lists, and a large proportion of the baptisms reported at the council came as a result of the Voice of Prophecy work.

Throughout this important council it was evident that O. O. Mattison, the president of the division, with his associate officers, is giving strong leadership to the work in this division. A splendid cooperative and brotherly spirit prevails throughout the working force, the results of which are being seen in the onward movement of the work in all lines.

A helpful and successful educational council, led by L. R. Rasmussen and O. A. Skau, was held just prior to the division committee meeting.

Although the work in these fields of great darkness and need is not easy, and much of it is beset with obstacles, yet the Lord is giving strong evidences that He is going before His church as it moves into this great hour of triumph.



New Office for Washington Conference

The new Washington Conference office building was formally opened and dedicated on Wednesday, September 5, 1956. The main speaker was C. A. Scriven, president of the North Pacific Union Conference. In addition to the entire conference working force, many friends and workers from other fields were present for the occasion.

This new building was necessary for two reasons. First, the old building was not large enough to properly house the growing conference office staff. Second, the State is

proposing an automobile freeway that will run right through our old property.

In erecting the new office, provisions were made for the future growth of the conference. Enough space has been provided so that the office can serve a much larger membership. The loyal, Seventh-day Adventist architect, Robert Burman, provided us with a building that is economical, simple, efficient, and beautiful.

THEODORE CARCICH, *President*
Washington Conference

Church in Hyattsville, Maryland, Celebrates Twenty-fifth Anniversary

By H. B. Weeks

In a few brief hours of a series of twenty-fifth anniversary services on the final weekend of 1956, members and friends of the Review and Herald Memorial church, at Hyattsville, Maryland, relived years of labor and sacrifice, devotion and victory.

Those who built the church raised the funds during the grim years of depression. They were impelled onward by the force of fellowship and holy determination that had begun in an evangelistic campaign of their own.

When the congregation moved into its new church on the first Sabbath of 1939, the seating and other equipment had been installed, even the landscaping was complete—and every bill was paid. The church was theirs.

It has prospered. In 1942 there was erected nearby a two-story medical welfare building. The laymen of the church, in the same spirit that led them to begin the work in Hyattsville, have gone out to raise up like memorials elsewhere—a group of them joined with others to start the church in nearby Spencerville, Maryland.

In one year the members were conducting four evangelistic efforts simultaneously.

In 1948 the Hyattsville group raised funds and built another church about three miles away, in Decatur Heights. Forty-nine members from the parent congregation joined the new church for its initial services on the first Sabbath in 1949.

Pathfinders of Hyattsville discovered a good interest in nearby Beltsville. On the first Sabbath of 1955 the first services were held for a new congregation in that community.

During the twenty-five years since the first Sabbath service was held in Hyattsville, 301 souls have been baptized. Five young men who were baptized in this church have since become ministers. Thirteen members have gone into foreign mission fields.

Here is the background of the church. In the summer of 1931 a desire that had been stirring in the hearts of many of the workers at the Review and Herald publishing house to do evangelistic work, was realized under the leadership of F. D. Nichol.

When the idea that an evangelistic effort be conducted in Hyattsville was presented at a publishing house chapel service, there was a spontaneous response. Money was pledged to meet the expenses, and many volun-



Review and Herald Memorial Church, Hyattsville, Maryland.

teered to assist in the meetings. The publishing house itself contributed toward the project.

The meetings began in the autumn of 1931 in the Masonic Hall in Hyattsville. Church services began in the same hall in January, 1932, and in May of that year a church was organized. Appropriately it was named the Review and Herald Memorial church.

As the depression began to tighten its grip upon the country the members began the toil of raising their building fund.

Having shared the labors of love of that trying period, the challenges of growth and evangelism during the intervening quarter century, and the joys of a measure of success in God's service, Hyattsville members were not ashamed to shed a tear as they met with friends and neighbors in their twenty-fifth anniversary services.

And everyone viewed, as with symbolic meaning for the years ahead, the charge given by the church's early guiding spirit, Elder Nichol, to its present pastor, J. R. Loor. Brother Loor grew up in Hyattsville from the tender days of kindergarten—when his mother was brought into the church. Baptized by Elder Nichol in 1941, he is one of Hyattsville's own. He knows the power of consecrated laymen in action, and is dedicated to leading them in ever more active service for God during the years ahead.

Former pastors of the Hyattsville church include: F. D. Nichol, 1932-1942; R. Quackenbush, 1942-1950; J. C. Dean, 1950-1952; M. E. Munger, 1952-1953; T. K. Ludgate, 1953-1955; and W. H. Coffman, 1955-1956.

Worthington Foods Sales Conference

By Wesley Amundsen

The name Harding Sanitarium is well known among Seventh-day Adventists. This institution at Worthington, Ohio, was incorporated thirty-six years ago, and although not denominationally owned, it operates in full harmony with Adventist principles of health reform and medical practice.

In the year 1939 the owners and operators of the Harding Sanitarium decided to establish a health-food manufacturing concern, now known as Worthington Foods, Inc. It has grown, and its influence has been felt throughout the denomination. The board of directors consists of J. L. Hagle, president; Harrison S. Evans, M.D.; George T. Harding II, M.D.; George T. Harding III, M.D.; and Allan R. Buller, general manager.

Worthington Foods, Inc., was one of the charter members of the Association of Self-supporting Institutions, and is still an active member of this organization.

From December 9 to 11 it was my privilege, as secretary of the association, to attend a sales conference with some of our Seventh-day Adventist Christian businessmen whose work centers in the Worthington Foods health program. Certain regional sales representatives from various parts of the United States were present. One thing that impressed me greatly was the fact that every one of the field representatives present at the roll call the first day was also a local elder in his home church.

In his opening remarks, J. L. Hagle, president of the food company, and administrator of the Harding Sanitarium, asked the question: "What is the most important thing regarding our work?" Then he summed up, to a certain extent, the reason for their existence: "Seventh-day Adventist Church principles are the very reason for our being engaged in this work. We recognize the importance of dietetic reform, and therefore have thrown our energies into this program in order to help the church as a whole in this great and important health education program."

All through the convention the spiritual side of health education, as well as the manufacture and distribution of nutritional health-food products, was stressed. All agreed that their relationship to the church, the ministers, the people, the retail sales outlets, the competitors, the development of better products, and the means of providing for a broader health education program, should have as its object that of helping to prepare a people to be ready to meet the Lord at His coming.

May the Lord continue to raise up Christian businessmen, who seek to follow the counsel given to the remnant people.

CME Participates in United Charity Drive

By John Shull

General Business Manager
College of Medical Evangelists

Reaffirming their belief in the Master's words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," personnel of the College of Medical Evangelists—the church's largest single institution—participated recently in the United Charity Fund Drive.

The drive followed the voluntary contribution plan. The latest grand-total figure for both campuses is \$5,313.73. The Los Angeles campus gave \$3,213.73, and the Loma Linda campus donated \$2,100. This was the fourth consecutive year that each campus and the college as a unit were able to exceed the previous year's mark.

Harold Ermshar, business administrator for the Los Angeles campus, directed the United Charity Drive for CME. He congratulated employees for the "continued support of these charities which benefit many persons less fortunate than ourselves." Assisting Mr. Ermshar were Oliver Jacques, community relations officer for the Los Angeles campus, and Frank Robinson, of the Loma Linda campus.



The Miracle of Wu-pao and Other Stories

Review and Herald Publishing Assn., \$2.50.

Who is there that cannot recall stories he has read or heard told that never lose their interest? Again and again we reread certain experiences that have thrilled our hearts with the imperishable impressions they have left on us. Here is a compilation of stories from our youth publications in years gone by that have stood out among many for their inspiration to faith and good works. The title story is about a Chinese Christian who triumphed over persecution to become a modern evangel for God. The second story tells of divine interposition at an auction sale that enabled a church and school to be established instead of a roadhouse tavern. And what reader could live through the experience of Larry and Patricia in "The Land of Beginning Again" without scanning the lines through a mist of tears? These stories are of the kind that chasten the heart and fortify the spirit, that banish doubt about God's overruling providences and convince the soul that He stands unseen in life's shadows "keeping watch above His own." The book is dedicated to "Sharing the faith of our fathers," and if once opened and read, it will be opened again and again for the examples it furnishes of the joy of a life dedicated to God and His service.

Evangelism in Yugoslavia

(Continued from page 17)

of 115 French youth from North Africa. For two years these young people had not been able to have camps in North Africa because of the unsettled political situation there. They might have been murdered in their beds by terrorists had they tried camping out. So these plucky young folks took their tents, stoves, kettles, bedding, and personal belongings on their backs, and boarded boats out of Philipville, Oran, and Algiers. They all crossed the Mediterranean and met in Marseilles in southern France, then made their way up into the Alps.

The remarkable thing about this camp was that in spite of the fact that there is hostility between the Arabs and French in North Africa, these French youth had brought with them four young Arabs, who sang our gospel songs along with us and joined in the prayer groups. It is truly wonderful what the love of Jesus can do.

Sitting near the blazing campfire by the side of a beautiful, moonlit lake in Spain, I became acquainted

with a young man who is changing his whole career. Pedro was a young Spanish boy who from his earliest years could think of nothing else than learning to be a first-class bullfighter. The bullfights interested him more and more, and he could not seem to keep away from them. His youthful mind clung to the idea that the most wonderful thing to be in this world was a matador—not just an ordinary one, but one of the greatest. He put himself into this profession with all of the energy in his young life.

One day just as he was drawing near the end of his apprenticeship and had begun his career in the ring, he fell ill with tuberculosis. For days, weeks, and months he lay in the hospital wondering when, if ever, he would re-enter his beloved profession. However, the days were long and weary for him, and with this dread sickness he did not know what the future would hold.

Then one day a group of Missionary Volunteers from our church visited him. They spoke words of courage and left him some reading material. Pedro was not much interested at first, but he had nothing else to do, so he read. Every week they came, and he found he was getting acquainted with some of the best friends he had ever had in his life.

One day Pedro learned that he must have an operation; the doctor said it was serious. He began to think. Would the Lord spare his life for the bull ring? Finally he decided, "If the Lord sees fit to spare me, I shall give up my profession and serve Him the rest of my days."

The Lord did spare Pedro, and today he is training to lead other youth to the Saviour. Now he thinks no more about the bull ring. But when someone asks him if it is hard to give up the cheers and applause of the crowd, he merely shrugs and says, "I would rather have the approval of God than to engage in such a useless occupation."

Over the dry, brown plains of Spain; past the threshing floors where donkeys tread the wheat; past primitive villages, lay the route along which I drove on to Portugal—to the country where all the houses are white, and the women carry everything on their heads. And here too, in this beautiful little country, God has a multitude of His chosen ones.

In our well-organized Missionary Volunteer camp in Portugal a young man came forward in response to my call for those who wished to be baptized. Then twenty-three other young people came forward and signed their names, signifying that they wished to study in a baptismal class.

The first young man was eighteen

years old, and he stood a little apart. When the others had gone he timidly came up, but when a pencil was offered him he shook his head. "I have never been to school," he said sadly. "I do not know how to write my name, but I do want to be baptized. Would you write my name for me?" And so as he drew an "x" on our register of honor for those who had made their decisions that day, we signed his name beside it.

How thankful I was that in the two and a half months of summer in southern Europe more than 135 young people made this most important decision.

• In Brief •

Atlantic Union

• The Wayland District (Arthur E. Wade, pastor) was the first in the New York Conference to go over the 1957 Minute Man goal.

• The Southern New England Conference has leased a building in an excellent location in Brockton, Massachusetts, for seventeen weeks, for an evangelistic campaign to be conducted by Daniel Harris, assisted by Ernest Wheeler, L. O. Cummings, Wylie Fowler, Kenneth Hutchins, Donald Wright, and Helen Weston.

• The Acadettes of Greater Boston Academy, under the direction of Richard Hammond, gave a program of sacred carols in a number of places during the Christmas season.

• The Union Springs Academy Choir, directed by Robert Pound, sang at the Presbyterian church in Auburn, New York, one Sunday in December.

Columbia Union

• During the second week of this month the literature evangelists of the Columbia Union met for their annual convention in the Takoma Park, Maryland, church. Directing the meeting was J. F. Kent, union publishing secretary.

• The public relations department of the Chesapeake Conference is sending a copy of *The Desire of Ages* to every Protestant minister in their territory. Accompanying the book is a letter written by C. V. Anderson, president, and D. G. Fleagle, public relations secretary.

• C. W. Guenther, pastor of the Pittsburgh Shadyside church in the West Pennsylvania Conference, has accepted an invitation from the Southern New England Conference to become pastor of the Sanitarium and Lynn churches in Massachusetts.

• John E. Hoffman, former pastor of the Huntington church in the West Virginia Conference, is now located in Washington, Pennsylvania, replacing

Joseph Dobias, who continues as pastor of the Pittsburgh Slovakian church and the McKeesport church. Elder Hoffman also serves the Uniontown and Mount Braddock churches.

• John E. Loor, former pastor of the Stanley, Virginia, church, has taken up his new duties as pastor of the Hyattsville, Maryland, church in the Potomac Conference.

• A series of public evangelistic meetings has been started in Canton, Ohio. C. L. Duffield and H. V. Shafer make up the evangelistic team.

Lake Union

• The Ingalls church is the first church in Indiana to reach the 1957 Ingathering Minute Man goal. The church at Cicero is the first of the larger churches in the conference to announce attainment of this same goal. This church has more than 200 members, and since its territory is very limited this represents a real achievement.

• Members of the Broadview Academy temperance chapter have not only distributed nearly 2,000 bumper stickers to police authorities, at a cost of about \$300, but they have also been active in radio work and setting up billboards along the highway. H. M. Lodge, temperance secretary of the Illinois Conference, invited them to give a report to the Illinois workers. As a result they have been invited to give temperance programs in a number of Illinois churches.

North Pacific Union

• During the caroling season some 175 members and friends of the Central and North Side churches covered the city of Spokane, Washington, in a house-to-house Ingathering campaign. As a result more than 15,000 Ingathering leaflets were given away, hundreds of cans of food were obtained for the Dorcas supply, 3 Bible studies are under way, and a total of \$4,340.28 was raised in cash. The first night more than 100 people were present to go caroling, and an average of 11 caroling units were used each night for 11 nights.

• Saturday night, December 8, members of the Snoqualmie, Issaquah, and Carnation churches met for a farewell for Elder and Mrs. E. N. Sargeant. Elder Sargeant retired December 31 after 50 years of continuous preaching. The Sargeants will spend the winter in Bakersfield, California, where their son, Dr. Donald Sargeant, is located.

• Youth groups throughout the Oregon Conference made a great, final surge to end 1956 successfully with its "Operation Desire" campaign. During the closing days of the year Columbia Academy and Laurelwood Academy youth raised nearly \$600. MV Societies at Eugene and Grants Pass each ordered some 500 more copies of *The Desire of Ages* for 1957. The Portland Sylvan Nature Club sponsored a Christmas program and raised an additional \$70, bringing their total to nearly 150 books placed by this group. In the Washington Conference, members of the Olympia church placed 235 copies in the

Olympian and Governor hotels of that city.

• After counsel and prayer with each candidate, Tom E. Spindle baptized 25 youth in the Auburn, Washington, district on November 24. This climaxed a Week of Prayer held earlier.

Pacific Union

• B. H. Matthews reports that the Ogden, Utah, church, has a new building. The structure has a main auditorium upstairs, with a recreation room, children's departments, Dorcas room, kitchen, and two classrooms for the elementary school in the basement.

• Literature evangelists in Arizona delivered \$66,370.77 worth of truth-filled literature in 1956, a gain of \$14,197.94 over 1955. C. W. Mangold, publishing secretary in Arizona, gives these additional figures: 16 souls baptized, 2,934 enrolled in the Bible correspondence course, 14,259 pieces of free literature placed in homes where no sale was made, and 59 former Adventists contacted.

• The Detamore-Holly-Turner evangelistic team opened a three-week intensive campaign in San Gabriel, Southern California Conference, on January 6.

• The Pine Grove, California, church-and-school building was completely destroyed by fire recently.

• Harvey Retzer, pastor of the Shafter, California, church, reports the climax of a ten-week series of evangelistic meetings in that church and the nearby community of Buttonwillow. Harry Reile, principal of Kern Academy, and Kenneth Pitts, youth leader of the Kern region, assisted with the music. Twenty-four have already been baptized and a number of others are interested in further Bible study.

• The mothers of the dormitory girls at Lodi Academy, California, were honored at a banquet held December 19. An interesting program was presented, at which Lavonne Miller, girls' club president, presided.

• Students and faculty of Pacific Union College and Angwin community residents are joining forces to bring two Hungarian refugee students to the campus. The college has offered two full tuition scholarships to the students, and at least \$1,000 has been donated toward living expenses for them.

In Remembrance

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

BECKNER.—George Thornton Beckner, born Oct. 11, 1879, in Stafford County Kans.; died in Clinton, Mass., Dec. 18, 1956. For 69 years he was a church member. He attended school in Keene, Tex., and in 1901 married Mary Brown. That same year they went as missionaries to Tahiti and Raiatea of the Society Islands of the South Pacific, where they served for 6 years. Surviving are his wife, 4 children, 14 grandchildren, 3 great-grandchildren, 1 sister, and 1 brother.

SHULL.—Claude A. Shull, born April 5, 1890, in Battle Creek, Mich.; died in San Jose, Calif., Aug. 9, 1956. He taught at Lodi Academy from 1908 to 1910. From 1910 to 1913 he headed the business department at Walla Walla College. Next he was called to be professor of history at Atlantic Union College, serving until 1921, when he became principal of Union Springs Academy in New York. From 1925 to

1928 he served as principal of Auburn Academy, Auburn, Wash., and from 1929 to 1930 as educational superintendent of the Eastern Washington Conference. In 1930 he entered Stanford University, from which he received his master's and doctorate degrees. From 1933 to 1956 he served on the faculties of Golden Gate Junior College, San Francisco State College, and San Francisco City College. Dr. Shull is survived by his wife, Adeline; 3 sons, Robert C. of Saratoga, Calif., Douglas E. of San Jose, Calif., and Harold, now serving in our mission work in Korea. [This obituary notice was received on Dec. 4, 1956.—Editors.]

EDWARDS.—Gertrude Christian Edwards, born March 17, 1876, in Talladega, Ala.; died in Orlando, Fla., Oct. 17, 1956. She accepted the truth in 1912. Soon thereafter she was employed as a Bible worker in the Southern Union, where she served 6 years. Later she was connected with the Florida Sanitarium as hostess and then as a practical nurse for 18 years. Left to mourn are a sister and 2 brothers. [This obituary notice was received on Dec. 4, 1956.—Editors.]

ENGLEHARD.—Louis H. Englehard, born May 25, 1860, in Sachsenberg, Germany; died in Glendale, Calif., Nov. 5, 1956. He came to America in 1883. In 1886 he was married to Ida M. Gium. He accepted the truth in 1900 and soon became a colporteur. Our brother is survived by his daughter, Mrs. Ida E. Booth Waretassen of New Jersey.

MATTSSON.—Maria Charlotta Haglund Mattsson, born June 13, 1878, in North Sweden; died in Dinuba, Calif., Dec. 26, 1956. Sister Mattsson taught school for many years both in our academy in Sweden and also at Broadview College in Illinois. Mourning their loss are her husband, Karl Mattsson, a daughter, and a brother.

RITTENHOUSE.—Alice Estella Owen Rittenhouse, born Oct. 4, 1879, in Battle Creek, Mich.; died in San Bernardino, Calif., Dec. 2, 1956. She graduated from Battle Creek College in 1906. In 1907 she accepted a position as teacher at Walla Walla College, Washington. In 1911 she married Charles H. Rittenhouse, a minister. Together they conducted evangelistic meetings in Idaho, Oregon, and Washington, and later in South Carolina. Left to mourn is one sister.

WEAVER.—E. P. Weaver, died Nov. 9, 1956. Our brother was mill superintendent of the Adelpian Academy, Holly, Mich., and had been employed there for the past 22 years. The E. P. Weaver Auditorium at the academy has become his memorial.

ACKERSON.—Everett C. Ackerson, died Dec. 5, 1956, in Chicago. He is survived by his wife, Esther.

HANSON.—Hannah Hanson died Dec. 1, 1956. She was a magazine colporteur in Chicago for many years. Her husband, Elder John E. Hansen, was killed in a truck accident while laboring in the Poughkeepsie district of New York.

ANDERSON.—Mary Freda Ghelm Anderson, born Feb. 6, 1861, in Gottenberg, Sweden; died in West Arcadia, Calif., Dec. 1, 1956. She was a church member for 62 years. Left to mourn are a son and 3 daughters.

BOLEN.—Eva Bolen, born Sept. 1, 1893; died in Sapulpa, Okla., Dec. 4, 1956. In 1922 she accepted the truth. Her life was spent in giving treatments to the ill. Surviving are her husband, 3 daughters, and 2 grandsons.

BOLING.—Howard Vincent Boling, born Dec. 20, 1888, in Tarkio, Mo.; died in San Bernardino, Calif., Dec. 11, 1956. He accepted the truth while employed in the clinical laboratory at Battle Creek Sanitarium. In 1921 he graduated from Los Angeles College of Chiropractic with N.D., D.C., and Ph.C. degrees. In 1926 he was married to Eva Rose Vincent. Surviving are his wife, 2 daughters, a son, and 2 grandchildren.

BANKER.—Ada V. Banker, born in June, 1885; died in Denver, Colo., Aug. 20, 1956. She had been a church member for many years. Left to mourn are 2 sons and a daughter. [This obituary notice was received on Dec. 28, 1956.—Editors.]

CORSON.—Clifford M. Corson, born Sept. 9, 1886, at Sidney, Maine; died Oct. 29, 1956. In 1937 he accepted the message. He is survived by his widow, Marion.

DOWER.—James Edward Dower, born April 4, 1868, at Conche, Newfoundland; died at Takoma Park, Md., Nov. 30, 1956. As a young man he married Emmeline Strong. Becoming acquainted with Sir Wilfred T. Grenfell, he was appointed captain of his welfare ship. His friendship with Dr. Grenfell ended only upon the death of the doctor. For many years he has been a church member. He leaves his wife and 6 children, namely: Mrs. Bertha D. Martin, Harold I., Clifford H., Roland M., Gertrude D. Wolobon, and Elder N. Reginald Dower; also a sister.

EHLERS.—Rebecca Rachel Lindley Ehlers, born Oct. 1, 1867, in Hamburg, Iowa; died in Denver, Colo., May 22, 1956. In 1884 she was united in marriage to Henry Ehlers. In 1908 our sister and her husband joined the church. Mourning their loss are 4 sons, 4 daughters, 2 grandchildren, and 3 great-grandchildren. [This obituary notice was received on Dec. 2, 1956.—Editors.]

FOHL.—Madge E. Weseman Fohl, born Dec. 25, 1881, at Verdale, Minn.; died in Orofino, Idaho,

Dec. 4, 1956. In 1907 she was united in marriage to Theodore H. Fohl. She was a church member for 65 years. Shortly before his death, her husband built the Orofino church and dedicated it in her honor. Left to cherish her memory are a stepson, 3 sisters, and 2 brothers.

GANT.—Ella May Ketchum Gant, born May 4, 1872, in Gentry, Ark.; died at Atascadero, Calif., Nov. 11, 1956. She was married to Benjamin B. Gant in 1890. Shortly after her marriage she accepted the truth. She is survived by 2 sons, Elder Kenneth Gant and Dr. Julian C. Gant; 2 daughters, Dr. Ola Gant and Mrs. Leah Wells. She also leaves 7 grandchildren and 9 great-grandchildren.

HELQUIST.—Alvin Helquist, born Oct. 3, 1913, in Willman, N. Dak.; died Nov. 17, 1956. He was baptized in 1951. In 1952 he was married to Frieda Sanders. He is mourned by his widow, 3 stepsons, 1 stepdaughter, his parents, 3 brothers, and 4 sisters.

HOGUE.—Grace Hill Hogue, born Feb. 4, 1879, in Port Washington, Ohio; died at Clinton, Mass., Nov. 16, 1956. In 1902 she was united in marriage with Claude Harris Hogue, and 13 years later they both accepted the message. Surviving are her daughter and son-in-law, Prof. and Mrs. Harold Lease, of South Lancaster Academy; a son, Gail Hogue, and a grandson.

JACKS.—Grace Gertrude Howard Jacks, born July 11, 1872, in Napa, Calif.; died in Carmichael, Calif., Nov. 17, 1956. As a young woman she accepted the truth. Her husband, Fred Sidney Jacks, preceded her in death. Besides her daughter, those left to mourn are 2 grandchildren.

JACKSON.—Schuyler H. Jackson, born in 1891 in Tunkhannock, Pa.; died Nov. 28, 1956. He was baptized in 1918 and for more than 20 years the church services were conducted in his home. He leaves to mourn, his wife, Olive, 1 daughter, and 3 grandchildren.

MECKLING.—Frank Meckling, born Jan. 12, 1874, in Grinzy, Austria; died in Philadelphia, Pa., Dec. 7, 1956. In 1893 he came to the United States, and in 1898 he was united in marriage with Emma Schaile. He accepted the truth in 1920. He is survived by his wife, 2 sons, Fred and Frank (who is a professor in Walla Walla College), 1 grandchild, and 1 sister.

MILLER.—George Baker Miller, born Jan. 13, 1875, in Battle Creek, Mich.; died at La Sierra, Calif., Oct. 28, 1956. He attended school at Battle Creek and Healdsburg College. Following his graduation he taught piano and organ at Healdsburg, and later taught in the music department of Walla Walla College. In 1900 he was married to Delpha R. Sheffer, who survives him. He is also survived by 2 sisters.

NEHRING.—Fred W. Nehring, born Feb. 10, 1883, in Dupont, Wis.; died in La Sierra, Calif., Nov. 20, 1956. He is survived by his wife, Carrie.

SHEPARD.—Laura Kern Shepard died Nov. 26, 1956, at Oceanside, Calif. In 1940 she was baptized. Left to mourn are 2 sons, 4 grandchildren, and a sister.

PALMITER.—Otis Palmiter, born in Allendale, Mich., Feb. 4, 1874; died in Michigan, Dec. 7, 1956. In 1898 he was married to Jennie Sheets, who preceded him in death in 1952. To this union 3 children were born—Harold, Ival, and Dula. He was a church member for more than 42 years. He was remarried, to Mrs. Vance Palmiter, who survives; also his 2 sons, Harold and Ival, mourn their loss.

PRINCE.—Irene Hurst Prince, born Oct. 4, 1886, at Hurst Settlement, Ont., Canada; died in Redlands, Calif., Nov. 11, 1956. In 1912 she was married to M. Webster Prince, a dentist. He is now dean of the School of Dentistry, College of Medical Evangelists, and in her memory the Irene Hurst Prince Fund has been established to provide loans for students at the CME School of Dentistry. A son also survives.

REICH.—Avald Henry Reich, born Oct. 21, 1897, in Chicago, Ill.; died at Takoma Park, Md., Dec. 9, 1956. He accepted the third angel's message at Paradise, N. Dak.

SHAFFERMAN.—Pearl Bertha Shafferman, born April 20, 1884, in Grafton, W. Va.; died Nov. 17, 1956. She was an isolated member in the West Virginia Conference for many years, but because of her many requests and prayers, meetings were held in Grafton in 1952, and a church of 40 members was organized. She is survived by 3 sons, 3 daughters, 14 grandchildren, and 4 great-grandchildren.

SPOHN.—May Butterfield Spohn, born Aug. 27, 1874; died in Mount Vernon, Ohio, Oct. 20, 1956. In 1892 she was united in marriage to Herbert Hiram Butterfield. To this union were born 7 sons and a daughter. Some years after her husband's death she was married to Henry Spohn, who preceded her in death. Among her survivors are 15 grandchildren and 2 great-grandchildren. [This obituary notice was received Dec. 9, 1956.—Editors.]

THOMSON.—Mary Ann Moore Thomson, born Dec. 31, 1873, in Port Byron, Ill.; died at Jacksonville, Fla., July 22, 1956. In 1904 she was married to Raymond C. Thomson. As a young woman she became an Adventist. She attended Illinois State Normal College and took nurses' training in Battle Creek, Mich., and Nashville, Tenn. She and her husband operated treatment rooms in Jacksonville, Fla. Left to mourn her passing are her husband, 2

daughters, 4 grandchildren, and 1 sister. [This obituary notice was received on Dec. 13, 1956.—Editors.]

WEBSTER.—Esta Eleanor Landis Webster, born in Lone Elm, Kans.; died in Lodi, Calif., Nov. 19, 1956. She was baptized at 12 years of age. For 3 generations her family were Adventists. Her grandfather, Andrew Coldwell, was baptized in 1874 by S. H. Lane, a pioneer minister. The family record covers the entire period of the missionary endeavor of our church, as J. N. Andrews was sent to the mission field in 1874. The family of Grandfather Coldwell has sent missionaries to all parts of the world. Esta's brother, Dr. Landis, and family went to China; her sister, Mrs. Mayte Anderson, and family also went to China; and another sister, Mrs. Wilma Warren, and family are now in Formosa. Just a month before her death our sister saw her youngest son, Dr. James Webster, and family leave to become medical missionaries in Bangkok, Thailand. Esta was united in marriage to James L. Webster in 1913. Those left to cherish her memory are her husband; 3 children, Warren, Wilma, and James; 10 grandchildren; 3 brothers, and 2 sisters.

ZWEEMER.—Esther Clark Zweemer, born June 9, 1898, in Gardena, Calif.; died in Indio, Calif., Dec. 1, 1956. Our sister was baptized at an early age. She leaves to mourn their loss her husband, Everett, and 4 sisters.

NOTICES

Literature Requests

WANTED: *Signs, Instructions, Little Friends*, old Bibles, small pamphlets and books, as well as *Reviews* to be used in a lending library by Mrs. D. E. Johnson, 225 Napa Ave., Fresno 1, Calif.

C. H. Parchment, "Twin Willows," St. John's P/A, Jamaica, B.W.I., requests old papers, used Bibles and songbooks, for missionary purposes.

Shirley Wright, 1406 Victory St., Greensboro, N.C., desires copies of *These Times*, *Life and Health*, and other periodicals to be used in hospitals and other institutions, for missionary purposes.

Helpful books for young people, religious periodicals, tracts, Bibles, and songbooks are requested by E. R. Baisden, 117 St. George Street, Savanna-la-mar, Jamaica, B.W.I.

Mrs. I. N. Langley, St. Catherine, Watermont P.O., Jamaica, B.W.I., desires tracts for missionary distribution.

H. S. Bayliss, 19782 Philips Ave., R.R. 7, Langley, B.C., Canada, thanks all contributors of literature. More can be used regularly except union papers, *Reviews*, and *Workers*. The Health and Welfare Society especially desires *Little Friends* and *Junior Guides*.

Literature in the following languages only—Italian mostly, Spanish, Arabic, Jewish, Chinese—is desired by Minka L. Schult, Edifino Filipo, Apto. 17, Piso 3, Ave. Alma Mater, Usb. Chaguaramos, Caracas, D.F., Venezuela.

Liberty, Guide, Little Friend, Instructor, Review, songbooks, Memory Verse Cards, and other literature is desired by Virgie Aliponce, Kabankalan Subdivision, Kabankalan, Negros Occidental, P.I.

Lydda Bartolome, Carles, Iloilo, 59 Malvar St., P.I., desires *Guides*, *Little Friends*, other magazines, songbooks, and Picture Rolls.

Requests for Prayer

A sister in the South requests prayer that God will bless spiritually and physically her son-in-law, who is addicted to drink; also that her daughter and grandson will be converted.

A youth who has been forced to drop out of college because of ill health requests the prayers of God's people that his health may be restored if it is God's will so that he may continue his education. If it is not God's will to heal him, he desires prayer that he may remain faithful and be a blessing to his fellow men.

A sister in the Midwest asks prayer that her husband who is critically ill may be converted.

European Emergency Relief Fund

Following is a list of contributions received December 30, 1956, to January 3, 1957, inclusive:

Mrs. Anna Aalborg	\$ 10.00
Isabelle W. Adams	10.00
Dr. and Mrs. Gustav A. Ahl	100.00
Mrs. A. G. Anderson	15.00
J. Wilton Ashton	15.00
Mrs. J. B. Ashurst	5.00
Mrs. M. G. Bachelard	5.00
Henry D. Baldwin	43.80
Margaret Barn	5.00
Lillie Beeson and Ethel Beeson	10.00
Mrs. B. Berglund	2.00
Mr. and Mrs. Martin Beusekamp	10.00

Mrs. S. Biheller & Mrs. M. Riley	2.00
Dr. Linnie K. Black	100.00
Mr. and Mrs. John S. Blue	10.00
Mildred Bowler	10.00
Elder and Mrs. C. W. Bozarth	10.00
Dr. R. J. Brines	100.00
Helen Buell	5.00
Mr. and Mrs. E. E. Calkins	12.00
C. A. Carlson	30.00
Mrs. F. D. Chauncey and Mrs. Nora L. White	4.00
Elder and Mrs. W. J. Christensen	10.00
Elder and Mrs. N. H. Conway	10.00
Robert K. Cooper	10.00
Milton A. Corwin	25.00
Mr. and Mrs. Wm. Cox	10.00
Mr. and Mrs. E. H. Craig	5.00
Mr. and Mrs. C. C. Curry	10.00
Mr. and Mrs. S. E. Curry	10.00
Mr. and Mrs. Delmer L. Curtis	25.00
Florence W. Davis	5.00
Mrs. R. M. Dower	50.00
Mrs. O. L. Dart	10.00
William R. Dickson	25.00
Paul and May M. Driver	50.00
Mr. and Mrs. Robert L. Davidson	5.00
Ethel K. DeMarest	10.00
Mr. and Mrs. J. T. Ellington	50.00
Pastor and Mrs. Vernon W. Emerson	10.00
Mr. and Mrs. Edward Fore	20.00
Mrs. J. E. Fuhrer	100.00
Elizabeth Forsman	5.00
Gainesville, Ga., SDA Church	20.00
Hazel V. Gregoire	10.00
Mr. and Mrs. Carl R. Grieshaber	25.00
Dr. Cornell Greavu	50.00
Louise Grose	10.00
Ralph Grose	5.00
Ruby E. Harms	5.00
Ida and LaVanne Hazelton	25.00
Mrs. M. Hansen, Bethel Sanitarium	10.00
Mrs. J. P. Hansen	20.00
Genevieve E. Hansen	25.00
Rose E. Herr	10.00
Floyd E. Hills	10.00
Guy F. Holmes	100.00
Allie Howorth	10.00
Mr. and Mrs. A. B. Huenergardt	20.00
Elmer M. Johnson	20.00
Jessie B. Johnson	10.00
M. H. Johnson	5.00
Florence M. Kidder	10.00
Florence G. Kimmel	5.00
Mr. and Mrs. Paul Kamberg	10.00
A. L. Kiehnhoff	10.00
Drs. Clarence and Isabel Ing	25.00
Mr. and Mrs. George Leno	50.00
Mr. and Mrs. M. A. Leonard	50.00
Elder and Mrs. H. W. Lowe	10.00
La Sierra, Calif., Junior S.S.	11.00
Marion, Ind., SDA Church	5.00
Ella S. McClenahan	10.00
Harold Messinger	5.00
Mr. and Mrs. W. B. McVicker	5.00
Elder and Mrs. Merle L. Mills	10.00
Mr. Jewett, Penna., SDA Church	20.00
Richard J. Morrow	5.00
C. E. Monroe	5.00
Bertella Morgan	5.00
Violet Murphy	10.00
Ida McMullen	10.00
Green Lake, Wash., Dorcas	75.00
Walter S. Muir	10.00
Eric H. Nelson	50.00
J. A. Neufeld	6.00
Robert Newberg	10.00
Frances E. Oney	2.00
Parkersburg, W. Va., Jr. Academy	20.00
Frances Payne	2.00
George A. Perrine	10.00
Mr. and Mrs. W. E. Phillips	15.00
H. Peterson	25.00
Mrs. Grace Potter	5.00
Mr. and Mrs. Erwin Pixley	10.00
John C. Pierce	2.00
Mrs. F. C. Rand, memory of	
C. L. Chasewood	10.00
Miss Edna Ragsdale	10.00
Elder and Mrs. Leon Robbins	5.00
Rapid City, S. Dak., Dorcas Society	10.00
Mrs. Lenora Richardson	10.00
Pearl M. Roese	10.00
Mr. and Mrs. Emerald E. Rogers	50.00
Mrs. Susan Robertson	5.00
Miss Jennie Myers	5.00
Mrs. Effie Robinson	5.00
Elder and Mrs. J. W. Rowland	5.00
Sand Lake, Mich., SDA Church	15.00
Mr. and Mrs. Claude Scharff	4.00
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Fannie Skadsheim	10.00
Mrs. Rose Soash	10.00
Sonora, Calif., SDA Church	38.56
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Mrs. Harold E. Stevens	5.00
Mr. and Mrs. W. B. Spence	10.00
Mr. and Mrs. Henry Steensman	10.00
Mr. and Mrs. Alvin H. Stober	5.00
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Rebecca and Anna Staal	10.00
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Jennie Thompson	5.00
Dr. and Mrs. LeRoy Thompson	500.00
G. A. Thompson	10.00
Van Nuys, Calif., SDA Church	10.00
Dr. and Mrs. H. W. Vollmer	10.00
Elder and Mrs. David Voth	15.00
Goldie Waschow	5.00
Weiser, Idaho, SDA Church	31.47
Williston, N. Dak., Dorcas Society	20.00
W. R. White	50.00
Amelia and George Whitley	50.00
Mrs. Irene Wensel	10.00
W. A. White	15.00
Mrs. F. Wiesner	25.00
Mrs. Annie M. Winchell	5.00
Chippewa Falls, Wis., Dorcas	50.00
Lucille Nolda	8.10
Elsie H. Ziprick	12.40
Miscellaneous	631.00
Total for the week	\$ 3,812.33
Previously reported	16,258.26
	\$20,070.59

Funds Received January 4 through January 9, 1957

Virginia L. Allen	\$ 10.00
Almond, Wis., Dorcas Society	10.00
George Anderson	22.00
Irving E. Baker	5.00
Mr. and Mrs. Paul Barnett	5.00
Mrs. Bruce Belsh	10.00
E. Baird	10.00
Mr. and Mrs. John T. Bennett	10.00
Dr. and Mrs. Robert E. Bolton	20.00
Mrs. L. B. Bowie	100.00
Mrs. M. L. Brooks	5.00
Earl P. Bruce	10.00
Mr. and Mrs. L. E. Buller	25.00
Mrs. W. M. Cagwin	10.00
Dr. Adrian E. Clark	30.00
Bertha Carlson	5.00
Chicago, Ill., North Side Church	90.75
Cleveland, Ga., SDA Church	25.00
Elder and Mrs. W. H. Clark	10.00
Mrs. Verna Clough	5.00
Homer C. Clouse	5.00
Willie Collins	10.00
Mrs. A. V. Cook	20.00
Imogene C. Conger	10.00
Winifred Coulbourn	10.00
Elder and Mrs. O. J. Dahl	5.00
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Jennie DeYoung	10.00
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Mr. and Mrs. F. W. Eck	5.00
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Elder and Mrs. J. F. Fuller	5.00
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Curtis Green	5.00
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Florence L. Hanson	25.00
Elder and Mrs. D. P. Harder	10.00
Mr. and Mrs. E. C. Harrigan	100.00
R. C. Hettenbaugh	25.00
Mrs. Sally Hillier	25.00
Sam and Daisy Hinckley	5.00
Ernestine R. Hochschorner	10.00
Ruth G. Hopkins	10.00
Frank and Elsi Hutchinson	20.00
Inglewood, Calif., SDA Church	25.00
Martin P. Jensen	5.00
Mrs. Anna Johnson	5.00
Ethel L. Johnson	5.00
Aletta E. Kanio	2.00
William D. Kimble	25.00
Mr. and Mrs. W. M. Kitchen	55.00
Konnarock, Va., JMV Society	7.30
Sadie Koskela	10.00
Mrs. L. A. Leeper	20.00
Mrs. Anna Lodge	25.00
Gerry Lohike	17.00
Mr. and Mrs. Eric Lundquist	1.00
Eddie Lundquist	5.00
Mr. and Mrs. Ernest L. Lutz, Sr.	20.00
Mr. and Mrs. R. K. McAllister	15.00
Elsie C. McBride	25.00
Mr. and Mrs. Omer McCalment	5.00
Mr. and Mrs. C. G. Macaulay, Sr.	25.00
Mrs. Jean Martin	15.00
Mr. and Mrs. Gardner W. McClaffin	25.00
Mr. and Mrs. N. S. Medanich	5.00
Mr. and Mrs. G. W. Miller	25.00
Monticello, Ind., SDA Church	15.00
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Red Bluff, Calif., SDA Church	53.12
Dr. and Mrs. Harvey Rittenhouse	15.00
Mr. and Mrs. Daniel Rixner	10.00
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Mrs. Ida Chaney	5.00
Mrs. O. J. Crandall	5.00
Franklin, N.J., Dorcas Society	15.00
Mr. and Mrs. E. C. McGinnis	30.00
Miscellaneous	90.00
Total	\$ 2,238.17
Previously reported	20,070.59
Total	\$22,308.76

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

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.)	

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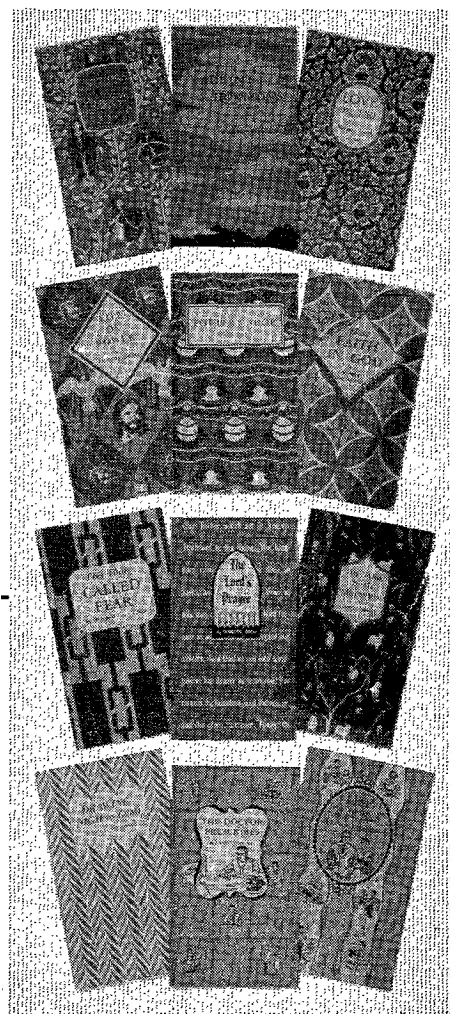
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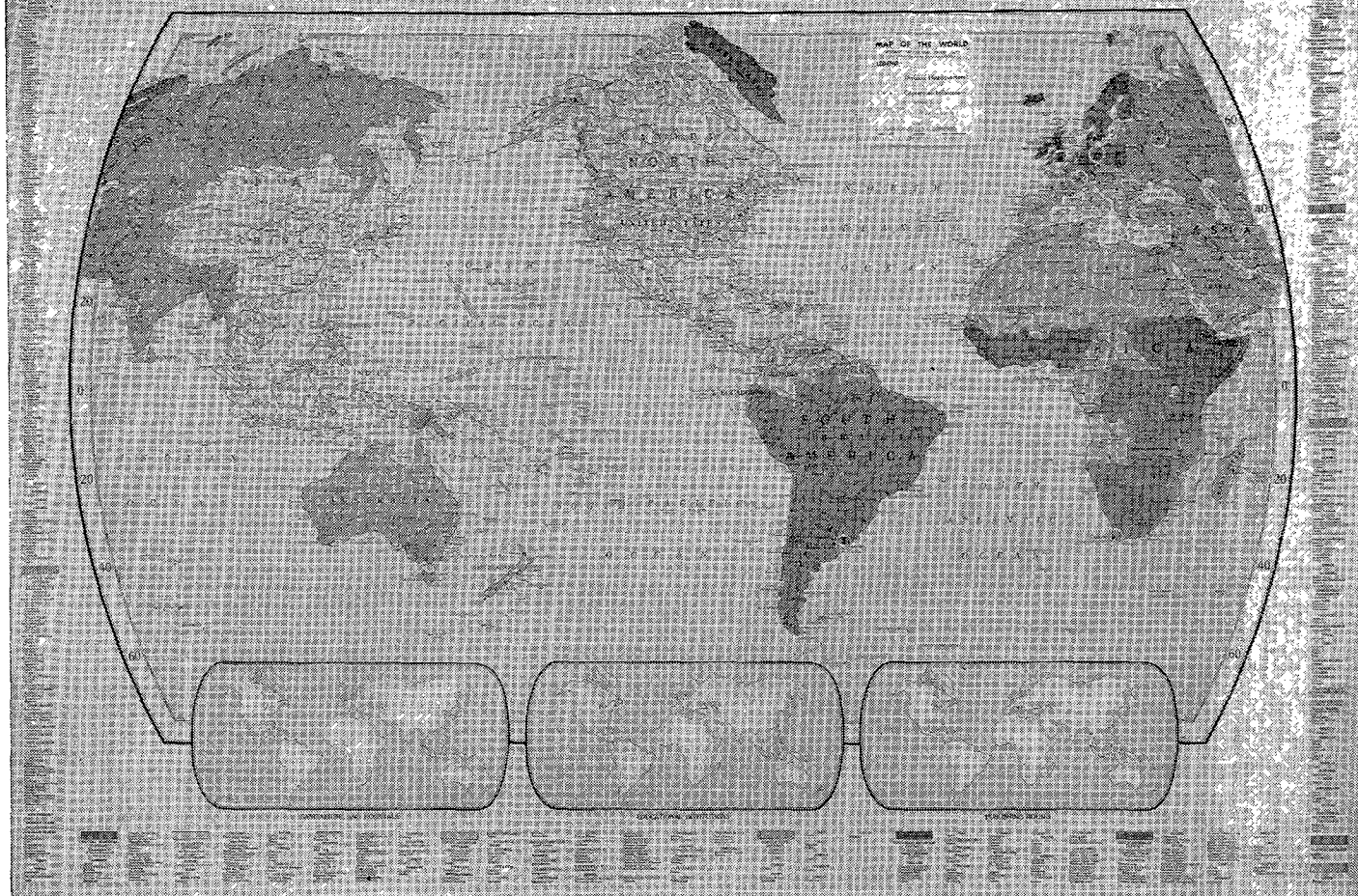
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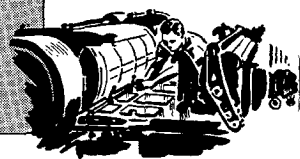
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As We Go to Press



Public Relations Meeting Held in New York

From January 14 to 17 there was held in New York City the first North American Division-wide meeting of our Public Relations secretaries. These secretaries, a total of more than 100, represented most of our conferences and many of our major institutions. There were also a few secretaries present from overseas.

The meeting was held at our new evangelistic headquarters known as the New York Center. This was a most fitting place for the meeting. The Center represents a new and daring attempt to do great things for God in a very great city. The Public Relations secretaries represent a relatively new and rapidly growing group of workers who are employing the public press and related facilities to publicize the Adventist beliefs and way of life to the great multitudes of North America and lands beyond.

The meeting was ably conducted by H. B. Weeks, secretary of the General Conference Bureau of Public Relations. In this Bureau and its alert personnel throughout the field we see increasing possibilities for the proclamation of the message we are commissioned to give to all men.

With Our Servicemen in Eastern France

For Adventist soldiers an assignment in eastern France is often lonely. Time passes slowly because there are so few proper diversions.

Serving among the scattered units of this area is Chaplain Carl Holden, his wife, and their two sons, who are now attending our Seminary at Colonges, France. Chaplain and Mrs. Holden's home, in the village of Toul, has become a rendezvous for the Seventh-day Adventist young men of that area. One young man wrote that he obtained a transfer to Toul so that he could be nearer to a Seventh-day Adventist chaplain. He said that his period of service in Europe had been made so much more pleasant by his contacts with Chaplain and Mrs. Holden.

Recently Chaplain Holden wrote us the following experience: "One young man was walking by the chapel

here on the Post the other day and noticed the sign, 'Seventh-day Adventist, Saturday 0930.' He related to us as he joined us in Sabbath devotions that he was startled to read such a sign. He had never dreamed that Seventh-day Adventists were around, much less a Seventh-day Adventist chaplain. After the Sabbath service he laid his cigarette and lighter on the table, saying: 'God helping me, I am through with these things. You keep them until I call for them.'

"He has never called for them. They are still in my desk. Our business is to serve and sow; the fruitage is God's part, be it large or small. One thing I do know, God has worked for me here, and I am sure He will continue to do so."

WM. H. BERGHERM

European Emergency Relief

Receipts for the European Emergency Relief Fund have now passed the \$25,000 mark, and gifts continue to come in. Lists of donors have been published in the REVIEW from week to week, and the General Conference Relief Committee is happy for the hearty response of our people in providing assistance for the unfortunate peoples of some sections of Europe.

The list appearing elsewhere in this issue includes the names of contributors to this fund received up through January 9. Any gift received up to and including February 15 will be published in the REVIEW, but funds received after that date will be acknowledged only by mail. It is hoped that the fund will pass the \$30,000 mark by that date.

C. W. BOZARTH

First Faith for Today Telecast in Australia

Faith for Today was among the first television programs released on Australia's television stations. N. C. Naden, secretary of the Australasian Division, writing concerning its reception, states that a well-known publicity man, Bill Gordon, of Melbourne, back from a short stay in Sydney, stated that the best TV program he saw there was a religious one produced by Seventh-day Adventists—Faith for Today. Pastor Naden says further that they are

greatly encouraged with the results to date.

ELMER R. WALDE

Missionary Book Given Wide Circulation

During 1956 the missionary book of the year was *The Desire of Ages*. This wonderful volume on the life of our Saviour has received a tremendous reception in the field. Outstanding work has been done by a number of fields. In a recent letter received from Theodore Carcich, president of the Washington Conference, he writes:

"We have just compiled the 1956 *Desire of Ages* distribution for the Washington Conference. It amounts to 40,498 copies. This campaign was sponsored entirely by R. L. Walin, our Book and Bible House manager. He organized the project and saw it through to a successful completion. I think this is a denominational record—6.8 books per member."

Think of the influence for good that these inspired writings will have throughout this conference, and in every field where these seeds of truth have been planted! Pray that God's Spirit will impress hearts and minds as these pages of truth are read.

GEORGE A. HUSE

From Home Base to Front Line

Elder and Mrs. W. J. Hackett and two children, returning after furlough left San Francisco, January 7, en route to the Philippines. Brother Hackett is president of the North Philippine Union Mission.

Mr. and Mrs. Royce C. Thompson, of Brookfield, Illinois, left Miami for Puerto Rico on January 4. Brother Thompson will serve as treasurer for the Bella Vista Hospital, at Mayagüez.

Marjorie Whitney, of Loma Linda, California, left Los Angeles for Nicaragua on January 7. Miss Whitney served previously in the Montemorelos Hospital in Mexico and the Andrews Memorial Hospital in Jamaica for a number of years. She will at this time take up work as a director of Nursing Service in the Puerto Cabezas Clinic.

H. T. ELLIOTT