

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Unusual Baptism Conducted in Jordan River

Some time ago the Southern European Division, which is in charge of the work in Israel, placed a request with the General Conference to have Jay M. Hoffman, of New York, go to Israel for several weeks to give counsel concerning the work there.

While Elder Hoffman was in Israel, he and Abraham M. Potlin, president of the Israel Mission, conducted a baptism in the river Jordan. In the picture Elder Hoffman is on the left, Elder Potlin on the right. It is quite possible that this is the first time Jewish Christian

ministers have baptized Jewish converts to Christianity in the Jordan River since the great dispersal in A.D. 70.

On his return from Israel Elder Hoffman reported that we have more than fifty members in our Jerusalem church. When all of the church and Sabbath school members are gathered together from various parts of Israel, 73 Jewish believers are present. Many are receiving Bible studies. Since June 1, 1957, there have been fourteen new members added to the church, some through migration from Europe, but mostly through baptism.

• • • In This Issue • • •

COVER	Unusual Baptism Conducted in Jordan River	
GENERAL ARTICLES		Page 3
Why God Permits Sore Trials, Part 1—On the Religious Front—The Law of Humility—The Secret of Spiritual Insight—Forgive, and Forget—False Horizons—Rest for a Centenarian—"In the Last Days Scoffers . . ."—"Put On Thy Beautiful Garments"		
EDITORIALS		Page 9
From the Editor's Mailbag—Blessed Assurance!		
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP		Page 11
The Hidden Treasure; The Pearl of Great Price; The Rich Fool		
OUR HOMES		Page 12
Thoughts on Forgetting—Animals From the Sea, Part 1—New Friends and Old Friends		
FOR ADVENTIST YOUTH		Page 14
Your Mental Attitude—George Washington Carver—How Far Is It to Where God Is?—Youth in the News		
FEATURE ARTICLE OF THE WEEK		Page 16
The Current Religious Revival in America		
NEWS FROM HOME AND ABROAD		Page 19
South America's Inland Empire—Progress in Taiwan, Hong Kong, and Macao—New Health and Welfare Center in Wichita, Kansas—The Message Advances Through Faith for Today—The Buenos Aires Publishing House—Atlantic Union Publishing Council—Evangelism in Chicago—Pacific Union Treasurers Meet—Kansas Workers Chart Advance—Southern California Conference Medical—Ministerial Retreat—Pastor Malinki of Africa—Crusade at Ephesus Church, New York—Church Dedication at Tracy, California—The Voice of Prophecy in North Kerala—In Brief—Church Calendar for 1958		
POETRY		
Tied Down, p. 13		

• REVIEW AND HERALD •

FRANCIS DAVID NICHOL, *Editor*

RAYMOND F. COTTRELL, KENNETH H. WOOD, JR., *Associate Editors*

R. R. FIGUEROA, A. L. HAM, H. L. RUDY, *Consulting Editors*

J. L. McELHANY, *Contributing Editor* PROMISE KLOSS SHERMAN, *Editorial Secretary*

SPECIAL CONTRIBUTORS

C. H. WATSON, W. H. BRANSON, FREDERICK LEE, D. E. REBOK, W. R. BEACH, C. L. TORREY, L. K. DICKSON, W. B. OCHS, A. V. OLSON, E. D. DICK, *PRESIDENTS OF ALL DIVISIONS*

"IN BRIEF" CORRESPONDENTS

OVERSEAS: AUSTRALASIA: R. R. FRAME; FAR EASTERN: C. P. SORESENSEN; INTER-AMERICA: CLYDE O. FRANZ; MIDDLE EAST: FLORA OSLUND; NORTHERN EUROPE: G. D. KING; SOUTH AMERICA: L. H. OLSON; SOUTHERN AFRICA: W. DUNCAN EVA; SOUTHERN ASIA: J. F. ASHELOCK; SOUTHERN EUROPE: MARIUS FRIDLIN; NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS. EVELYN M. BOWLES; CENTRAL: MRS. CLARA ANDERSON; COLUMBIA: DON A. ROTH; LAKE: MRS. MILDRED WADE; NORTHERN: L. H. NETTEBURG; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MRS. MARGARET FOLLETT; SOUTHERN: MISS ANITA MARTIN; SOUTHWESTERN: H. E. SCHNEIDER

TO OUR CONTRIBUTORS

As the chronicler of the history of the church, the REVIEW is always interested in reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

CIRCULATION DEPARTMENT

CIRCULATION MANAGER R. J. CHRISTIAN

Subscription rate:	one year	six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington 12, D.C., under Act of Congress, March 3, 1879. Vol. 135, No. 2.

Copyright © 1958 by the Review and Herald Publishing Association.

• A Thought •

FOR THE WEEK

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

"Come, My Soul, Thy Suit Prepare"

Back in the days of the Manchu dynasty, Luchow, a city of 70,000 in east China now called Hefei, was under siege by great companies of bandits in the middle of the dry season. The city garrison had been sent to a distant part of the province and the new garrison had not arrived. Only ordinary citizens, poorly armed, manned the walls.

It seemed as if nothing could possibly save the city except a mighty downpour of rain, for in the old days battles ceased until the weather cleared. The Buddhists fasted, and prayed for rain. The Taoists chanted, and prayed for rain, at the same time crying loudly that they were doomed. The spirit took hold of the Chinese Christians, and they begged the American missionaries to pray for rain. The missionaries were hesitant, pointing out that rainfall in the dry season was unheard of, that the barometer gave no sign of rain. But the Chinese were persistent.

Accordingly on a hot July afternoon when the heavens were as brass and the citizen defenders were holding the walls with difficulty, the Christian Chinese came to the mission chapel wearing rain shoes and carrying umbrellas. For two hours they prayed. Then a tremendous downpour came. The torrents of water literally washed the bandits from their entrenchments and held them in check until the soldier garrison arrived.

The worldly would say the episode was a coincidence, but those who wear rain shoes when praying for rain have the right to claim God's providence working in their behalf. Mueller, the great man of faith who built his famous orphanages in England through prayer, without appeal to human agencies, used to set the tables in his dining room when his supplies were gone before he would call his workers around the altar of prayer. Expectancy is faith honoring our petitions. Faith calls not only for the bowed head but for the bended knee, not only for reverent attitudes but for robust actions.

H. M. TIPPETT

Well Said

The secret of success is constancy to purpose.—Disraeli.

They that stand high have many blasts to shake them.—Shakespeare.

Religion would not have enemies, if it were not an enemy to their vices.—Massillon.

Late repentance is seldom true, but true repentance is never too late.—R. Venning.

REVIEW AND HERALD

Why God Permits Sore Trials—Part 1

By H. L. RUDY

The problem of accepting life as it comes to man has been the subject of debate and speculation throughout human history. As long as life offers of its bounties and blessings, very little serious thought is given to it, except that more and still more of its goodness is sought after. But let sorrow or great loss come into a life and immediately the spirit of man begins to question, and seeks to fix the blame for misfortune upon someone else.

One of the first lessons that man must learn about life is that it "kicks back," to use a slang expression. Generally when least expected, and oftentimes when one's plans for life seem to be working out most satisfactorily, disaster comes and everything is turned upside down. L. P. Jacks, well-known British writer, tells a story of a horse doctor visiting a country fair. He boasted about an invention he had made with which he could make any horse swallow his pills. The people took him up on his boast and set about to find a horse for him to experiment on. They found none, so brought a mule instead. The doctor put the long glass tube down the mule's throat, and prepared to blow through it. But the mule coughed and blew first. The wrong patient got the pill! Such is life; often when one thinks he has found the answer to life's problems, something unexpected happens, and at times even an innocent person receives apparently cruel treatment.

Leslie D. Weatherhead has well said: "Sooner or later everybody needs a faith or a philosophy of life big enough and strong enough to stand up to disaster. Blessed is he who has his anchor secure before the storm breaks. When what we call disaster breaks upon us, we are too stunned to be able to arrange our ideas, too bewildered to begin to erect our faith." It is never too early to discover how to come to terms with life, so that when the inevitable blow falls we may be at least partially prepared for it. We can well take a lesson from the dying Scot. In his last moments his daughter asked him whether she should read to him from the Bible. "Na, na, lassie," he said, "I theekit (thatched) ma hoose in calm weather."

Misfortune and sorrow can come to one in various ways. Someone has pointed out that there are two kinds of disaster. First, there are those disasters that come as the result of the

ignorance, folly, or sin of man. Life's path is strewn with countless disasters of this kind. Take, for instance, the sorrow and heartache that have resulted because of man's ignorance of human diseases and their treatment. Or consider the devastating fires, explosions, collisions, et cetera, that have carried countless lives and millions of dollars' worth of property to destruction because someone foolishly dropped a burning cigarette in the wrong place or indulged in some other folly.

Natural Disasters

Second, there are those disasters that come from what we call the forces of nature. There may be an earthquake, or a typhoon, or a hurricane, or some other disturbance in nature. The world is full of such happenings, bringing sorrow and suffering to millions. When such catastrophes come, the most natural thing is to reason that God willed that they should take place. Some individuals even add the pagan idea that these disasters happen to people because they are wicked, so God punishes them in this manner.

On the question of disease, which comes under the first group, Jesus has spoken very plainly. When He

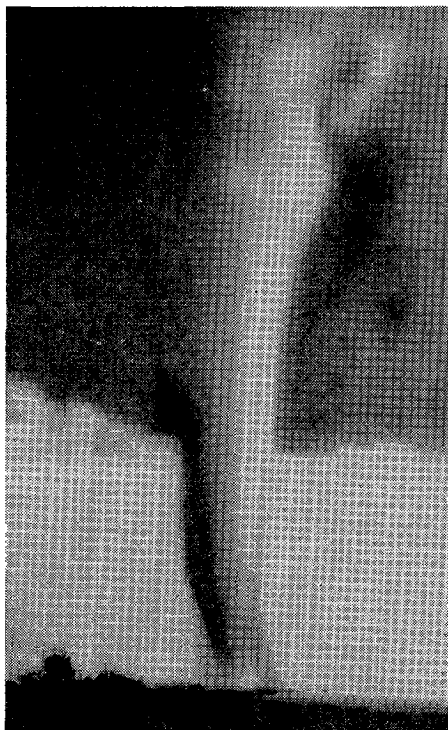
healed the woman that had been suffering for eighteen years from a dreadful disease, He replied to the indignant criticism of the ruler of the synagogue: "Ought not this woman, . . . whom Satan hath bound, be loosed?" There can be no doubt about the meaning of Jesus' words. Satan had "bound" the woman.

Then, again, in the thirteenth chapter of Luke, Jesus spoke out on the same subject. This time He was told that some Galileans whose blood Pilate mingled with sacrifices, must have been very wicked to have received such treatment. But, "Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay" (verses 2, 3).

On another occasion as He stood face to face with a poor blind man who had never seen the light of day, His disciples asked Him, "Who did sin, this man, or his parents, that he was born blind?" And Jesus answered, "Neither"! (See John 9:1-6.) The pagan idea that all misfortune or sorrow came to people as a deliberate judgment, or punishment, from God was repugnant to Jesus. He brushed it aside as having no place in the thinking of Christians. But back of all transgression with its resultant suffering, Jesus singles out Satan as the guilty author and perpetrator of evil with all of its suffering and sorrow.

Turning now to the second kind of disasters—those that come from the forces of nature—we find Jesus speaking somewhat differently. Here He is dealing with cosmic laws, which He understood, and which can be understood by man if he will apply himself diligently to a study of their behavior. In the Sermon on the Mount Christ said, "Your Father which is in heaven . . . maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). As Creator of the world Jesus knew that there is a vast difference between the sun in the tropics and the sun in temperate zones. The same is true of the rain. Yet He said that our heavenly Father sends both on the just as well as on the unjust. Of the wind He said, it "bloweth where it listeth" (John 3:8). Sometimes in its fury it blows down houses.

Does it follow then that God wills that man should suffer disaster and



Some people consider natural disasters such as tornadoes to be direct judgments from God. Are they?

sorrow as caused by the forces of nature? The Bible plainly teaches that when God created the world He intended that it should be man's paradise. Everything about creation was very good, even man. Then came Satan and sin, and with sin came suffering and death. Adam had to leave the Garden of Eden. Blood began to flow freely. Animals were slain for sacrifices. Cain slew his brother Abel. Sin and wickedness grew till God sent a universal flood to put a temporary halt to the awful manifestations of evil. Thus from the dawn of history until now, suffering and disaster have characterized life upon our planet.

Why does not God, if He is all-wise and all-powerful, put an end to all this suffering? This question troubles a large number of people. We must remember that our God of love views and understands life with all of its implications. The mystery of sin, which undergirds man's tragic history, must be taken into account by a just and loving God. The invasion of sin into the universe of God can never be fully explained or comprehended by finite minds. If that were possible, the mystery of sin would cease to be a mystery, and there would be no need for faith. "The secret things belong unto the Lord our God" (Deut. 29:29).

Happily for man, God has revealed His will to us. Though we may not understand all mysteries, we may understand enough of His will and purpose to find our way through the hazards of life, and ultimately reach the glorious home that God created for man originally and still holds for those who love and fear Him.

What then is God's will in relation to sorrow and suffering? When confronted by the mysteries of life, particularly sorrows and disasters, many people say, "Well, it is the will of God, and we must be resigned to it." Does this attitude of so many people measure with Christ's conception of God? A study of Christ's teachings can leave no doubt about His revelations on one subject—the Fatherhood of God. God is our Father and we are His children, and this relationship is made understandable by our acquaintance with certain aspects of human parenthood.

Jesus said to tempted, earthly parents, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Aside from the gift of Jesus, the Holy Spirit is the greatest of all gifts to men, and God is more willing to bestow this heavenly treasure upon man than an earthly father is to provide

his children with the necessities of life. If we follow this analogy we must conclude that God does not deliberately send into our lives any tragedy merely to bring us suffering and pain. "He doth not afflict willingly nor grieve the children of men" (Lam. 3:33).

Now that is not saying that fatherhood, whether human or divine, does not recognize that sometimes there is necessity for suffering. We know that often pain and suffering come into the life of the child, and when they do, it is usually difficult to determine who suffers most, the father or the child. Suffering comes to the child in many ways. He may be disobedient or mean and need correction. Or he may disregard the laws of nature and bring bodily harm to himself. Human waywardness may bring many kinds of disasters and suffering to an individual or to a group of people. But all this does not change the loving parental relationship of father to child.

God Interested in Man

In the case of God, Jesus has clearly revealed that our heavenly Father is primarily interested in man's welfare. This message He set forth in His Sermon on the Mount. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Where-withal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:26-33).

Here God is clearly revealed to be interested in much more than merely our temporal welfare. He is primarily concerned with our eternal salvation; but He also knows our temporal needs. It is the Father's will that man not only enjoy the benefits and blessings of earthly life but that he should ultimately be delivered altogether from the hazards and sorrows of this life and inherit the kingdom of heaven. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

The entrance of sin, with all its accompanying evils into this world as the result of man's disobedience, has not changed the purpose of God for creating this earth and man upon it. The tragic story of sin and suffering is only an interlude. God in His infinite wisdom and love has made sure that it will come to a final end. Moreover, God has entered directly into

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.]

Calls Laity Protestantism's Unemployment Problem

Dr. Truman B. Douglass of New York told lay leaders in Chicago that the "only serious unemployment problem in Protestantism today is the unemployed state of its laymen." The executive vice-president of the Board of Home Missions, Congregational Christian Churches, said "the greatest undeveloped resource of Protestant churches is the unused power of the laity." Dr. Douglass said the recruiting, training, and effective use of responsible Christian laymen is a "far more urgent task" today than the recruiting and training of ministers.

Charges Protestant School in Colombia Being Pressured

An official of the National Association of Evangelicals charged in a letter to Secretary of State John Foster Dulles that an American-owned Protestant school in Colombia is being subjected to pressure in an effort to close it. Dr. Clyde W. Taylor, NAE Washington secretary, identified the institution as a Menonite school in La Cumbre, Valle Province.

Reveal Shanghai Catholics Demand Release of Imprisoned Bishop

A group of Roman Catholic lay people in Shanghai is trying to get Bishop Ignatius Kung and 35 priests freed from prison there. This was revealed in a Chinese Communist paper received in Hong Kong. The paper demanded that the two "ringleaders" of the group, Chu Kung-chan and Mrs. Tung Kueimin, be punished. Both are prominent Shanghai Catholics.

Bishop Kung, together with 17 priests and a large number of laymen, was imprisoned in September, 1955, on charges of counter-revolutionary activities. Other Shanghai priests have been in prison for five years.

NLRB Examiner Bars Religious Objection to Collective Bargaining

A National Labor Relations Board examiner ruled that N. C. Rhodes, owner of a bakery equipment company in Portland, Oregon, cannot refuse to bargain with a labor union because he is opposed, on religious grounds, to compulsory unionism. Mr. Rhodes, a Seventh-day Adventist, had declined to negotiate with the machinists' union. He said his religious beliefs do not permit him to discriminate between union and nonunion employees.

William E. Spencer, the examiner, held that "Rhodes was free to believe that a law requiring an employer to negotiate in good faith with the duly-established bargaining representatives of his employees was unsound and wicked. He was not free, whatever his beliefs, to flout the law or evade its requirements."

the tragedy Himself through the gift of His Son, who became surety for the human race.

Therefore when sorrow falls to our lot we do well to remember that our heavenly Father has gone before us in the same experience, only to an infinitely greater extent than we are called upon to bear. The answer

given to a grief-stricken father when he received the news of his son's death in the last war has meaning for all of us in times of sorrow. This father asked a minister, "Where was God last night when my son was being killed?" The minister answered, "He was in the same place as when His own Son was being killed."

Laws of Soul Winning—2

The Law of Humility

By G. A. Coon

"That is where you are all wrong," declared a would-be soul winner to one whom he was trying to win to the truth. This dear brother was trying to convince another of the truth, while he himself did not understand the *first* truth to be learned by all who would be winners of souls.

Says the Lord, "Be clothed with humility." And the servant of the Lord declares: "The *first* thing to be learned by all who would become workers together with God is the lesson of self-distrust."—*The Desire of Ages*, p. 250. (Italics supplied.)

From the time of His lowly birth in a manger to His death on the cross, Jesus exemplified the law of humility. He, as our example, came to show us that in attitude the soul winner must come down to the level of those whom he seeks to win, but still maintain a holy character. This attitude of being on a level with those for whom we work, produces wonders.

We are admonished: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). In the verses that follow, it is apparent that Jesus had a right to be "equal with God" and to maintain the "form of God." But in order to save us, He had to forgo His superior form and be made "in the likeness of men." His was the "fashion" of a "man." And still with all of this condescension it was necessary for Him to further humble Himself in order that He might impart heavenly instruction to us.

By this process of humbling Himself Jesus reached the level of those for whom He came to labor. He could not assume a superior attitude and expect to win humble fishermen. He did not assume a "holier than thou" attitude when He sat beside the well of Sychar and asked a favor of the woman of Samaria. Had He done so He could not have imparted the water of life to a thirsty heart. Maintaining His dignity, He veiled His superiority till the heart could open to the truth that He was the Christ.

So we see Jesus, our example, descending from His exalted throne in the heavens and laying aside His glory, which would have frightened humanity. He retained nothing that would have created a gulf between Himself and the ones He came to teach.

He said, "I am meek and lowly in heart" (Matt. 11:29). Humility is a necessary characteristic if we are to be successful in imparting instruction to needy souls. Scolding, chastising, condemning, and denouncing have no part in the technique of winning men. Belittling those whom we seek to save creates a barrier. Judging widens the gulf and puts an end to our usefulness.

Most of us are rather limited in our knowledge, therefore the following thought should bring us encouragement. Says the servant of the Lord: "The most childlike disciple is the

most efficient in labor for God."—*Ibid.*, p. 436. And again, "The Lord can work most effectually through those who are most sensible of their own insufficiency."—*Patriarchs and Prophets*, p. 553. Both of these quotations are followed by statements that point to Christ as our sufficiency.

"I got him in the corner," began an aged Adventist in speaking of a preacher of some other religious persuasion. "I said to him," continued the old gentleman, smacking his lips in self-satisfaction, "I shall ask you three questions. Answer them if you can."

The old gentleman continued his story, boasting of his ability to put people "in the corner." As he spoke, I wondered how many souls that man had *lost* who might have been won?

Later I remarked (in a manner not to expose him) to another church member, "Brother So-and-So is quite an enthusiastic gentleman, isn't he? How many souls has he won to the church?"

"He hasn't won any," came the discouraging reply.

What law of soul winning did this dear old brother not know? The law of humility. During his many years in the message this man might have won hundreds. Instead he repelled them because his attitude was un-Christlike.

We need to recall this promise often: "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

Minute Meditations

The Secret of Spiritual Insight

By ERNEST LLOYD

In one of his Voice of Prophecy broadcasts, H. M. S. Richards spoke on the subject of belief in God, and remarked, "When we walk in the light that is *revealed*, we shall soon see more light that was *concealed*." The Bible is full of light and hope and certainty for believers who step out in obedience to God.

An old English minister once uttered a sentence for the ages: "God unfolds His purposes to those who keep His commandments, for obedience is the mother of insight." Another has said, "Obedience is the organ of spiritual knowledge." This is one of the discoveries the Bible has made to the world. It is purely a Bible thought. Philosophy never conceived a truth so simple and yet so sublime. Although it was known in Old Testament times, and expressed in the Old Testament books, it remained for the Lord Jesus

to make the full discovery to the world that the knowledge of God's will and purpose is hidden in the word *obedience*.

In *Thoughts for Everyday Living*, the author says, "Men declare that when they know they will do; Jesus says when they *do* they will know. He does not promise to show Himself to the man who argues and debates, but to him who keeps His commandments." To know the divineness and power of Jesus' teachings, we must do His will with definite intention. Thus we open our minds to the light of His truth.

The Master Teacher thanked His heavenly Father that the hidden things of truth and spiritual vision had been revealed to the men and women who had humbled themselves and followed Him in loving obedience. It is not through philosophical thinking, but through faithful doing, that one comes to know the truth and to see the light. And faithful doing, "willing to do His will," is within everyone's reach. The path to truth and light that philosophers and critics have often missed has been found by the shepherds on the hills, and by the humble toilers of earth. The fishermen of Galilee knew more of God than did the scholars of Jerusalem. They found "joy and peace in believing," and truth and light and certainty through obedience.

Forgive—and Forget

By Inez Brasier

All of us expect God to forgive, and forget, our sins and failures, to put them behind His back and as far from Him as the east is from the west. What about our part in this forgiving and forgetting?

There is a certain spring where bits of twigs, of leaves, and even particles of sand bubble up from its depths. Over and over they well up. As I watched I wondered, Do we drop our forgiving and forgetting of wrongs done us into the spring of our emotions to have them well up, poisoning our very lives? And more than this, choking the only way by which God may forgive us?

Peter, later one of the twelve, was an aggressive chip-on-the-shoulder man. No one could step on his toes, nor, I have no doubt, come too close to his fishing area on the Sea of Galilee without being told off in explosive Galilean fisherman speech. And he did not forgive, nor forget. Not Peter! After he had been called by Jesus and had been with Him for some time he still carried resentments. His inner spring boiled with debris of hurts—imagined, as well as real.

One day it spilled over. "Lord," he demanded, "how oft shall my brother sin against me, and I forgive him? till seven times?" (Matt. 18:21).

"I say not unto thee, Until seven times: but, Until seventy times seven" (verse 22).

And then, that Peter and all who were listening might never forget the lesson, Christ emphasized it with a parable. A man who held high office with his king defaulted to the amount of many millions. His king listened to his pleas and then canceled the entire bill. As he left the king's presence he saw a fellow worker who owed him the paltry sum of about ten dollars. Because he could not pay it, the demanding man had him thrown into prison. The king soon heard about the matter, and the fate he meted out came to him in fullest measure. "So likewise," Christ concluded, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (verse 35).

So, today, our unmerciful, our unforgiving spirit keeps us from receiving our Father's merciful forgiveness. He who refuses to forgive—and forget—throws away his own hope of pardon. In such a case the repeating of the Lord's prayer is a mockery.

Back of all forgiveness is the unmerited love of God for us. By the spirit we manifest to others we proclaim whether that love is in our own hearts. We cannot expect God's love to pardon us while we indulge an unforgiving spirit. "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark 11:25, 26).

The apostle Paul, who in his lifetime was stoned, lashed with terrible three-pronged whips, beaten, chased from town to town, could still write to the believers in one of the cities where he had faced so much from troublemakers: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

As long as we live there constantly will be this need to forgive, not Peter's seven times seven, but times without number. Think of all Christ faced of the machinations of evil men urged on by satanic forces during His earthly life. Think, too, of that last time with His twelve as He worked to heal their smoldering suspicions and resentfulness. "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:13-17). And from the cross where He yielded His life a ransom for you and for me He could pray, sincerely and with pity, "Father, forgive them."

"I have given you an example." Can we not, from the very depths of our hearts, forgive and forget those things which so trouble us now, putting them forever behind us? Having done this, we can go on to glorious conquests in our own lives, and then, through His enabling, bring rich trophies of His saving grace to present to Him.

False Horizons

By G. W. Chambers

On a recent trip by plane from San Antonio, Texas, to Washington, D.C., we were flying at an altitude of nineteen thousand feet. Col. W. D. Tigertt, of Walter Reed Army Medical Center, was my seatmate.

Our plane had been skimming along on the surface of a vast, unbroken sea of fleecy clouds, and I was enjoying the beautiful scene. The sun dipped down toward the west, and a spreading pink glow on the western horizon gave promise of an unusual sunset. High above the clouds a jet plane left a streak of silver across the colors that were beginning to tint the far edge of our fleecy sea. I was thrilled with the prospect of a never-to-be-forgotten sunset.

"If you will watch the sun, you will see the 'false horizon,'" commented my fellow traveler. "The sun slips out of sight just as if it were being dropped into a watch pocket."

A "false horizon"? I had never heard of such a thing before. With heightened interest I watched as the

colors deepened and the vapor trail of the jet plane turned to gold. Fascinated, I saw the sun as it slipped down and seemingly *into*—not *beyond*—the horizon! Plainly visible, as far as the natural eye could discern, the horizon apparently reached out *beyond* the sun! Slowly the great golden ball dropped into what appeared to be a slit near the far rim of the horizon, with the cloudy sea, now glorious in the declining day, reaching *beyond* the sun itself!

Thus it appeared as the last faint tip of the ruler of the day disappeared from view. The rosy fingers of the declining day pulled the velvet curtain of night over the earth far below. A star gleamed in the western sky, and down below in the gathering gloom of night the lights of homes, towns, and cities began to twinkle. The day was done.

Of course, there had been no actual horizon beyond the sun. With the sun itself 93 million miles away, we know that no cloud formation of

our world could be beyond it. It had only seemed to be thus. That's why such an illusion is called a false horizon.

"False horizons!" I mused. "How many false horizons there are in life! Horizons which with their deceptive beauty dazzle the uninformed and lead those thus deceived to plan beyond the limits of the actual situation."

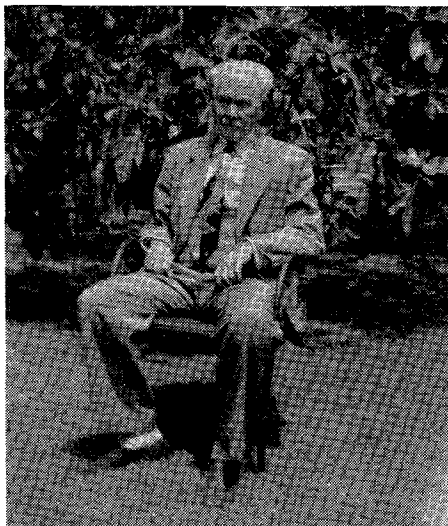
A false horizon may apply to the time available in which to discontinue some practice that we know to be wrong, but which we are loath to give up. It may involve some duty that is plain but that involves a sacrificial effort. It may include the suggestion of the enemy that there is plenty of time in which to give our hearts to God in complete surrender. Then comes an unforeseen accident, an untimely death, and the horizon of "plenty of time" is proved false!

It may be the siren song of peace and safety, prosperity and happiness, popularity and worldly success, which may lead us to conclude in action if not in word, that "My lord delayeth his coming." At such a time we need to remember the danger of a false horizon that *apparently* stretches beyond the sinking sun. The gleaming star of God's assurance of hope to His faithful followers will bring no comfort to those who have tried to look beyond God's plans and purposes. The night of God's wrath will bring its awakening—too late.

We have God's warnings to keep us from being deceived by Satan's "false horizons." Commenting on these, the Spirit of prophecy writings state:

"Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations' [Luke 21:25; Matt. 24:29; Mark 13:24-26; Rev. 6:12-17]. Those who behold these harbingers of His coming are to 'know that it is near, even at the doors' [Matt. 24:33]. 'Watch ye therefore' [Mark 13:35], are His words of admonition. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, 'The day of the Lord so cometh as a thief in the night' [1 Thess. 5:2-5].

"The world is no more ready to



Rest for a Centenarian— Charles Marion French

Ninety years as a faithful Sabbath school attendant and eighty-four years as a stanch member of the Seventh-day Adventist Church, was the unusual record of 104-year-old Charles Marion French, of San Jose, California, who passed to his rest on August 15, 1957, just one week before his 105th birthday.

Brother French, whose latest project of mental development was to take up the study of Spanish last year—studying, as always, without glasses—was born nine years before the outbreak of the Civil War and lived to see both his country and his church develop into globe-circling influences. He was born in West Point, Iowa, of pioneer stock, on August 22, 1852, and united with the Adventist Church at the age of 21, being baptized by George I. Butler. Besides serving his church in almost every capacity from treasurer to local elder, he taught in the public schools of Iowa, Missouri, and Colorado for 55 years before moving to California at the age of 99.

Brother French is known to readers of the *REVIEW*, *Signs of the Times*, *Life and Health*, and the *Naturalist Magazine*, as well as his local newspapers, by his numerous contributions of poetry and prose. The coming of the golden years found him almost incessantly at work on his portable typewriter as he carried on an extensive correspondence with his many friends, besides his literary efforts. Typical of his wholesome, enduring faith, coupled with grass-roots philosophy, is this poem entitled "Intervening Hand":

"There is an Intervening Hand
That beckons toward the better land
With urgent pleadings, long and kind.
It pleads with men to seek and find.

"That Hand gives light when light is low,
Assures us when we see its glow,
Makes plain the path we walk apace
To view the beauties of the place.

"That better land where is no night
Will be the home of saints in light,
Where is no sickness, death, or pain,
And there with Christ we'll ever reign."

R. W. ENGSTROM

credit the message for this time than were the Jews to receive the Saviour's warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world's progress and enlightenment, and the people are lulled in a false security—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, 'and they shall not escape' [1 Thess. 5:2-5]."—*The Great Controversy*, pp. 37, 38.

Knowing these things, let us look up with joy at the signs of the end multiply. Let us be prepared continually for what is to break on the world as an overwhelming surprise. To those who are ready it will be the harbinger of a glorious eternal day, a day of joys everlasting.

"In the Last Days Scoffers . . ."

By Norman Spuehler

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3, 4).

How many times you have heard these verses used by ministers in their sermons on the second coming of Jesus. How many times you have seen these words fulfilled in actions and conversations that take place before your very eyes.

It was about ten-thirty on Tuesday morning, May 25, 1954. The place was San Francisco. Bright sunlight was just beginning to pierce the swirling fog, and the day was off to its usual busy start.

Among the group of passengers aboard a Geary Street trolley were two elderly women, friends, who were perhaps on their way to shop at one of the city's large markets.

"Did you see that story in this morning's paper about some man who says the world is coming to an end?" one of them said in a tone of icy ridicule.

"No! You don't say! Is that really what he said?" exclaimed the other.

"Oh, yes. And he says the day's not far off either. Can you imagine?" the first woman continued.

"Impossible," her partner retorted. "Why, things just aren't going to change like that. Who did you say the man was?"

"Well, I don't remember his name, but he's the president of these Adventists—you know, they're having a convention here in town. He mentioned something about the sun getting dark and the stars falling out of the sky, and he ended up by saying that recent earthquakes, famines, floods, and the like mean that the world just can't last much longer and that Jesus Christ is coming here," continued the first woman.

"It would pay him to be more careful of what he says," hotly replied the second. "This world's too full of alarmists already." Both women chuckled and the conversation turned to another subject.

But the apostle Peter had the picture—"scoffers . . . saying, Where is the promise of his coming?" As a dis-

ciple, Peter had heard Christ's oft-repeated words to Israel and to the world about conditions that would prevail prior to the destruction of Jerusalem and again preceding His second coming. Peter had observed Jesus' remark that "as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

For today's seekers after Bible truth these words recorded by Peter and Luke take on a final meaning. The world is crumbling in the last days of its own probation. The sure Word of God is not to be trifled with. Scoffers and false prophets abound, to be sure, but their presence and activity should serve to more strongly underline the personal preparation necessary to meet Jesus when He comes.

"Put On Thy Beautiful Garments"

By C. E. Moon

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem" (Isa. 52:1).

Paul tells us to put off the old man, with all of its inherited and cultivated tendencies to evil, and then to "put on the new man," the purified Christ-life, with its hatred of sin and love of righteousness (Col. 3:9, 10).

Before the remnant church can put on the beautiful garments of Christ's righteousness, it must put off the filthy garments of sin (Rev. 3:18). But how? The Word of God gives the answer: "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

After the fall of man, the guilty pair sensed their nakedness and hid themselves (Gen. 3:10). They made an endeavor to supply their deficiency by making some garments. They could not endure to be in the holy presence of their Maker. With a sense of sin upon their hearts, they could not find joy or peace in His holy presence, and they sought to hide from His sight.

Such is still the condition of the unregenerate heart. It is out of harmony with God, and finds no joy in communion with Him. To the sinner heaven would be a place of torture. He would welcome destruction that he might be hidden from the face of Him who died for his redemption (*Steps to Christ*, pp. 18, 20).

"In the religion of Christ there is a

regenerating influence that transforms the entire being. . . . Linked to the Infinite One, man is made partaker of the divine nature. Upon him the shafts of evil have no effect; for he is clothed with the panoply of Christ's righteousness."—*Counsels to Parents and Teachers*, pp. 51, 52. He dwells in God's presence by faith, and endures, as seeing the invisible, as did Moses (Heb. 11:27).

"My presence shall go with thee" (Ex. 33:14) was God's cheering promise during the wilderness journey, and God's servant Moses, till the close of his long life of patient ministry, continued his exhortation to Israel to keep their eyes fixed on their divine Ruler.

God's Presence With Us

The pen of inspiration gives us the assurance of God's presence today when the church is about to enter the heavenly Canaan. "The Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world."—*Thoughts From the Mount of Blessing*, p. 71. God's presence was Christ's source of comfort, and it should be for us too.

We expect, as Christians, someday to be in His presence, to hear the "Well done" from the lips of our loving Father; but we fail many times to enjoy the daily experience of living in His presence. Mrs. White declared: "What they need is to behold Jesus. Daily we need the fresh revealing of His presence."—*The Ministry of Healing*, p. 457.

Sometimes we think only of being in the presence of Jesus at His appearing in the clouds of heaven. But to us is the vital message, "The hour of his judgment is come" (Rev. 14:7). All of us must first appear before the judgment seat of Christ. We are not advised at what hour our names will be called in judgment. Everyone's case will be decided before the Lord comes (Rev. 22:11).

We are to seek earnestly the garments of Christ's righteousness, to watch and keep them (Rev. 16:15).

The good Lord has not left us in darkness concerning these garments and how we can be covered in that day. In *Christ's Object Lessons*, page 312, we read:

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garments of His righteousness."

"The days of our probation are fast closing. The end is near. To us the warning is given, 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' Luke 21:34. Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment."

"In such an hour as ye think not the Son of man cometh.' 'Blessed is he that watcheth, and keepeth his garments.'"—*Ibid.*, p. 319.

I noted carefully, as I entered my stateroom on a small coastal steamer traveling from Tampico to Vera Cruz, Mexico, just where the life preservers were kept, and I read the sign as to how they were to be adjusted in time of emergency. I saw to it that my life preserver was where I could reach it easily.

At midnight the unexpected happened! The engine stopped, the lights went out, and we drifted onto the rocks. Many of the passengers were trying to find their life preservers in the darkness, amid the greatest confusion. But, fortunately, I had made preparation for such an emergency, so was ready.

Dear brother and sister, in this time when darkness is covering the earth and the final crisis is upon us, remember that Jesus, the Life-giver, has told us of the preparation we need and just what to do. Let us heed the counsel to the Laodicean church, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed" (Rev. 3:18).



• EDITORIALS •

From the Editor's Mailbag

Last week we began consideration of a question that has been raised regarding hypnotism. Let us summarize a few facts: There is much discussion of hypnotism in medical circles today. Sister White spoke consistently against it through all her years. The General Conference in Autumn Council, 1955, took an action warning our medical men and medical institutions against the use of hypnotism. In the light of all this, the question is, What did Sister White mean, in the following lone statement that seems to go counter to all of her indictment of hypnotism, or mesmerism, as it was earlier called: "Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls."—*Testimonies*, vol. 1, p. 296.

This statement appears in the heart of a chapter in volume 1, pages 290-302, entitled "Philosophy and Vain Deceit." It is an indictment of Satan in his devious attempts to control the human mind. The three opening sentences present the theme of the chapter:

"I have been shown that we must be guarded on every side and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light and is deceiving thousands and leading them captive. The advantage he takes of the science of the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God."

A Reasonable Solution

The clue, we believe, to the solution of the difficulty is found in comparing this article in volume 1, which was written in 1862, with something that Mrs. White wrote in 1884, in the *Signs of the Times*, under the title, "Sciences, Falsely So-Called." In her *Signs of the Times* article Mrs. White draws heavily from her 1862 statement. Here, in parallel columns, are the perplexing portion of her 1862 statement and that part of her 1884 statement that obviously deals with the same point. We have italicized the key sentences:

The "Testimonies" statement: 1862

"He works cures, and is worshiped by deceived mortals as a benefactor of our race. *Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls.*"—*Testimonies*, vol. 1, p. 296.

The "Signs" statement: 1884

"In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. *The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls.*"—*Signs of the Times*, Nov. 6, 1884.

Note that in her 1884 statement Mrs. White did not use the words, "phrenology and mesmerism." She wrote, instead: "the sciences which treat of the human mind." We earlier quoted from the opening sentences of the 1862 statement, which declared in part: "The advantage he [Satan] takes of the science of the human mind, is tremendous." Mrs. White was not indicting any and all study of the human mind and its operations. That is evident from her 1862 statement, "They are good in their place." But it is a significant fact, we believe, that the 1884 statement: "They are good in their place," does not have as its antecedent "phrenology and mes-

merism," but simply the general declaration: "The sciences which treat of the human mind."

All this leads to the conclusion that in connection with the publication of the 1862 statement, there may have been a clerical error of some kind. We noted last week that there were errors of copyists in connection with the transmission of the Bible manuscripts, and there are a few definite instances where errors of a similar kind have occurred in connection with the publication of Mrs. White's writings. Fortunately, in some instances we have had her original handwritten manuscript that enabled us to make the correction.

A Question of Antecedents

We believe that an entirely reasonable explanation of the difficult 1862 passage is to be found in the assumption that the word "they" in the sentence, "they are good in their place," really should refer back, not to "phrenology and mesmerism," but to the general field of the "sciences that treat of the human mind." No one will question but that Satan has sought to seize upon all the sciences that deal with the human mind in order to pervert them to his own ends. Mrs. White's 1884 statement is both a warning and an encouragement. It warns us against the dangers that lurk in the study of the sciences of the mind and also assures us that "they are good in their place." Thus, if rightly used, they can render a proper service for the doctor, the minister, and others.

Right on this point we may properly remark that there has unfortunately been much loose talk as to the propriety of Adventist doctors or ministers studying the subjects of psychiatry and psychology. We should add, immediately, that the term "psychology" stands for something quite different from what it did in 1862, when Mrs. White spoke critically of it. At that time "psychology" was about in the same category with phrenology. The present sciences of psychiatry and psychology, when studied within the framework of the basic premises that control Adventist thought, can indeed serve a useful purpose. There would be a sad lack in the circle of our medical men if we had no well-trained psychiatrists, who in turn quite frequently have associated with them well-trained psychologists.

Nor would we say that psychology may not be rightly included as a subject for study on the part of the minister. Certainly the mind of man is a part of the whole man. Why go up only as far as his neck in studying the man? But it is proper to remark here, with all the emphasis we can command, that too many textbooks in this field are written by men whose basic premises are certainly not in line with those of Adventists. Hence we must be on our guard when we read textbooks that deal with the operation of the human mind. In many such textbooks there are areas of subjective thinking and speculation that are not found in textbooks on the heart, lungs, liver, stomach, or other parts of the body.

Those of our ministers who study the subject of psychology need always to remember that God is the author of the human mind, and that the true functions and operation of that mind can rightly be understood only in the setting of revelation. We must ever guard against the subtle implication in too many works on psychology

—including some that deal with pastoral counseling—that if we can discover how a man got into his wrong pattern of thought, we can reorganize him and put him on the right track without fail. The trouble with that reasoning is that there is just enough truth in it to make it plausible and thus deceptive.

Unfortunately, there is much more to the problem of man than showing him how he got on the wrong road. There is the problem of the free will of man and the interaction of man's free will with his sinful heart. We are not, in the last analysis, very logical creatures, even though we do have minds. We are often creatures of our sinful desires. Indeed, our minds are often the servants of our passions and our prejudices.

If we are to walk safely in the area of psychology and all related subjects that deal with the mind, we must ever remember that we deal with two mysteries, the mystery of iniquity—how sin taints and distorts a man's vision and desires; and the mystery of godliness—how God, in a manner beyond scientific analysis or comprehension, can enlighten the eyes of a man's understanding and empower him to walk in the way of righteousness.

Rightly employed, "the science of the human mind" may have a proper place in pastoral service, but it at best should be definitely a secondary place. Wrongly employed, it can become a snare and a delusion to the minister and to those to whom he ministers. And, if we read Mrs. White's writings correctly, such delusion reaches its most sinister form when "the science of the human mind" is so debased as to have one mind control another, that is, to employ hypnotism.

F. D. N.

Blessed Assurance!

Day by day it is the privilege of every Christian to experience the confident assurance of acceptance with God. The joy of this experience is reflected in the words of such hymns as "Blessed Assurance, Jesus Is Mine!" and "It Is Well With My Soul." From time to time, however, we meet men and women who seem never to have experienced this intimate fellowship.

We remember one saint of God who had struggled on through the years, not daring to lay claim to this experience. She devoutly loved the Lord and strove ever to be loyal to Him, but feared that He would consider it presumption on her part to conclude that God had indeed accepted her, even by virtue of the merits of

Christ. It was, in fact, difficult to convince her that it was God's will for her to believe and to rejoice in the certain knowledge of acceptance with Him. When, finally, she did grasp this glorious truth it seemed that the burden of a lifetime had rolled away and that a new day of experience dawned, a change that brought her joy throughout the remainder of her earthly pilgrimage.

In 2 Corinthians 1:22 Paul speaks of this experience of confident acceptance with God as possession of "the earnest of the Spirit." "Earnest" money is a down payment that constitutes a pledge of the eventual payment of the full amount. Paul here considers the gift of the Holy Spirit as the first installment, or down payment, of the full inheritance of the saints in the hereafter. It is the Christian's privilege, he says in effect, to receive the settled conviction of acceptance with God as His adopted child at the time of conversion and to retain it throughout life. The joy that comes when the will is attuned to God's will, when the heart aspires to the full stature of perfection in Christ Jesus, and when there is an uninterrupted daily walk with the Saviour is thus the "earnest" of the greater and eternal joy of the saints in the earth made new.

Sons and daughters of God become heirs to all the blessings of heaven when they enter into covenant relationship with Him, and the "earnest of the Spirit" is given to them in token of that right. In a sense, they already live in heaven. They are in no uncertainty as to whether God has accepted them in Christ and whether someday they will enter upon their eternal inheritance. But God has seen best to defer full and complete payment—actual admission to heaven—in order to provide time for the development of a character fit for heaven. The Christian's title, or right, to the kingdom of heaven automatically becomes his the moment he experiences justification by faith in the imputed righteousness of Christ, but he achieves fitness for the kingdom through a lifetime of appropriating the imparted righteousness of Christ and applying it to the daily problems of life.

Too many Christians look to the future life, or at least to some future time in this life, for perfection of character. The amazing fact of Christianity is that God designs this change to take place here and now and to be permanent, in spite of future failures and mistakes. It is the privilege of every son and daughter of God to be as sure of his home in heaven *today* as if he were already in actual possession of it. Thank God! We are "accepted in the beloved" (Eph. 1:6).

R. F. C.

One of life's common failures is to live below our ideals. This failure to live up to our ideals often affects the church and the Sabbath school.

I sat in a Sabbath school some time ago and noted that in a church of 500 members the Sabbath school reported 238 members and an attendance of 198. Obviously this school was not realizing the ideal expressed in these words: "The influence growing out of Sabbath school work should improve and enlarge the church."—*Counsels on Sabbath School Work*, p. 9.

It was not a reporting error, for the secretary was using the recommended method for the membership goal, viz., the average church membership for the four quarters ending with September 30, plus the same average for cradle roll, kindergarten, and primary divisions, plus one half of the average for the junior division.

It was not that the program was unsuitable, for the officers were doing a good job as far as I could see. But when class period



came, the people stood up and turned their metal chairs around to form circular classes. The confusion impressed me; also the fact that we were in the basement!

Just why should that Sabbath school be relegated to the basement when a beautiful sanctuary was empty upstairs? (1) It could be that someone felt that the Sabbath school program was unsuitable for the church auditorium. If so, there must have been something wrong with the program. The senior division program should be a worship service of the church. It should not be innovation or entertainment, and it should not be juvenile. When it is dignified and reverent it is suitable for the sanctuary, and more people will attend there than in a basement.

(2) Possibly the idea prevailed that classes caused confusion, which belongs only in a basement. If so, there were remedies in this case, for the full membership does not overcrowd the church. Teachers can be trained to keep their voices down so that only their own class can hear. Members can be habituated to going to their class seats and remaining there from the beginning of Sabbath school. Classes could have been arranged several seats apart.

Much can be done to improve the reverence and dignity of both church and Sabbath school services. The latter, we repeat, should be worship services of the church. When they are, and there are no space problems, then Sabbath school surely should be held in the sanctuary.

The Sabbath school is a Bible school (*Testimonies on Sabbath School Work*, p. 29), and how much we need to gather the whole church around the Word of God today! The days of deception and waning faith are upon us.

H. W. LOWE

Sabbath School Lesson Help

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

FOR SABBATH, JANUARY 25, 1958

The Hidden Treasure; The Pearl of Great Price; The Rich Fool

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

Treasure has always been a favorite metaphor for teachers and philosophers. Jesus used it very effectively on numerous occasions, and with various meanings: (1) Matthew 6:19 is a command not to accumulate perishable earthly treasures; (2) Matthew 6:20 exhorts us to seek imperishable heavenly treasures; (3) Matthew 6:21; Luke 12:34 teach that the heart follows our treasure, whether good or bad; (4) Matthew 12:35; Luke 6:45 declare that the treasures of our hearts, good or bad, yield an inevitable harvest; (5) Luke 12:21 states that a selfish hoarder of worldly wealth is not rich toward God; (6) Matthew 13:52 indicates that the person instructed in spiritual things will produce treasures new and old.

In this week's lesson (Matt. 13:44-46; Luke 12:16-21) we have the one-verse parable of the hidden treasure, the pearl of great price, and the parable of the foolish rich man.

1. *The Search for Concealed Treasure.* Matt. 13:44.

In primitive lands the possession of treasures was a source of perplexity on account of its insecurity. Ingenious devices were resorted to in order to conceal money and precious stones, or grain and food.

The obvious method of trying to preserve one's treasure was to bury it. This was done secretly. Often the location was known only to the owner. When he died, the secret died with him. Wars, pestilences, floods, and other natural disasters produced the same result.

The Bible has many references and illustrations to concealed treasure. Achan hid stolen treasure in the earth inside his tent (Joshua 7:21). Job 3:21, 22 refers to weary men seeking death "more than for hid treasures." Solomon admonishes men to search for wisdom "as for hid treasures" (Prov. 2:4).

In Jeremiah 41:8 is a reference to "treasures in the field, of wheat, and of barley, and of oil, and of honey,"

all of which were sometimes stored in cool pits or cisterns, sealed over, and often skillfully sodded for secrecy.

2. *The Value of Heavenly Treasure.* Matt. 13:44.

This is the first of the parables spoken to the disciples alone. When Jesus "sent the multitude away, and went into the house" (Matt. 13:36), the disciples came and requested an explanation of the parable of the tares. This done, He spoke four more parables to them privately, all dealing with kingdom truths.

"Treasure hid in a field." "A field" might be common, neglected, or rented land. "In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver."—*Christ's Object Lessons*, p. 103. When this man's plow unearthed treasure in rented land, he was consumed with a desire to possess it at any price.

"His family and his neighbors think that he is acting like a madman," because they see no value in the neglected land. That has point for us today, when we remember that "the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure."—*Ibid.*, p. 104. A man hunting for spiritual treasure is often regarded as mad.

This supplies the main point in the parable—the necessity of searching for truth, and of obtaining it at all costs. The conduct of the man in concealing the treasure is not relevant to Christ's meaning. If we press details like that, where do we get with Luke 16:1 (the unjust steward) and Luke 18:2 (the unjust judge)? Men *did* conceal treasure and worked unremittingly to get it, hence Jesus applied their known zeal to spiritual ends.

Men often come upon the truth unexpectedly—a word, a piece of writing, a song, a thought, a crisis—and from that moment it becomes either "the joy and rejoicing" of the heart (Jer. 15:16) or it leaves the soul in darkness.

3. *The Surpassing Value of Redeeming Love.* Matt. 13:45, 46.

"A merchant man, seeking goodly pearls" is the figure used here for the kingdom. "The merchant man . . . represents a class who were sincerely desiring truth."—*Ibid.*, p. 116.

The Jews did not seem to know the value of pearls. They set more store by the "stones of fire"—rubies, emeralds, sapphires, diamonds, et cetera. In the Old Testament, pearls are seldom mentioned. See Job 28:18. The Gentiles, particularly the luxury-loving Romans, set great value on pearls. That pearls were valued in New Testament times may be seen from Matthew 7:6; 1 Timothy 2:9.

This merchant, unlike the man in the previous parable, was searching for "goodly pearls." "There were many defects which materially diminished their value, as for instance, if they had a yellow or dusky tinge, or were not absolutely round or smooth. The skill and wariness which the pearl-merchant therefore needed, lest he should have a meaner thing imposed on him . . . will not be without its answer in the spiritual world."—TRENCH, *Notes on the Parables*, p. 129.

"The blessings of redeeming love our Saviour compared to a precious pearl."—*Christ's Object Lessons*, p. 115. "Nothing is of greater value, or should be sought more diligently, than Christ Himself," the unblemished, divine One (*The SDA Bible Commentary*, on Matt. 13:45).

4. *The Man Whose Goods Were His God.* Luke 12:16-21.

"A certain rich man." He was not lazy, for his crops were plentiful. But he was wrapped up in himself: "What shall I do? . . . I have. . . This will I do . . . I will . . . there will I bestow all my fruits. . . I will say to my soul."

"But God said." There is no mention of God or of his neighbor in the man's words, even though "the situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention."—*Christ's Object Lessons*, p. 256.

"Thou fool." When man leaves God out, then God intervenes. "This night thy soul shall be required of thee" is a sad fulfillment of an older word: "He heapeth up riches, and knoweth not who shall gather them" (Ps. 39:6). The word rendered "fool" signifies a lack of reason, a reckless, unperceiving, imprudent attitude of mind. Possessions obliterated all else in this man's mind.

To be "rich in good works" is the Christian way to control possessions, and to lay the "foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:19).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Thoughts on Forgetting

By Mrs. Kenneth A. Wright

A number of years ago I decided to count the number of times during the day that I heard the words "I forgot." It was a most revealing adventure in living.

For the young, for parents of the young, and for teachers it is a vitally necessary requirement in daily self-discipline to *remember*. Children imitate. It is most difficult to stand idly by and watch a child being punished for forgetting some little thing, when his parents are forgetting promises to him constantly. "Mother, what did you bring me?" "Oh, honey, I forgot, but next time." "But, Mother, you promised!"

One mother sent her husband for groceries; before he was gone two minutes she said, "Oh, I forgot." When he returned after a several-mile trip using his time, gas, and energy, she sent him back for an item. Before dinner was prepared she needed something else. She could have saved her own self-respect and her husband's time, patience, and gas had she thought the meal through and made out a complete list. How would our missionaries fare in the far-off places of earth if they didn't look ahead? They must think or go without. There's no running back.

Husbands sometimes forget to mail letters or to deliver the mail after they've picked it up. Most embarrassing situations have often followed these little sins of omission.

One dear woman decided to invite all of her friends to a party in her newly decorated home. On the evening selected she had the choicest arrangements of flowers, the orchestra was playing, and she was in glowing readiness to receive her guests. But to her amazement and sorrow not one friend appeared. The poor soul grieved over this supposed slight till she was bed-ridden, and died soon thereafter of a broken heart. While her possessions were being cleared up, a box was discovered in her desk containing dozens of addressed invitations. They had never been mailed!

A young mother forgot to test the hot-water bottle on her own arm be-

fore placing it at her baby's feet. The child's feet were badly burned! Another woman forgot to turn the boiler handle toward the back of the stove out of reach of her toddler. Soon thereafter he came along with some little plaything in his hand that caught the boiler handle, and overturned the boiler. He was terribly scalded with hot oatmeal and died a few days later. Grief cannot atone for mistakes, but caution may save suffering and terrible tragedy.

Here are some things to *remember* around the home. They will help to make home happier and safer. Always speak kindly to other members of the family. Always pick up or hang up your own garments; never leave personal garments in the family rooms such as the living room, bathroom, and kitchen. Wipe your feet before coming inside, and close the door without slamming it. Brush your teeth after each meal if possible, but at least on arising and before retiring. Don't leave skates and wheeled playthings in the thoroughways or on stairs. They may cause accidents. Above all, remember to have morning and evening devotions.

Other Things to Remember

Remember to teach the children to complete a task; it saves time and worry. After the meal scrape the dishes, and then leave them in hot sudsy water while the family is having evening worship. This plan will make the supper chores simple indeed, especially with all hands helping. After sweeping the floor be sure to pick up the dust; the wind from an open door or window can soon bring your work to nought.

Men and women sometimes forget their marriage manners, thus spoiling life for themselves and their families. Often innocent children are made to suffer.

Of course, there are some things to forget, such as an unkindness or an unhappy experience. But for the most part we as Christians are to *remember*. "Remember now thy Creator in the days of thy youth." Remember to

"be kindly affectioned one to another." "Remember the sabbath day, to keep it holy."

Forget to be unkind or thoughtless, and press forward to the higher standards of Christian living. Sharpen our mental tools, and *remember* the little things that will add happiness to those we love when we overcome the careless habit of saying "I forgot."

THE Children's Story

Animals From the Sea—Part 1

By ARTHUR S. MAXWELL

When I was a very little boy I used to have a strange dream every now and then. All sorts of wild animals would come walking up the big staircase in my home and would file past my bedroom door.

Well, Daniel once had a dream something like that, only his animals didn't come upstairs; they walked out of the sea.

One night, not long before he was called to read the writing on the wall at Belshazzar's feast, he had a vision of the seaside.

Suddenly, as he stood there gazing at the wild surf, he saw a strange-looking animal coming out of the water. It wasn't a whale, or a shark, or a porpoise, such as might have been washed in by a storm. No, it was a lion. But not an ordinary lion, for it had eagle's wings.

As the lion drew nearer, a fierce gust of wind seemed to tear off its wings, whereupon the queer animal rose on its hind legs and behaved more like a man than a lion.

At this point Daniel became aware that a second beast was coming out of the sea. This was a bear, not walking as bears usually do, but a bit humped up on one side; and it had three ribs in its mouth.

Then came a leopard, with four heads and four wings of a fowl.

Hardly had this strange creature passed by than there was a fearful commotion out in the surf. Now Daniel saw a fourth beast so "dreadful and terrible" that he couldn't think of a name for it. It had ten horns and great iron teeth. It was "strong exceedingly," and stamped its feet madly on the shore.

As Daniel gazed in astonishment, he saw another horn appear—a little one—which gradually grew bigger and bigger. It had eyes and a mouth, and it pulled up three of the other horns by the roots.

Looking upward at this moment, the old prophet seemed to see right into heaven. In his vision he saw God, "the Ancient of days," seated upon a glorious throne. "A fiery stream issued and came forth from before

him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set."

The judgment! And who was being judged? Daniel listened intently. The angels were talking about the four strange beasts and particularly about the last one.

In the books were recorded all the cruel, unkind things it had done, and Daniel was amazed at the number of them. Finally he heard the verdict: Guilty! And the penalty, Death! He says: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Then a lovely thing happened. So different. So beautiful. "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Now there was great rejoicing in heaven as there was given to this glorious Being "dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

It was a happy ending to what had begun as a strange and terrifying dream.

What did it all mean? We'll find out next week.

New Friends and Old Friends

By Mary Starck Kerr

Johnny Barnes came home from a neighbor's house not long ago with tears in his eyes, and they began to fall when his mother asked, "What's the matter, Johnny? You didn't get hurt, did you?"

"N-no," Johnny sobbed, "but Billy has another boy to play with, and he doesn't want to play with me any more."

"Never mind," said his mother. "Billy will learn that he can have more than one friend at a time. Come, we'll wipe the tears away, wash up, and go over to Mrs. Wilson's house. Betty and Bobby will be glad to see you. They are out of quarantine now, and will be pleased to have some visitors."

Just as Mrs. Barnes had predicted, Betty and Bobby were glad to see Johnny, and the three played together happily, while their mothers held a little conference on the subject of children's loyalty in friendship. These mothers wished to teach the boys and girls to cherish old friends while enjoying new ones. The result was that Mrs. Wilson invited all the children of the neighborhood to a party for Betty and Bobby, to take place the following week.

After they had played several familiar games, Mrs. Barnes said, "Now I have a new game for you. It is called 'Friendship.' First, we shall ask each of you, What is a friend?"

"The next part of the game," said Mrs. Barnes, "is to ask and answer, *How many friends have I here?* Now all close your eyes while the first one tells us. Bobby will be first."

Bobby asked the question, and then went around the room touching each of the other children, counting as he did so. "Ten friends I have here," he said.

Next came Betty, then Johnny Barnes, then some others. Each came to the same conclusion: "Ten friends I have here."

"Isn't it nice to have so many friends?" said Johnny at the end of the game. "And we have others besides those who are here. Grown-up people can be our friends, too—can't they, Mother?"

"Certainly," answered Mrs. Barnes. "Did it work?" asked Mrs. Wilson of Mrs. Barnes over the telephone the next morning.

"Yes, it did," said Mrs. Barnes. "Jerry and Billy are here playing this morning, and Billy wants to bring Jerry to your house to play with Bobby and Betty tomorrow."—*National Kindergarten Association.*

TIED DOWN

By ISOBEL HANSEN LOHNE



Tied down to her children, I heard someone say
In such a resigned and self-pitying way;
And then I thought, well, I am really tied too,
With starched little dresses and overalls blue!
I'm tied to the blocks on the living-room floor,
And Crayola marks to be scrubbed from the door—
Yes, tied to the grubby, small fingers that bring
Me perfumed gifts of love—wilted flowers of spring!

I'm tied to the ribbon that holds back a curl
Of our golden-haired treasure, our half-past-three girl.
I'm tied to our first born, who gives us much joy—
A tall, sturdy lad, our fine five-year-old boy.
Tied down to our home—some would call it a shack—
With flowers in front and a fenced yard in back,
A yard that is sprinkled with wagons and balls,
Two tricycles, kittens, a turtle, and dolls.

I'm tied to their jars housing moths, bugs, and bees,
Plump crickets and spiders; I'm tied to the knees
Of the jeans that need patching and all their worn socks,
Their boxes of sea shells and bright-colored rocks.
I'm tied to our family lawn picnics we plan,
To foamy, hot suds in my shiny dishpan,
To my kitchen where nut roasts and fragrant fruit pies
And crusty, fresh bread bring delight to small eyes.

I'm tied to the many small tasks mothers know—
Of soothing the bruise of a finger or toe,
Of mending a Teddy bear, doll, or a cart,
Or healing with kisses a tiny, hurt heart.
Tied down to the privilege that thrills me with joy
Of leading to Jesus a wee girl and boy
Through lessons of nature—cool streams, flow'rs, and trees
And God's Holy Book—none are better than these.

I'm tied to the moment near setting of sun
When Father comes home and our day's work is done.
My heart can't contain all the joys these ties hold—
I'd never exchange them for all the world's gold!
Someday precious ties will be severed by time—
They slip now of serving in some distant clime.
But may love's tie bind us to heaven at last!
Thank God for the ties that now hold me so fast!

Your Mental Attitude

By Velva B. Holt

A young couple built a new home next to a certain minister. They had lived there only a short time before their neighbor pastor and his wife visited them and tried to be friendly. But this young couple were not interested in their friendliness. They made it known that they were satisfied with themselves and all their ideas, including religion.

"There's really nothing evil," they said, "except one's own attitude toward it. It's all in the way you look at it."

They were unwilling to hear unpleasant things about the present or future, or of those tragic realities that most of us must sooner or later face. These were not to be discussed, for, they said, happiness must not be spoiled by such unpleasant thoughts. Pessimism, they called it.

Then tragedy struck. Their brand-new home burned to the ground. It happened so fast that no one was able to do a thing about it; even the fire department arrived too late. Misfortune now looked different to them. It was *their* beautiful home and all *their* savings, plus *their* hard work that were gone!

Immediately they sought help and comfort from the very pastor they had not wanted to listen to before.

"Why did this terrible thing happen to us?" they humbly asked. "Why did it have to come while we were away and could do nothing about it? If only we had been warned, somehow, before it was too late!" The pastor tried to help them make a satisfactory adjustment to their loss, but he couldn't change the situation any more than he had been able to change the couple's attitude before the fire.

In the mailing department of a certain company someone asked a young woman who was working there what day it was. She replied, "Today is the fifteenth."

"No, you are mistaken," a secretary nearby said. "This is the sixteenth."

"But it can't be," the first girl argued. "I'm sure it's the fifteenth because I've been stamping every piece of mail with this rubber stamp, and it has the number fifteen right on it."

The calendar, however, proved it was the sixteenth, and that the girl was wrong, regardless of the rubber stamp and her strong convictions on the matter.

Today great emphasis is placed on mental attitudes. According to some, illness, religion, fear, are mental attitudes. They are all in one's head. It is true that right mental attitudes can do much toward maintaining or regaining health. But like some other modern theories, even the benefits of right thinking can be exaggerated.

From the time I was a very small child until I had been married several years I was horrified at the sight of a spider of any kind or size. Yet, I was not at all afraid of mice or snakes. This phobia toward spiders was a mental attitude that could be remedied—and was—by persistent effort on my part.

On the other hand, if I was to fear a car that is headed toward me on the wrong side of the road, that would be quite a different matter. It would be a well-grounded fear—a fact.

At the end of the way we must all

face the judgment. No amount of mental attitude can change this. If we are clothed in the righteousness of Christ, we will be ready. If not, we shall be destroyed. Mental attitude did not stop the couple's house from burning, nor will it stop the last great destruction by fire.

God is the One who determines what is right and what is wrong. We may see no harm in certain activities. But if God declares them to be sinful, they are, and our opinion will not changed the facts any more than the figures on the rubber stamp change the sixteenth of the month to the fifteenth.

The most important thing mental attitude can accomplish for us is to give us such a hatred for sin that we will completely abandon it. If this is not our attitude now, let's see that it is soon, today. Tomorrow may be too late.

TALKS WITH

Juniors

George Washington Carver

By D. A. Delafield

One of my favorite characters of modern times is the famous Negro plant wizard, Dr. George Washington Carver. Born about 1864, near Diamond Grove, Missouri, he lived until he was nearly eighty, dying at



BOB BISHOP, FROM DON KNIGHT

The young couple changed their mental attitude when their house burned down.

Tuskegee, Alabama, January 5, 1943.

Think of the odds against which he worked. He was born of slave parents and was illiterate until he was almost twenty years old. He worked his way through the Minneapolis, Kansas, high school, and the Iowa State College of Agriculture and Mechanical Arts, acquiring both a B.S. and an M.S. degree there. He taught in this institution until 1896, when he became director of the department of agricultural research at Tuskegee Institute, Alabama, where he remained the rest of his life.

Dr. Carver was a great experimenter with plants, working principally with sweet potatoes, soy beans, cotton, and peanuts. When he was young, he prayed that God would open to his mind the mysteries of the universe. In telling the story, he relates that God told him that the universe was too big for him to understand. Then Dr. Carver humbly asked the Lord to open up before him the mysteries of the peanut. "There," said God, "that is more your size."

It is said that from the peanut and the sweet potato he developed more than three hundred different products, including plastics, lubricants, dyes, medicines, ink, wood stains, face creams, powders, tapioca, and molasses. He also evolved a cross between the short-stalk and the tall-stalk cotton, known as Carver's hybrid. His experiments resulted in several revolutionary changes in the agricultural life of the South.

Many years ago a historic joint session of the Congress of the United States was convened. Dr. Carver talked before Senators and Representatives about a storehouse of divine wonders, and how the doors of that storehouse had been unlocked in answer to prayer and diligent effort. Dr. Carver showed these respectful legislators face powders, axle grease, printer's ink, and many other things he had obtained from the peanut. A Senator asked him, "Where did you learn these things?"

He replied, "From the old Book."

"What book?"

"The Bible," answered Dr. Carver.

"Well, does the Bible tell us about the peanut?" another Senator asked.

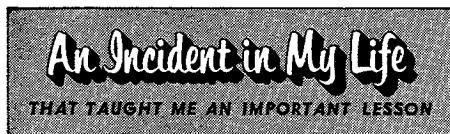
"No, Mr. Senator," replied Dr. Carver, "but it tells about the God who made the peanut. I asked Him to show me what to do with it, and He did."

When this remarkable man died, he left his life savings to establish the Carver Foundation for Research in creative chemistry.

As I look into the kindly, intelligent face of this godly man, as he has been reproduced in photographs, I think of the words of Mrs. E. G.

White: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251.

Juniors, whatever your race or background may be, there is a place in society and in the church where you may do good. I am praying that you will find that place. Remember, you must give your heart to God and learn His will by reading the Bible so that when there is a need God will have an intelligent volunteer ready to serve Him.



How Far Is It to Where God Is?

By JAMES E. CHASE
Associate Secretary
Radio-Television Department
General Conference

When you were much younger did you ever wonder, "How far is it to where God is?"

Once, I recall, when I went kite flying, I placed a piece of paper on the string and watched it make its halting way up to the kite. I hoped that God would see the paper and grant the secret request written on it. The little note was worded something like this: "Dear Jesus, I've been an awfully naughty boy. Please forgive me, and help me to be good. Thank you, dear Jesus." Somehow, God and I seemed close. I imagined that He was talking to me through the girations of the dancing kite, which probably needed more "tail" to make it fly smoothly.

Quite a few years have gone by since kite-flying days, and wondrously, heaven seems even closer than it used to. There have been precious experiences which have proved to me that God is very near, and interested in each one of us.

For instance, there was the summer during my college years when I needed a tonsillectomy but didn't have the money. I was working my way through school. Times were hard.

"How much will it cost?" I asked the school physician. He wasn't sure, for the operation was to be performed by another doctor in the city. When the hour for the tonsillectomy came, the dean of men took me in his car to the city physician's office. Just before the anesthetic was administered, I said, "Look, Doctor,

I'm afraid I don't have the kind of money this operation is going to cost."

He smiled—a wonderfully understanding smile. "It'll only be twenty-five dollars," he replied. "Pay me when you can." I prayed, "Lord, please provide the money for this sympathetic surgeon."

Five days later, after eating at a café near the college, I went to the counter to pay my bill, using nearly the last quarter I had. "Do you know of anybody who wants to buy a good café?" the proprietor asked. I didn't. "Tell you what I'll do—I'll give you twenty-five dollars if you can find me a buyer," he added.

"Not much hopes for me to find a buyer," I thought as I crossed the street toward the campus. But I knew where I could use that amount of money!

Just then I noticed two friends sauntering toward me. "Say," I called, "know of anybody who would like to buy a good café?" They looked at each other and at me in amazement.

"Why," one of them began, "how did you know we were wanting to buy a café?"

"I didn't know it," I replied, "but I know where there's one for sale."

They bought the café, and I collected my twenty-five dollars. Again I was impressed, long after my "kite-flying notes to Jesus" days were past, that God and heaven are still very near, and that He cares for us as individuals just as if there were not another person on the whole earth.



● The Attleboro, Massachusetts, MV Society, under the leadership of Ronald Pearson, recently placed 100 copies of *The Desire of Ages* in motels and tourist cabins along Route 1. The plan was first explained to the managers and they were given a copy of the book to read. The other volumes were distributed later.

● Aileen James, senior music major at Pacific Union College, appeared as guest soloist with the Napa, California, symphonette on Sunday evening, December 8. She played the "Second Piano Concerto" by Rachmaninoff.

● Louise Penner, Pacific Union College junior secretarial science major from Lodi, California, has been granted a \$300 scholarship by the Pacific Union Conference. Under terms of the scholarship Miss Penner is to accept secretarial employment within the Pacific Union after graduation. The scholarship was originated last year to honor a secretarial major who showed exceptional perseverance in continuing her education in spite of financial handicaps. Lois Pratt, who received the first award, is a secretary in the education department of the Pacific Union Conference.

Is It Genuine?

The Current Religious Revival

By KENNETH H. WOOD, JR.



A. DEVANEY

People of all ages are crowding America's churches, and religion is a popular subject for discussion. How deep does this interest in religion go?

TWO months ago I was standing on a street corner in downtown Oklahoma City. It was Veteran's Day, and the sidewalks were crowded with people of all ages watching a parade. In most respects I suppose the various features of this parade were no different from those in other cities from coast to coast. There was a detachment of sailors marching in precision. There were paratroopers. There were floats. And there was a varied and excellent assortment of high school bands. Most of the music they played was typical of that used by brass instrumental groups all over the United States—such numbers as “The Stars and Stripes Forever,” the “Washington and Lee March,” and the “National Emblem March.”

But near the end of the parade one of the bands struck up the strains of a piece that was not so typical. There seemed to be something familiar about the tune but somehow I couldn't quite place it. I tried humming it, groping for the words. Of course—“Abide With Me”! I listened unbelievably. When I was a boy in China I had often heard “Marching Through Georgia” or “Dixie” played by brass bands in a funeral procession, but not until Veteran's Day in 1957 did I hear the sacred strains of “Abide With Me” played in march rhythm. Perhaps I should have been pleased; actually I was aghast. How could such a sacred number have been kidnapped from the archives of church music and be thrust into the secular and boisterous atmosphere of a parade!

In a way, however, it seemed to me that this was typical of the strange new role that religion is assuming in America. Because religion is riding the crest of a wave of popularity, it is being used in an odd assortment of ways. Holy things and the profane are often mixed. For example, television performers who seldom if ever attend

REVIEW AND HERALD

America

church do not hesitate to sing a hymn on their programs (often right after a rock 'n' roll number). Why do they do it? Perhaps to boost their Trendex or Hooper rating. The philosophy seems to be that if religion is popular, why not capitalize on it?

The popularity of religion in America has led many people to believe that a genuine revival is taking place. After all, they declare, for the first time in our country's history more than 100 million Americans have their names on church rolls. And many denominations are making phenomenal growth. According to George W. Cornell, an Associated Press writer, the Southern Baptist Church has added about 250,000 members a year for the past ten years, total membership now being almost 9 million. To care for this growth, new churches are being added at the rate of nearly two a day. The present total, 31,000.

There are other evidences also that religion is prospering in America. Look at what the 2-million-member Missouri Synod of the Lutheran Church is doing with its television program *This Is the Life*. This popular religious feature is on 280 stations in the United States, 20 in Canada, and 20 overseas—320 in all. According to *Time* magazine (Nov. 4, 1957) this makes it "the most widely televised show in broadcasting history." The Missouri Synod spends \$750,000 a year merely to have the films produced. This enterprise began just a little more than five years ago and has outlasted many of the variety programs, comedy shows, and other secular telecasts featuring big-name stars. Surely this indicates something regarding the American public's interest in religion.

Yet many thinking people are extremely cautious in their appraisal of the current religious boom. While flying to Fort Worth, Texas, late last year I sat next to a prominent Lutheran businesswoman from Austin.

She had been in Philadelphia attending a church committee and was on her way home.

Having discovered her religious affiliation and interest in church work, I asked her: "What do you think of the religious revival in America? Do you think it is genuine?"

After giving the matter a little thought, she replied: "Frankly, I don't know, but it worries me sometimes. I'm sure that religion is more popular, and that's good; but I don't see that the people as a whole are any better."

She was right! If the present revival is genuine, the people as a whole should be more moral, more honest, more pious. Crime figures should gradually decrease as religious statistics increase.

But this has not happened. During 1956, 2,634,000 major crimes were committed in the United States. This was an increase of 12 per cent over 1955, and was far above the previous high reached in 1954. Crime has increased four times as fast as the population in the past four years. And this in a land that is supposedly experiencing a religious revival!

Doubts Expressed

Some of the voices expressing doubts over the genuineness of the revival are men prominent in ecclesiastical circles. For example, in October, 1957, Rev. Francis X. Curran, S.J., professor of history at Loyola Seminary, declared that religion is "more respected, more discussed, more popular than it has been for a generation . . . but the revival has little to do with religion."

With this position Dr. Will Herberg, professor of Judaic Studies at Drew University, agrees. He says that the modern American has developed a remarkable capacity for "being serious about religion without taking religion seriously." While acknowledging that the United States is "in the grip of a great religious boom," Dr. Herberg says that "the same people who are so unanimous in identifying themselves religiously do not hesitate to acknowledge that religion is quite peripheral to their everyday lives."—Religious News Service, Oct. 21, 1957.

In other words, religion is all right so long as it doesn't serve as a rigid code of conduct—so long as it doesn't make us tell the truth when apparently a lie would serve us better, or require self-denial when we prefer to be self-indulgent.

Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, said that in one of the many samplings of religion in America those who testified to the importance of religion also answered

that "religious beliefs had no real effect on their ideas or conduct in the decisive areas of everyday life."

According to Rabbi Eisendrath, the kind of religion that is becoming increasingly popular is the kind that endeavors to use God merely as a means of securing selfish ends. He couches this thought in the following language: "Man is the beginning and end of present-day American religiosity—God is made to serve, or rather to subserve man, to subserve his every purpose and enterprise whether it be economic prosperity, free enterprise, security, or peace of mind. God thus becomes an omnipotent servant, a universal bell-hop, to cater to man's every caprice; faith becomes a sure-fire device to get what we petulantly and peevishly crave. This reduction of God from Master to slave has reached its height, or rather its depth of blasphemy, in the cult of the Man Upstairs—the friendly neighbour-god who dwells in the apartment just above. Call on him any time—especially if you are feeling blue. He does not get the least bit upset with your faults and failings and, as for your sins, not only does he not remember them . . . but the very word and concept of sin have been abolished and 'adjustment' or 'non-adjustment' have taken their places."

James A. Pike, dean of the Cathedral of St. John the Divine, New York, having acknowledged that "today we are in the midst of a marked revival of religious interest," points out that "in the 'religious revival' itself there is a very dangerous trend: the desire to 'use' God as one would use a sleeping pill or a shot in the arm. The purport of the Lord's prayer is 'Thy will be done—with my help,' not 'My will be done—with Thy help.'"

Dean Pike decries the fact that many of today's popular songs help spread the false teaching that God is merely a good-natured "Somebody" who caters to our whims, citing as examples: "He," "Try a Little Prayer," "Give Us This Day," and "Somebody Up There Likes Me." He disapproves of the unorthodox gospel proclaimed via the jukebox, yet believes that "the popularity of the new 'spirituals' reflects the tremendous nostalgia people have for things of the spirit. There is truly a 'God-shaped blank in every man's heart.'" (*This Week Magazine*, Nov. 4, 1956.)

There can be no doubt that within every soul God has placed a desire to know Himself. Witness the crowds attending Billy Graham's crusade in New York's Madison Square Garden last year. Even if many who attended did so because they were part of an organization committed to supporting

the program, certainly thousands of others went because they were searching for a faith that would satisfy their hearts. During the five-month crusade 2,145,000 persons came to hear the young evangelist. This figure includes the 100,000 people who attended a rally in Yankee Stadium, the thousands who attended open-air meetings in Central Park, Times Square, and Wall Street, and the 40,000 who were attracted to Manhattan's Polo Grounds for the service that officially closed the crusade. Of the more than 2 million people who came to hear Billy Graham preach, some 60,577 made "decisions for Christ." (*Time*, Nov. 11, 1957.)

Surely this is strong evidence of some kind of spiritual awakening, an awakening whose influence is being felt even on the campuses of America's universities. Nicolas McKnight, dean of students at Columbia University, states that he has never before "seen such a wide interest in religion among the students." Similar reports come from other schools. This increased interest is reflected in religious discussions, religious activity groups, and religion courses.

Twenty years ago Yale University had only 50 undergraduate students enrolled in courses on religion. Today it has 500. This increase is all out of proportion to the school's growth in total enrollment, from 2,800 twenty years ago to 4,000 today.

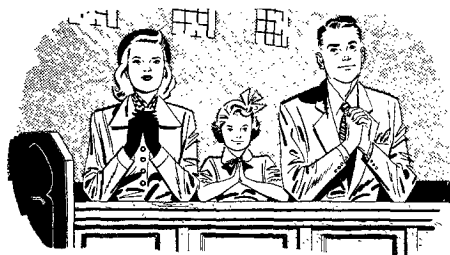
Much the same situation is found at Princeton. In 1939-40 an undergraduate course in religion attracted only 21 students. Now 700 are enrolled in such courses, and the university has a graduate program leading to a doctor's degree.

But on at least one campus even the chaplain is uncertain about what this apparent increased interest in religion really means. Clarence E. Downing, of the University of Redlands, is "somewhat cynical" about its indicating a true revival. Even though campus religious organizations have several times the enrollment they had a few years ago; even though attendance at university Sunday evening services is five times what it was four years ago; even though there is a growing use of the school chapel for prayer and meditation, Mr. Downing is reluctant to draw any long-range conclusions about the meaning of this apparent revival of interest in religion. He says he is not certain how deep the interest goes, and fears that much of it may be attributed to sheer concern for respectability, or that it may be prompted largely by emotionalism. (*The Christian Science Monitor*, Nov. 21, 1957.)

Others have suggested that the swing toward religion in America is

largely due to a desire for security rather than a love for God or for righteousness. This view was expressed by W. A. Visser 't Hooft, general secretary of the World Council of Churches, shortly after he attended the North American Conference on Faith and Order at Oberlin, Ohio. While visiting his brother in Buffalo, he said that he is deeply impressed with the "enormous upsurge of religious interest in the United States," but he is afraid it may be mainly the result of a search for security. The church doesn't exist to give people security, he said, but to "make them insecure and shake them up spiritually." (*The Christian Century*, Oct. 16, 1957.)

Dr. Hans Hoffmann, associate professor of theology at Harvard Divinity School, attributes the awakening to slightly different motivations. He believes that Americans are afraid to face reality, both individually and collectively, and that they are using religion as an escape. "The self-confidence of man is threatened by events in his environment and he now seeks



to save himself and to gain an extra-worldly assurance with which he hopes to overcome his anxiety," he asserted recently. (*The Washington Religious Review*, Oct. 14, 1957.)

It is a disturbing possibility, but one that cannot be discounted, that many Americans are taking up religion merely because it is suddenly popular to do so—"everybody's doing it." Religious affiliation is considered a badge of respectability.

Personally, I wish that the current revival in America represented an earnest search for God and truth, but as a whole I fear that it does not. Revival should produce reformation and an increase of personal piety; but today there is little evidence of increased godliness among the masses. On a recent two-week trip I looked closely for indications of a resurging piety in national life. I found none. For example, not once did I see anyone in a public restaurant bow his head to say a blessing. This was especially strange, because in one city many of the patrons were delegates attending a large church convention going on at the time!

One restaurant, apparently believing that to show an interest in religion

would be popular with its customers, had placed cards on the tables with a choice of three suggested blessings, for Protestants, Catholics, and Jews. The cards were titled, "For those who want to pray." Evidently nobody wanted to, for I watched the patrons closely for a long time without seeing anybody pause to acknowledge God's goodness in providing food.

It would hardly be fair to judge America's religious revival merely by the attitude of people toward God at mealtime. But neither would it be accurate to say the revival is genuine merely because it looks good from a statistical point of view. The Methodist Publishing House did a record \$22 million worth of business in the fiscal year ending May 31, 1957. And in 1956, 21 major Protestant denominations spent more than \$300 million on buildings and equipment. During the same period they sent out more than 23,000 foreign missionaries (a record), at a cost of \$100 million for their maintenance.

Are we therefore to conclude that all of this is Spirit-inspired? Why should we? General Motors, Ford, and Chrysler also showed substantial growth—much more than the churches. Merely because the churches are successful from a business standpoint proves nothing so far as true revival is concerned.

And merely because there is a big interest in religion is no evidence that large numbers of lives are being changed. There is also a big interest in football, baseball, and Sputnik! But these interests do not transform sinful hearts. In general, America's concern with religion is not of the kind that causes souls to cry out, "What must I do to be saved?" Nor does it cause the "converted" to exclaim, "I delight to do thy will, O my God: yea, thy law is within my heart."

Most of the results are somewhat superficial. And since a large number of people view religion merely as a way to help quiet their frustrations and fears, they want to proceed no further with the matter once these needs are met. "Religion" is becoming a part of the American way of life, much like station wagons and split-level homes. Without being irreverent, some aspects of it might almost be called a fad. Certainly today's interest in religion bears little resemblance to earlier revivals in this country.

Naturally, it is still too early to give a final appraisal of today's revival. But it is not too early for Adventists to give serious thought to its meaning and their own relation to it. For this reason, the editorial columns of next week's REVIEW will point up certain significant aspects of the matter.

News From Home and Abroad

South America's Inland Empire

By W. R. Beach, *Secretary, General Conference*

From the north one's arrival by air at Belém, Brazil, is an impressive experience. Some thirty minutes away the captain's voice announces over the intercommunication system that the great DC-6 plane has entered the Southern Hemisphere and has started the descent to the airport. At the same time the passengers are informed that they are approaching the north bank of the Amazon River. A little more than twenty minutes later the south bank is reached, which means that at this point the river is approximately two hundred miles wide! The impact of this fact and the vastness of the Amazon watershed are overwhelming.

The sources of this great waterway are high in the Andes, almost within sight of the Pacific. The river drains two fifths of the South American continent, pouring its muddy yellow waters into the Atlantic some three thousand miles away. The Amazon is not the longest river in the world, but it certainly is the largest. At many points one bank is not visible from the other.

The Mississippi, the Nile, and the Rhine are among the world's great waterways. The Amazon, however, carries more water than all three together. It swallows up, without show-

ing any appreciable increase in size, such tributaries as the Rio Negro. Yet these rivers are from ten to twenty miles wide at their mouths. The delta just north of Belém is a tangled empire of several hundred islands, one of which, Marajo, is nearly as large as Denmark.

Almost a century before the Pilgrims landed on Plymouth Rock, Orellana descended the Amazon. However, most of this great inland empire, which the early Spanish explorers called Mar Dulce ("Sweet Sea"), remained a turbulent, sparsely settled frontier.

Some very large and modern cities have been built on the Amazon's banks. Belém, the capital of this immense area and the headquarters of the North Brazil Union, has become a city of more than 400,000 inhabitants. Then, 1,000 miles up the river is Manaus. Iquitos, Peru, 2,500 miles inland, is reached regularly by large modern river boats.

Yet the Amazon remains one of the last great undeveloped frontiers on earth. A few miles inland from the fringe of dark green jungle much of the land still remains unexplored. There the deadly jaguars and anacondas still rule among wild, painted, and sometimes ferocious natives.

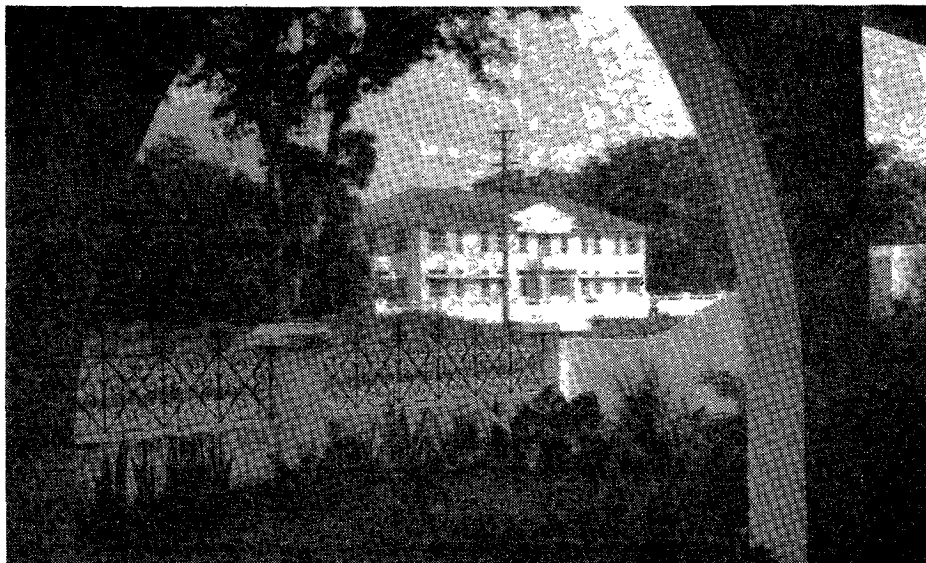
This "Sweet Sea" empire embraces 2 million square miles and a scattered population of 2 million people. This means one inhabitant for each square mile. The rivers are the only highways, but there are 40,000 miles of them. The people live very simply, perched on the elevated bits of earth that emerge from the murky water. Wood, rubber, rice, and coffee are their principal products.

It is easy to understand that the society organized in this way and living under such conditions of isolation poses a very special problem of evangelization. The Seventh-day Adventist Church is meeting this challenge in a remarkable way. A number of medical and evangelistic launches regularly ply these inland waters, stopping here and there and everywhere to care for the sick and to instruct in a better way of life.

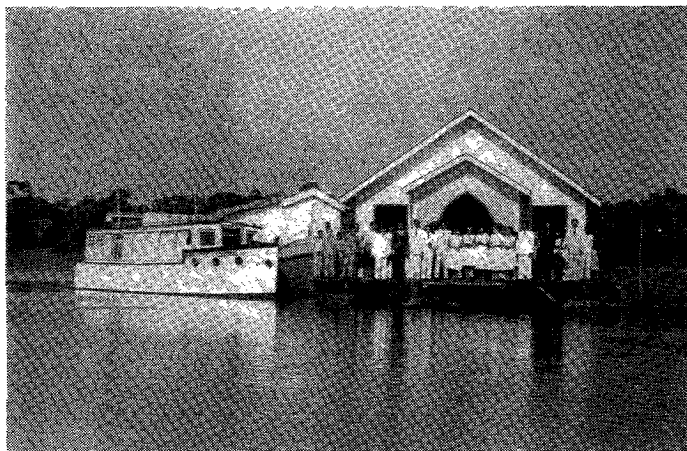
I had the privilege of spending a day on one of these launches with W. J. Streithorst, president of the North Brazil Union, and I shall not soon forget the eager faces that gathered in the evening to look and listen. The songs still resound in my ears, and the uplifted hands indicating a partial response to the call of God speak of what has been and can be done. Elder and Mrs. Streithorst worked for some nine years with these launches. More than 300 new believers were baptized into the faith during that time as a direct result of this river work.

I am sure that the church everywhere is acquainted with the work that Elder and Mrs. L. B. Halliwell have done in this Amazon area. When this consecrated couple arrived at Belém in 1929, all the members of the area were awaiting them at the quay. These members were two colporteur evangelists and one layman. Today, we have 9 organized churches along the Amazon, and 20 additional groups and Sabbath schools.

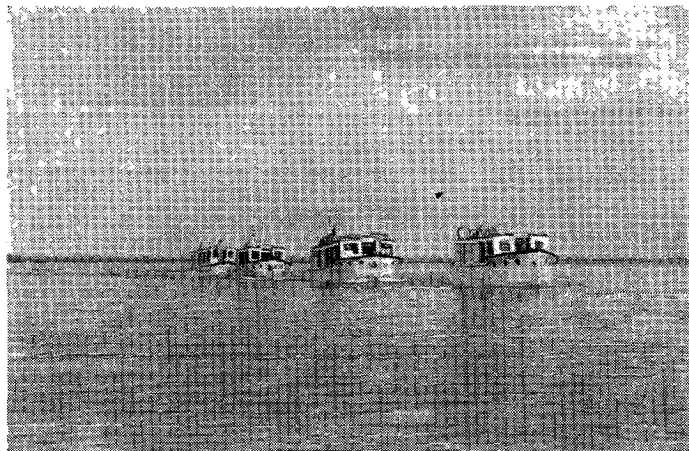
In the North Brazil Union we have 46 churches and groups with a total baptized membership of 3,530. Twenty-three day schools are operated for 1,058 children. The teachers care for the adults too, instructing them in health principles and home orientation. The Brazilian governor of the Amazon remarked, "I know what you Seventh-day Adventists are doing along this river. You are changing the people's lives and making them happier. Your work is with-



The Belém (Brazil) Hospital seen through the porch of one of the workers' homes across the street from the institution.



The floating Seventh-day Adventist church in the Central Amazon Mission of the North Brazil Union, South America.



River scene on the Amazon showing four of our medical launches steaming up the river. We operate eight such launches in Brazil.

out parallel. I wish I could give you more money to help carry it on."

I have before me a report of the activities of our eight river launches in Brazil during 1956. Nearly 40,000 people received tooth extractions, medical care for malaria, parasites, amoebae, and many other needs; 38,000 tracts, papers, and books were distributed; 655 evangelistic meetings were held with approximately 27,000 people in attendance. In six months 117 precious souls were baptized, and four Sabbath schools and three church groups were organized. In addition to this activity, child-training courses were held, health talks were given, and scores of people were instructed in practical principles of healthful eating and living. We can understand that as a result the Amazon governor recognized this work to be without parallel.

Our Literature Work

Through the years the printed page has done much in bringing the everlasting gospel to the Amazon. Illiteracy is high, but the people learn to read and to understand. One veteran colporteur evangelist, Padro Linhares, labored for many long years on the river in an open boat. He rowed during these years a distance equal to two and a half times around the world! He faced storms, insects, snakes, and opposition, but he kept a steady flow of books, magazines, and tracts moving into the area. He lives today as a retired veteran at Manaus. Others have taken up the task. In fact, the mission operates a launch today for the use of colporteurs in visiting this tangled mass of water and jungle.

The center of this activity in North Brazil is found at Belém. This capital of the north is a city of commerce and docks crisscrossed by narrow streets lined with shops and offices. The union and local mission offices are there, and in one of the best areas of the city we have a modern 35-bed

hospital. This institution still lacks equipment, but devotion and medical skill are abundant. Dr. Jetro Carvalho is now in charge of the hospital. The hospital board hopes that a North-American-trained physician soon can join Dr. Carvalho at this important center. Norman Meyer, formerly of the Loma Linda Foundation, is the hospital administrator. He, with the rest of the personnel, is doing a work worthy of the highest commendation.

The weekend that T. L. Oswald, of the General Conference Home Missionary Department, and I spent at Belém was marked by a laymen's congress. Charles C. Case, the union home missionary secretary, had the meeting well organized. Sabbath morning the service was held in the Municipal Theater, which was placed at our disposal by the authorities for a nominal fee. The theater provided ample quarters for the 900 Seventh-day Adventists who attended the meeting. At the close of the worship hour I witnessed one of the most heartening scenes of my ministry. In response to a call some 200 laymen came to the platform to indicate that they had brought at least one soul to the church through baptism. The remaining hundreds stood and pledged themselves in service to win a soul in the coming year.

This is not an idle pledge in North Brazil. In fact, the laymen have joined church officers and ministers in a very fruitful church-expansion program. Some time ago a family left Belém on a missionary venture and moved to the interior some hundreds of miles away. No word was heard for two long years. Then a request came for the visit of a minister. When the worker found our brother and his family, he also found more than 100 people who were interested in the message. On his first visit 29 were baptized. On the second visit 30 more were added to the church through baptism, making a total of 59. More visits are to follow, and

more baptisms will certainly result.

Isn't it wonderful, brethren and sisters, to see thus the onward march and triumph of the Advent cause? Yes, the royal banner of Prince Emmanuel floats over the great Amazon empire. May these people of the jungle and the six and one-half million others that live throughout this North Brazil Union, which includes approximately one half of Brazil's territory, hear quickly the message and accept it for their eternal salvation and happiness.

Progress in Taiwan, Hong Kong, and Macao

By E. L. Longway, *President South China Island Union*

At a recent workers' retreat held at the Taiwan Training Institute in Taipei, many reports of progress from all sections of the field were heard. The meeting was conducted for workers from Taiwan and Hong Kong by E. E. Cleveland, of the General Conference Ministerial Association, and J. R. Spangler, secretary of the Ministerial Association, Far Eastern Division.

Elder Cleveland held evangelistic meetings for the public in the Taipei city church on the five nights he was in Taiwan. The writer followed up this effort for another five nights. The church, which seats about 400 people, was crowded during the time Elder Cleveland was with us, and a goodly number continued to attend during the last five nights of the effort. D. M. Barnett, president of the Taiwan Mission, with his fellow laborers in this area, is now following up the interests created, and a class of between 25 and 30 is meeting four nights weekly preparing for baptism.

Cheng Liang-ching, one of the younger workers in Taiwan and a native of the island, has just completed a two-week effort held in the

Taiwan Sanitarium chapel, which seats some 200 people. It was filled to capacity every night with two groups from areas near the sanitarium and union headquarters. From the first group came 120 names of people ready to join Bible classes and to prepare for baptism, and from the second group another 70. Yesterday afternoon I spoke to this joint group, people just coming from idol worship, and found an intelligent response to the doctrine of tithe paying.

Among the student nurses and helpers at the sanitarium, Sister Thelma Smith has several groups of people studying the doctrines and expects that some ten or a dozen of them will be baptized soon. Another group of eight or so will be ready for baptism in the spring.

C. H. Davis and his associates recently held a short effort in Keelung, the port city of Taipei, some 18 miles to the north. One of our Chinese physicians, Dr. Kao Kwang-hwei, who suffered much for his determination to keep the Sabbath, is located in Keelung. He and his faithful wife, who is a Japanese, are carrying on Bible studies with two groups of seven or eight people each, and it is hoped that soon we can gather a nucleus for a church in that important city.

Other Growing Interests

Some 12 miles south of Taipei is a little town called Mudturtle Mountain. The work in that place was begun through the appeals of a few church members who moved there from Taipei. Elder Davis and others held a series of meetings there in a private home. One poor man, sick with many ailments, was brought to the Taiwan Sanitarium, where he had surgical and other care that restored him to health. Now a group of interested ones meets regularly on the Sabbath, and 60 or 70 are studying the truth.

Paul Heubach spent three days with the student body at the Taiwan Training Institute when he was passing through on his world tour. His

meetings were followed up by Elder Barnett, and at the close of the student Week of Prayer between 35 and 40 of the young people gave their hearts to God. They have been organized into classes to study the doctrines, preparatory to baptism.

Some ten miles from the school, in the mountains, an interest has developed among the aboriginal peoples. W. K. Nelson, union MV secretary and head of the theology department at Taiwan Training Institute, has fostered this effort with the help of some of the older students. Now we have a fine group of about 20 keeping the Sabbath and asking for help in erecting a small place of worship.

Two miles from the Taiwan Training Institute, at the village of Hsin Tien, a little chapel—which some of us have dignified by naming it “the cathedral”—has been built from funds contributed locally. Ministerial students from the school have begun a public effort there, doing all the work themselves. The place seats some 100, and these young people have been able to get and hold an audience of between 60 and 70 three nights a week.

Over on the east coast, but still in the northern district of the island, is the city of Hwalien, noted for its earthquakes and the large number of the Ami tribespeople who live nearby. The earthquakes shake the city, but the three angels’ messages are shaking the dormant Ami people awake to the times in which we live, after long centuries of sleeping amid heathen rites and rituals. I was present when Elder Barnett baptized four Ami people, and that same afternoon had the privilege of speaking to about 60 who had gathered in their new chapel, some four miles from Hwalien city. I spoke in Mandarin and one of the Ami boys, who has had two years of training at the Taiwan Training Institute, translated directly into the Ami dialect. Already we have more than 20 church members from among these people, with

prospects of a further harvest early in 1958.

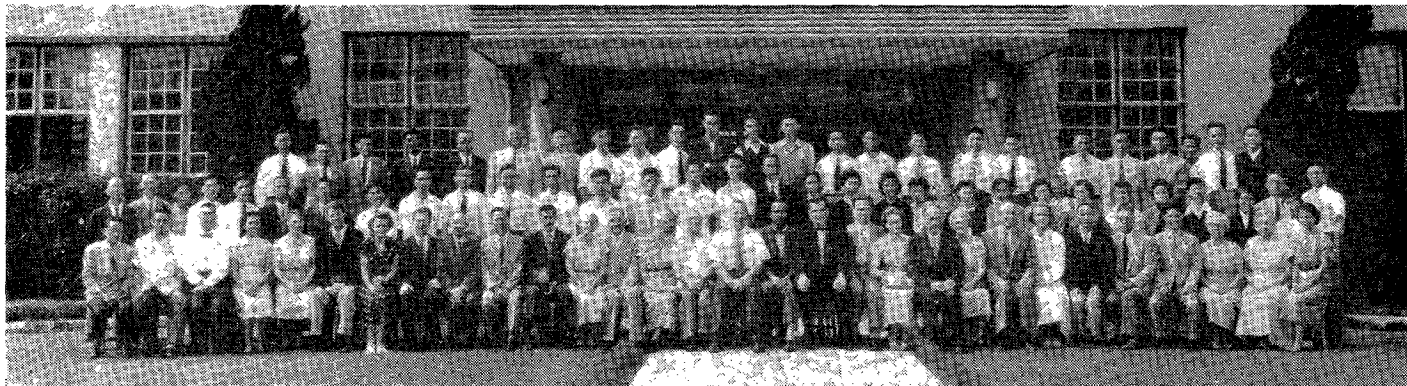
A letter has just come from Handel Luke, enthusiastic MV and Sabbath school secretary of the Hong Kong-Macao Mission. He reports that a simultaneous effort put on in the ten churches and chapels of the mission under the auspices of the young people resulted in a total attendance of 12,495 people, with 2,851 names gathered for further visitation and follow-up work, and 356 signed up to join Bible study groups. He also reports that the brethren are tentatively planning on a joint baptism in the Hong Kong-Kowloon area, with the prospect that some 100 will be baptized. “The harvest truly is plentiful,” and we appeal to you to pray that the Lord of the harvest will send forth laborers into His harvest.

New Health and Welfare Center in Wichita, Kansas

By E. E. Hagen, *Home Missionary Secretary, Kansas Conference*

Sunday, November 3, will be long remembered by the Seventh-day Adventist church of Wichita, Kansas, for this was the day of dedication for their newly erected health and welfare center. The erection of this structure had been in the minds of the Dorcas workers for some time, but it was not until the early part of March, 1957, that they saw their dream beginning to take form. Ground-breaking work began, and eight months later the building was dedicated debt free.

The idea of a health and welfare center for Wichita goes back many years. The Dorcas Welfare Society of the church owned their own building, situated two blocks from the church. This home had been willed to them by a sister of the church much interested in Dorcas activities. This building was later sold and property adjoining the church was purchased. The welfare center on this new property was wholly inadequate, but the



Workers gathered for ministerial retreat held at Taiwan Training Institute in Taipei.

hope was held high that in due time more adequate facilities could be built.

In the fall of 1956 a \$150,000 fund-raising campaign was launched by the members of the Wichita church. Included in the campaign were—the enlargement of the school unit and a new gymnasium, and the health and welfare center.

A. R. Hagen, pastor of the Wichita church, provided able and diligent leadership. Committees were appointed, architects engaged, and soon the building was under way. Ray Bartholomew, contractor in the Wichita church, was given the job of building. Labor was donated and willing hands sped the work to completion.

On September 8 a plaque-unveiling ceremony was held, at which time the mayor of Wichita, E. E. Baird, addressed the church. T. L. Oswald, secretary of the General Conference Home Missionary Department, told of the expanding welfare work throughout the world. Two months later the interior was completed and the building dedicated.

The Wichita church has been active in welfare service. The church has been given the responsibility of handling all Red Cross clothing distribution. Mrs. E. B. Shawver, for many years Dorcas Federation leader in the Wichita area, has worked closely with the Red Cross in establishing distribution relief centers in other churches, to meet future emergencies. This close cooperation with the Red Cross and local welfare agencies on city and county levels has meant much to the influence of the church in Wichita.

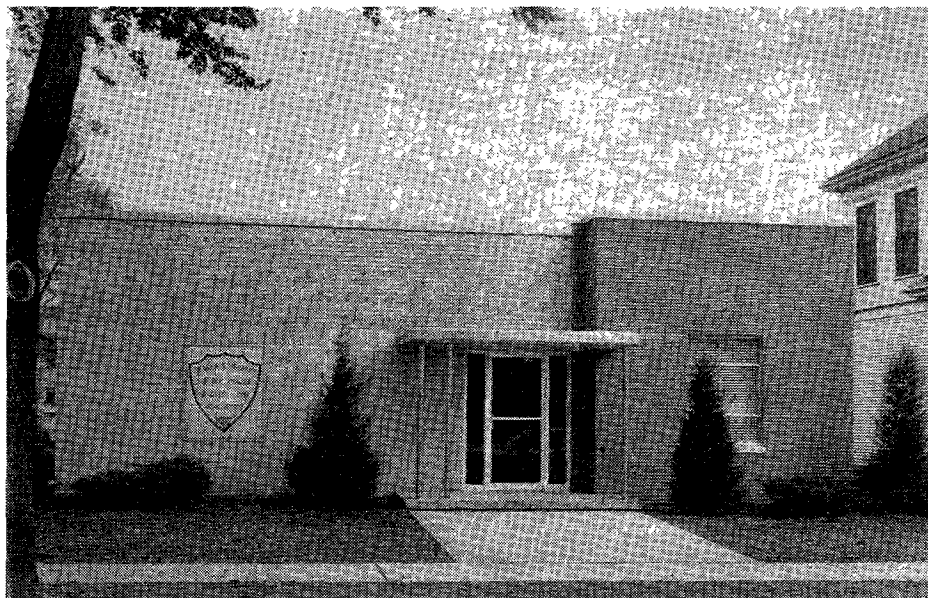


WICHITA EAGLE PHOTO

The cutting of the ribbon officially opened the health and welfare center in Wichita. Mrs. George Docking, wife of Governor Docking, did the honor of cutting the ribbon. From left to right are A. R. Hagen, pastor of the Wichita church; Mrs. George Docking; Governor George Docking; and Mayor E. E. Baird of Wichita.

On the day of the dedication the governor of Kansas, George Docking, in his address praised the charitable work of the church. "Some people get the idea," he said, "of 'What's in it for me?'" and this is everything in life to them." He found it refreshing that others see how much good they can do for still others.

Other speakers at the dedication were representatives of the local conference, union conference, and civic leaders in medical, health, welfare, Red Cross, and civil defense work, on county and city levels. The Council of Churches was represented by its executive secretary.



The Wichita Health and Welfare Center is 45 by 80 feet in size, and has nine rooms. A small chapel is connected with a kitchen for classes in nutrition and healthful cookery, also for classes in first aid, home nursing, and civil defense. The Sabbath school youth department will use this lecture room for their Sabbath school. At the right of the entrance is the health and welfare center office. The building was erected at a cost of \$25,000.

The Message Advances Through Faith for Today

By Mrs. Ardyce Branson

The Adventist telecast, Faith for Today, is seen by an estimated 4 million viewers each week. The program is carried as a public service, without cost to us for air time, on 130 stations, and all 22 of the American defense forces' TV stations telecast the program, by special request of the Pentagon.

Response from servicemen shows that this program is having a definite influence. Speaking for the men in his air base squadron, one airman reports, "In our opinion yours is the strongest as well as the most interesting TV program. Your programs carry a message so simple yet so strong that all of us who saw it could receive it."

Wide favorable acceptance of the program by people of other faiths has led to unusual results. Sunday school teachers carry our message right to congregations that normally are far from receptive to our truths. Our books of the month have even been used by ministers of other denominations as the basis for sermons and prayer-meeting studies. It is obvious that a better understanding of Adventists is being created when people express such convictions as: "Your telecasts mean so much to us. Here in our own church there is too much modernism"; and, "I have been interested in helping Catholics in the Billy Graham Crusade. If people become converted, read their Bibles and go to church, they may well become Seventh-day Adventists. I myself plan to start attending an Adventist church and join same."

New members equaling in number a whole conference have been baptized from among Faith for Today interests. Tithes and offerings, Ingathering and foreign mission funds, are flowing into our church treasury in an ever-swelling stream. Our soul-winning forces have been strengthened by these reinforcements from the world of television.

Recent letters from new converts report: "I am a teacher in the cradle roll"; "I am a choir member, help in the Sabbath school and in the local Adventist hospital office, and am very happy in it all"; "I have persuaded fifty or more of my friends to take the Faith for Today Bible course"; "I'm giving Bible studies and selling *Life and Health*"; "I am showing the slides with Bible studies. Am helping now with Ingathering"; "I have a group of twenty or more neighbors of every faith who meet regularly in my home to study the Bible course"; "I'm now in the colporteur work, but am active

REVIEW AND HERALD

in Ingathering, and am assistant MV leader."

Asked whether they had been instrumental in winning others to this message, one family listed twelve new converts. A busy mother reported ten in her family and among her relatives who have gone forward in baptism. A young boy who faithfully studied the Bible course and was baptized, now passes along the good news that both his parents have united with the church.

The Faith for Today telecast reaches into nearly every TV home in Australia. It is filling the air waves of Moslem lands. It is bringing the living preacher to the distant islands of the sea. On Pitcairn Island the Faith for Today programs are used to spark intensive Bible study, with resulting renewed consecration to the message. Elsewhere the program is reinforced by strenuous promotion on the part of evangelists, pastors, and churches. And in remote military outposts the telecast is watched eagerly by servicemen of all faiths. Everywhere results are being seen. New believers are finding their way into the church because the Word of God, as it is exalted weekly on the Faith for Today telecast, is powerful to the saving of souls.

The Buenos Aires Publishing House

By Samuel Alberro
General Manager

The Buenos Aires Publishing House, in Buenos Aires, Argentina, has for almost half a century proclaimed the message of salvation through the printed page.

Although it began very humbly, today it has a well-equipped plant that has been enlarged periodically.

Today we have enough machinery to take care of the needs of the seven countries that form the Austral and Inca unions, with a population of 45 million inhabitants. To take the message to these people we have 290 regular colporteurs, and every summer about 300 students from the eight colleges and academies in the two unions go out to sell books.

Every year the sales grow considerably. While it is true that the increase in the financial total does not mean a correspondingly large increase in the number of publications, because of inflation, still there is a definite increase in the number of books sold. In order to give an idea of these sales we will give some statistics.

Note first the quantity of books and magazines for colporteurs de-



Atlantic Union Publishing Council

The annual Atlantic Union Conference publishing council was held in the New York Center, November 10-12, 1957. Visiting helpers from outside the union included B. E. Wagner, C. E. Palmer, D. A. Bailey, J. M. Jackson, and Hugh Forquer. The writer, union publishing secretary, was chairman. Emphasis was placed on the circulation of the large

subscription books, especially the Spirit of prophecy volumes. Goals set for our 155 literature evangelists included the winning of 120 souls and a substantial increase in the delivery of our publications. L. E. Lenheim, union president, termed these moves "Faith for Tomorrow."

C. H. SMITH

livered by the publishing house to the Book and Bible Houses.

Year 1956	85,296 books
Year 1957 (Jan. to June)	57,737 "
Year 1956	870,336 magazines
Year 1957 (Jan. to June)	559,700 "

In monetary value this means that in 1956 sales of books and magazines totaled \$4,123,751.21 (cost to the Book and Bible Houses). But during the first half of 1957 (Jan. to June) \$3,172,149.85 worth of literature was sold to our Book and Bible Houses.

In 1956 the publishing house was favored with an outstanding donation from the General Conference and the South American Division, who sent new machines in the value of almost \$100,000. We had to take care of some of the expenses of introducing the machinery and some of the cost of the same, but without this generous donation from the above-mentioned organizations, we could not have obtained this equipment. We are very thankful to these organizations. Besides, we are thankful to God in a special way because we were able to secure permission to introduce this machinery at a time when permission was not granted to anyone. Even though we still need some more machinery, nevertheless with the machinery received we can take care of the ever-increasing work.

And what gives us more courage is to see the fulfillment of the words of the messenger of the Lord, who said:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."—*Testimonies*, vol. 7, p. 140.

The publishing house is well known by the authorities and outstanding persons in all the Spanish-speaking countries of South America, and what is more important, it is appreciated for its printing of books and magazines of spiritual, moral, and educational content. Millions of books, magazines, and pamphlets have been published and distributed, and it is hard to find a home that does not possess an Adventist publication. We could relate hundreds of instances where a colporteur has come into a home and the people have shown him several of our books in their library. Still they buy the new ones.

We face many difficulties in carrying our work forward. At times we have to "step into the waters of the Jordan" before we know how we will take care of a problem. The worst ones are difficulties in obtaining material, that is, paper, cardboard, cloth for binding books, et cetera. The electric current is poor, causing difficulty with the motors. Besides, the electric current is restricted during some hours of the day, and sometimes it is completely cut off, leaving us

without power to operate for hours. Skilled labor gives us serious problems also. We have eighty persons working in the different departments of the publishing house, but we always need more and it is hard to get them. And last, we will mention the matter of inflation, which unbalances the budget and makes normal sales difficult. But God has always opened the way the same as for the Israelites at the Jordan. And we go onward by faith.

Evangelism in Chicago

By Eston L. Allen

A high point in Chicago evangelism came recently when the Voice of Prophecy conducted a crusade at the Beverly Hills church. The meetings began October 18 and closed October 27, and were under the direction of K. M. McComas, church pastor.

Inspirational congregational singing led by several pastors of the Chi-

cago area preceded the nightly appearances of the Voice of Prophecy Quartet and the message by H. M. S. Richards. Elder Richards' Spirit-filled messages brought conviction to hundreds of men and women. Hearts were stirred as the gospel was presented in panoramic simplicity backed by human-interest experiences and the personal drama of Elder Richards' travels in crisis areas of the world.

The closing meeting of the series featured a baptism conducted by three local pastors, Edmund Klute, Victor Brown, and the writer. This preceded the message by Elder Richards.

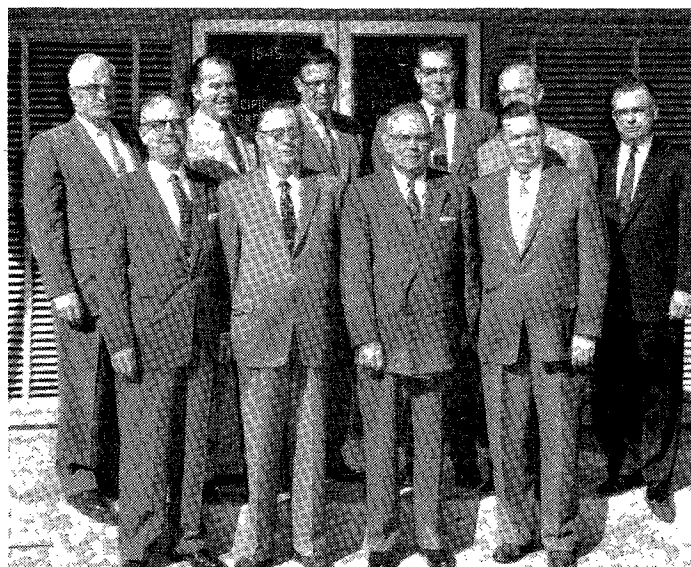
At workers' meetings held periodically during the crusade, time was spent studying the program, praying together, listening to counsel from Elder Richards, and in arranging for personal contact with people who had already responded to the Voice of Prophecy broadcast. Many new interests were also developed.

Southern California Conference Medical-Ministerial Retreat

By Warren L. Johns

Seven hundred Southern California physicians and pastors, and their wives, assembled in Santa Barbara the weekend of November 1-3, 1957, for what proved to be the largest medical-ministerial meeting of its kind in the history of the denomination. Chairmanned by R. R. Bietz, president of the Southern California Conference, the doctor-pastor delegates packed the convention hall of the Miramar Hotel to join in an intensive three-day study of the role of the "right arm" of the church's evangelistic endeavors.

Keynoting the series, which opened Friday night, was H. M. S. Richards, speaker for the Voice of Prophecy, who spoke on "One Lord." This was the first of three major presentations by Elder Richards and Francis D.



Pacific Union Treasurers Meet

The first workshop ever held in the Pacific Union for conference treasurers and accountants took place November 18-21, 1957, in Glendale, California. Twenty-five men and women responsible for handling millions of dollars annually in local and union conferences attended the four-day workshop, organized by James Howarth, Pacific Union auditor, and his associate, E. L. Becker. Every phase of the denomination's financial and business structure from a union and local conference standpoint was studied, and sound principles of business management were reviewed.

Shown in the front row (left to right) are E. L. Becker and James Howarth, Pacific Union auditors; W. E. Phillips, assistant treasurer, General Conference, who was the guest speaker; and W. J. Blacker, Pacific Union secretary-treasurer. In the second row are the secretary-treasurers of the local conferences in the Pacific Union. Left to right: W. E. Guthrie, Southeastern California Conference; Henry Bergh, Arizona Conference; A. G. Munson, Southern California Conference; E. A. Schmidt, Northern California Conference; M. E. Hagen, Nevada-Utah Conference; R. L. Stretter, Central California Conference.

C. A. OLIPHANT



Kansas Workers Chart Advance

The Kansas Conference workers met recently in Topeka to bring a report of God's providence in their work throughout the State and to lay plans for advance. Each worker brought a report of baptisms, the total of which showed a gain over the previous year. J. E. Edwards, from the General Conference Home Missionary Department, gave a challenging note describing the advances made by our work in the mission fields. The workers pledged themselves to return to their districts and do a greater work in Ingathering than ever before.

While Kansas has suffered during the past six years from drought, the outlook at present is optimistic. Sufficient rainfall during 1957 indicates the possibility of a good crop this year, with a corresponding rise in tithe income. Notwithstanding the decreased income in the State the workers have shown a good increase in Ingathering each year. They have also been able to baptize a good number of souls in spite of a curtailed budget.

The workers returned to their fields challenged with the prospect of finishing the work. They expressed appreciation for the help given by Elder Edwards and the brethren from the union office.

F. O. SANDERS, President



Godfrey T. Anderson, president of CME, addressing the doctor-minister meeting at Santa Barbara, Calif.

Nichol, editor of *THE REVIEW AND HERALD*, on the convention theme taken from Ephesians 4:5, "One Lord, One Faith, One Baptism."

On Sabbath morning there was a talk by F. W. Schnepfer, president of the Pacific Union Conference; a Sabbath school lesson study by Dr. Albert Brown; an eye-witness mission report by Dr. Robert Shearer; and the eleven o'clock sermon by Elder Nichol.

In the afternoon delegates reviewed the health education objectives of the church and heard from U. D. Register, Dr. Harriett Randall Campbell, B. R. Spear, and a panel moderated by Dr. Robert Brown, Southern California Conference medical secretary.

Later in the afternoon the theme switched to Christian living and included presentations by Francis F. Bush, Dr. E. G. Joergenson, Dr. Cyril Courville, and a panel moderated by Dr. Clifford Anderson. The vesper service featured Godfrey T. Anderson, president of the College of Medical Evangelists.

The entire Saturday evening agenda was devoted to the subject of hypnosis and was chairmanned by Arthur L. Bietz. Dr. Charles Batten, Dr. Cyril Courville, and Paul O. Campbell reported on specific aspects of hypnosis. This was followed by a panel discussion moderated by Dr. Courville.

Sunday's sessions featured another presentation by H. M. S. Richards. Study was then given to specific means of medical evangelism in talks by Dr. Lance Judkins, Dr. Samuel Fritz, Dr. Walter Macpherson, and a panel moderated by Arthur J. Escobar.

Other Sunday high lights included a special meeting for the wives, featuring Dorothy Foreman Beltz. She dealt with subjects of general interest to this group. Other speakers in the general sessions included Dr. Russell James, Dr. Maynard Bourdeau, Dr. Wayne McFarland, Glendale Hospital Administrator George B. Nelson, and a panel moderated by Gideon Hagstotz.

Doctors and ministers alike agreed that the event was significant, and that the three-day meeting will strengthen the church in this area.

Pastor Malinki of Africa

A long-familiar face in Africa is now missing.

Pastor K. Morrison Malinki, veteran African worker of the Nyasaland Union, passed to his rest May 6, 1957, at the approximate age of 105 years. Educated in the Church of Scotland, he began working with Pastor Booth in 1900, when he accepted the Sabbath truth.

He was successful in starting five schools on a self-supporting basis, one of which later became Cileka Mission. These he operated until 1908, when they were taken over by our mission. Brother Malinki then became a school inspector and assisted in getting many other schools started. He was among the first three African pastors to be appointed as leaders of mission districts. In 1928 he was ordained to the ministry.

Crusade at Ephesus Church, New York

By Wesley Curtwright

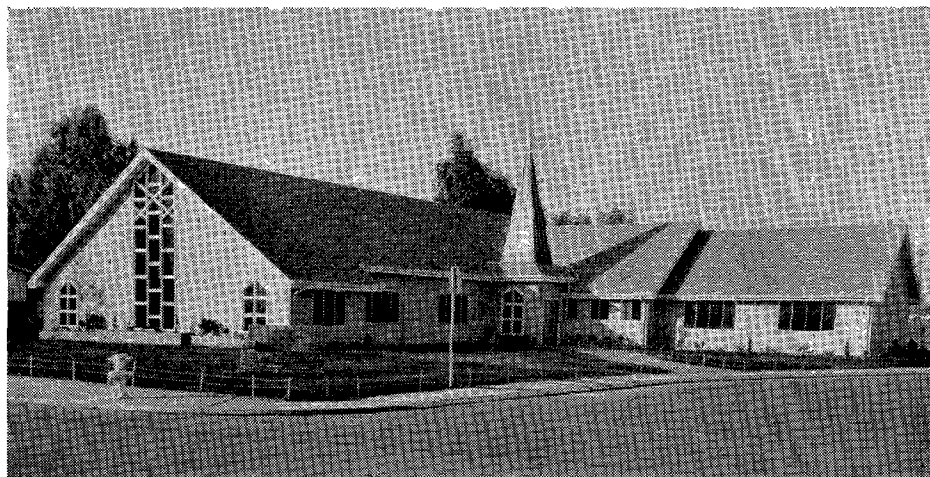
An overflow crowd estimated to be 2,000 persons witnessed a special baptism at the Ephesus church in New York City on Sabbath morning, November 16, 1957. At that time 23 converts were buried with their Lord, as a climax to 42 consecutive nights

of revival services at Ephesus. This baptism raised the total of those who have received this sacred rite to 55, according to R. T. Hudson, pastor.

The Ephesus Bible and Health Crusade, which lasted from October 2 through November 17, featured the preaching of Elder Hudson, and the singing of Joyce Bryant and Shirley Carter, supported by a massed choir of 200 voices. A large staff of ushers and baby sitters also assisted. Motion pictures and lectures by outstanding physicians were added attractions.

Among those baptized on November 16 were a prominent Long Island attorney, Reginald Matthews; Benson and Clanton Craig, young sons of a well-known Manhattan dentist, Dr. Santon H. Craig; and Mrs. Minnie Ransom and Miss Nancy Curtis, daughters of the late Elder Charles Curtis.

The Ephesus crusade was the last in a record-setting series of evangelistic efforts sponsored by the Northeastern Conference in the New York area during the summer and fall of 1957. Outstanding among these was the Truth Tabernacle conducted by Charles Bradford, home missionary secretary of the conference. This effort alone resulted in the addition of 70 souls to the church.



Church Dedication at Tracy, California

The beautiful new Seventh-day Adventist church in Tracy, California, was dedicated on November 2, 1957. Fully furnished and free of debt, it is valued at \$50,000.

With 22 charter members, the church was organized on March 16, 1940. Until 1953 churches of other denominations and rented halls served the congregation as meeting places. In that year an elementary school building was completed, and church services have since then been held in the assembly room of the school. The church now has approximately 70 members, and the school is operating with two teachers and 43 pupils. W. H. Barringham is church pastor. Asso-

ciated with him in the execution of building plans were five Seventh-day Adventist physicians, who gave strong support in leadership and finance.

Carl Becker, president of the Northern California Conference, preached the first sermon in the new church at the worship service the morning of the dedication, and in the afternoon the sermon was presented by W. J. Blacker, secretary-treasurer of the Pacific Union Conference.

An open house for the community on Sunday afternoon attracted a large number of people from other churches.

J. R. FERREN

The Voice of Prophecy in North Kerala

By P. C. Matthew

One Sabbath afternoon in August of 1956 I visited a place called Wynad, in the North Kerala Section of the South India Union. I was hoping to meet a Voice of Prophecy student who lived there. Wynad is about 3,000 feet above sea level and consists of several small coffee estates. After a long search I found the man I was looking for. When he discovered that I was from the Voice of Prophecy, he was overjoyed and said, "I have just finished my Sabbath readings." I learned that he was keeping the Sabbath as a result of the studies.

Wynad is about 65 miles away from our established work at Kozhikode, so when this brother asked me, "Where should I attend for worship and fellowship?" it was a somewhat difficult question to answer. I tried to solve the problem by saying, "You had better have a Sabbath school in your home, and the Lord will find some people for your fellowship."

At the beginning of 1957 the brethren asked me to conduct an effort in the region of Wynad. The first thing I thought was, "It should be near our baptized brother." We were fortunate in finding a suitable location, and after the preliminary arrangements were completed, the meetings began as planned.

With joy we noted that prominent men of the locality and leaders from other churches were in regular attendance. During the first month our attendance varied from 250 to 300. We gave a special welcome and invitation

to Voice of Prophecy students, and began to enroll new students from the third night onward. Among the old English Voice of Prophecy students we found a man and his wife, both Voice of Prophecy graduates. They had been walking nine miles each way in order to attend the meetings. Both studied the precious truths earnestly and diligently.

The able assistance of our local workers and some of our lay members contributed a great deal to the success of this series of meetings. Once the meetings had gotten under way, we were privileged to have short visits from some of our division and union leaders. These helped to make the Wynad meetings a success.

As the people became deeply impressed with the truth, other church leaders began to work strongly against us. They visited the homes of the people and said, "Seventh-day Adventists are anti-Christians and false prophets." But the people replied, "We have not found anything in their teachings against Bible truths." When they found their opposition was not successful, they started meetings at exactly the same time as our meetings were being conducted, and brought in several priests to work against us.

However, in spite of all the opposition, the people persevered in studying the truth. Several Bibles were bought, and the honest in heart diligently searched the Scriptures. As they studied they discovered the wrong practices and observances of the other sects, and Wynad witnessed a real revival. The Lord seemed to use us in a special way, and through His leading we began our first Sabbath school. Thirty-five attended the

first session. Soon afterward, a baptismal class was organized, and fifteen of these good people joined the class. All of them were Voice of Prophecy students. We did our best to follow up the interest and a few months later all fifteen were baptized.

At the present time twelve people are preparing for baptism, and we feel the Spirit of the Lord will bring further fruitage. It thrills our hearts to see new souls coming into the church through proper Voice of Prophecy follow-up work.

• In Brief •

OVERSEAS

Middle East Division

- The annual meeting of the division committee was held in Beirut, Lebanon, at division headquarters, beginning November 11. Representatives from the General Conference were E. E. Roenfelt, associate secretary, and O. A. Blake, under-treasurer.

- Dr. and Mrs. T. S. Geraty, Ronny, and Kathleen, arrived in Beirut on November 7, ending a two-year leave of absence in the United States. During this time Dr. Geraty received an M.S. in Ed. degree, a M. Ed. degree, and a Doctor of Education degree. Dr. Geraty is president of Middle East College.

- On October 12 in the afternoon an impressive ceremony was held in the chapel of Middle East College when three young men, Maurice Katrib, George Raffoul, and Anees Haddad were ordained to the gospel ministry. L. L. Moffitt, General Conference Sabbath School Department secretary, gave the ordination prayer; R. E. Osborn, division secretary-treasurer, the charge; and R. H. Hartwell, the address of welcome.

- K. S. Oster, assisted by Mir Ali Asghar Montazam and Mohammad Seidol Hokama, held a series of evangelistic meetings in Kermanshah, an oil refinery center in the western part of Iran. Although we have only 8 or 9 believers in that center, the attendance at the meetings averaged from 25 to 30. Meetings were held six days a week for almost two months.

- A most successful camp meeting was held at the Nile Union Academy, Egypt, September 12-21. The theme of the camp was "Spirituality and Souls." An excellent spirit of fellowship was manifested throughout. During the week some 250 persons were present, and on Sabbaths the attendance was 350. This was the largest number of Adventists to gather at one time in the history of our work in Egypt. Splendid spiritual help was given by L. L. Moffitt, of the General Conference; George J. Appel, the division president; R. C. Darnell, division MV secretary; and W. R. Leshner, who is in charge of the



Voice of Prophecy church at Wynad, North Kerala Section, South India. It was raised up by P. C. Matthew, Voice of Prophecy secretary of the mission.

Delta Section of the Nile Union. Eight were baptized in an impressive service on the last Sabbath afternoon.

● Dr. J. Munsey and family arrived in Tripoli, Libya, on October 4. The division is happy to welcome them and to have them join the Benghazi Hospital, where they are so much needed.

NORTH AMERICA

Atlantic Union

● The Northeastern Conference held open house on December 8 at their office at 560 West 150th Street, New York City. H. D. Singleton, president, and F. L. Jones, treasurer, report that many visited the office to see the various office procedures, and to take advantage of the special prices at the Book and Bible House. O. A. Troy, Jr., is manager.

● C. P. Anderson, home missionary secretary of the New York Conference, reports that eight churches in the conference conducted booths at county fairs last summer and fall, in addition to the booth at the State fair.

● J. W. Clarke, of Findlay, Ohio, has accepted an invitation to become pastor of the Rochester, New Hampshire, district.

● Richard W. Knapp, formerly assistant pastor of the South Lancaster, Massachusetts, church, has been appointed regular pastor of the church.

● Rollin Perry, R.N., has been appointed head of the physical therapy department of the Pawtucket Memorial City Hospital.

● Arrangements have been made for D. S. Harris to continue the triple-header campaign that was begun last fall by Walter Schubert in the cities of Springfield and Pittsfield, Massachusetts, and Hartford, Connecticut. Elder Harris will begin meetings the latter part of this month.

● The South Lancaster, Massachusetts, church has launched a \$50,000 building program for an annex to the church building. The new addition will provide facilities for a youth chapel, welfare center, Sabbath school rooms, and Pathfinder headquarters.

Central Union

● The Topeka Seventh-day Adventist church sponsored a fair exhibit at the Kansas Free Fair last fall. Approximately 10,000 pieces of literature were distributed and hundreds of select names were obtained for follow-up by colporteurs.

● Under the leadership of O. F. Locke, the pastor, and William Clark, the missionary leader, 200 members have visited or mailed literature to 5,000 homes in South Denver, Colorado. The purpose of the visit was to distribute literature and obtain Bible course enrollments. The young people of this church have placed 225 copies of *The Desire of Ages* in the Denver area motels during the past few weeks.

● The Missionary Volunteer secretaries of the Central Union, under the leadership of W. A. Howe, met in their annual council at Lincoln, Nebraska, November

29 to December 1. Theodore Lucas, General Conference youth leader, gave valuable counsel and inspiration during the entire meeting.

● Disregarding the adverse economic conditions that have affected the area during the past few years, Ralph Watts led the churches of the Chadron, Nebraska, district to a record goal in the Ingathering campaign. The time for the crusade was the shortest on record. The district is now planning to erect a church school for its boys and girls.

● Mrs. A. R. Carrick of Harper, Kansas, has raised more than \$92,000 in Ingathering over a period of 23 years.

● As the result of the meetings held in Sheridan, Wyoming, E. E. Patton has baptized 19 individuals. He is studying with others and plans another baptism at a later date.

● James F. Ott and family have accepted a call to Sunnysdale Academy. Mr. Ott takes the place left by C. L. Newkirk, who requested a leave to do graduate work and be principal of St. Louis Junior Academy. Before coming to Sunnysdale Mr. Ott was principal of the junior academy in Little Rock, Arkansas.

Columbia Union

● J. N. Morgan, of Greenville, South Carolina, has been appointed new MV, public relations, radio-TV, and temperance secretary of the East Pennsylvania Conference. He formerly served pastorates in the Carolina Conference.

● More than 250 persons have been baptized in the city of Richmond, Virginia, as the result of two major campaigns conducted by G. H. Rainey, conference evangelist for Allegheny.

● C. L. Wilber, former pastor of the Smithsburg-Pondville district in the Chesapeake Conference, has been asked to become secretary of the publishing department of the New York Conference. He served previously as publishing department secretary in Arizona, Kansas, and Florida.

● T. N. Neergaard, pastor of the Hagerstown, Maryland, church in the Chesapeake Conference, has been asked to pastor the Smithsburg and Pondville churches in addition to Hagerstown.

● Clark Dilts, formerly of the New York Conference, is the new associate secretary of the publishing department of the Chesapeake Conference. He will have charge of the work on the Eastern Shore of Maryland.

● Kenneth Livesay, former pastor of the Wilmington, Delaware, church in the Chesapeake Conference, is the new pastor of the Spencerville-Laurel-Atholton district, replacing Derrell K. Smith, who is now MV and education secretary of the New Jersey Conference.

Lake Union

● Evangelistic meetings held by Lawrence Kagels and C. J. Danforth at Shelby, Michigan, have closed with 15 interested people joining the baptismal class and about 50 others taking studies.

The average attendance for the entire series was greater than the seating capacity of the church.

● Frank H. Yost, associate secretary of the General Conference Religious Liberty Department, is emphasizing the dangers that threaten our civil and religious liberties in a nine-day tour of Michigan churches and schools, which started January 4.

Pacific Union

● J. R. Nelson from the Pacific Union office is visiting Hawaii, where he and Earl Wright are conducting Pathfinder and Missionary Volunteer leadership courses.

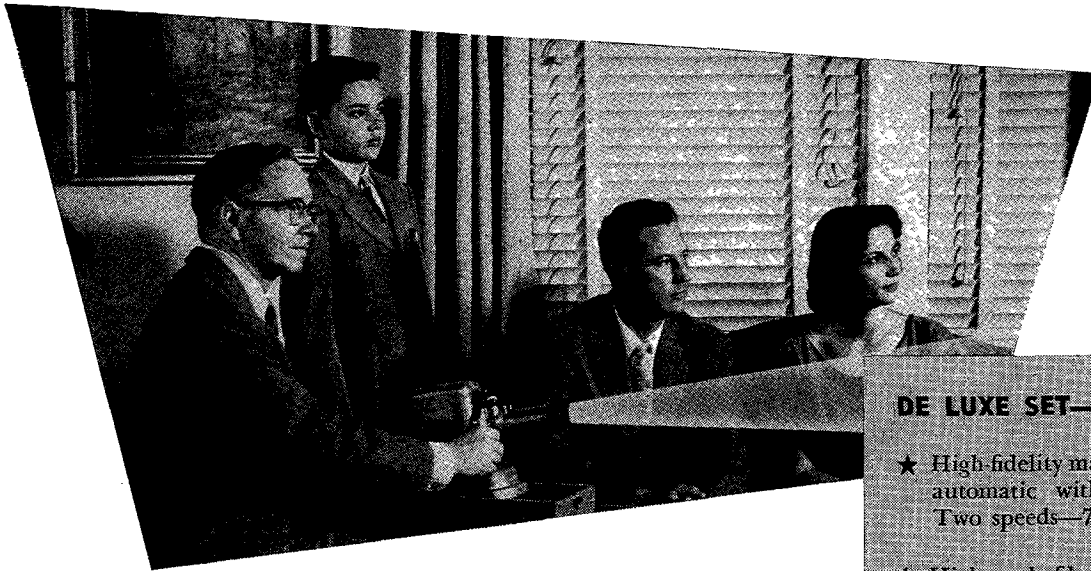
● A new Spanish church was organized in Los Angeles on Sabbath afternoon, December 7.

● Edward J. Woods, a member of the Honolulu Central church, has spread his enthusiasm about Investment to others. Up to November, the church had raised \$1,509 for Investment, according to Don E. Duncan, pastor.

● Dorcas workers, under the leadership of Barbara Corneliussen, entered a float entitled "Faith, Hope, and Charity," in an annual parade in El Cajon, California. Immediately behind the float the Pathfinders marched in two units. Hollis Wolcott, pastor of the El Cajon church, feels that the work and money expended were a good investment in public relations.

Church Calendar FOR 1958

Religious Liberty Campaign	January 11-18
Religious Liberty Day and Offering	January 18
Television Offering	January 25
Christian Home and Family Altar	February 1
Home Missionary Offering	February 1
<i>Signs of the Times</i> Campaign	Feb. & March
Home Visitation	March 1
Home Missionary Offering	March 1
Missionary Volunteer Day	March 15
Missionary Volunteer Week of Prayer	March 15-22
Temperance Commitment Day	March 22
Thirteenth Sabbath Offering (Southern European Division)	March 29
Ingathering Rally Day	April 5
Ingathering Campaign	April 5-May 17
Home Missionary Offering	April 5
Spirit of Prophecy Day	April 12
Dorcas and Welfare Evangelism	May 3
Home Missionary Offering	May 3
Servicemen's Literature Offering	May 10
Literature Evangelism	June 7
Home Missionary Offering	June 7
College of Medical Evangelists Offering	June 14
General Conference Special Missions Offering	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review and Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27



"Go ye therefore and teach"

The Review and Herald

Home Bible Study Combinations

CUSTOM FEATURES WITH ECONOMY PRICE

There are four Review and Herald Home Bible Study combinations from which to choose. These units are available on time payments through the Review and Herald.

HOME BIBLE STUDY COMBINATION REQUEST FORM

..... Book and Bible House or home missionary department. I am interested in purchasing a Home Bible Study unit for greater soul-winning endeavor. Please send me further information. The unit checked below is the one in which I am most interested.

- ☐ De Luxe set, \$298.50 ☐ Supplementary Set, \$99.95
☐ Special Set, \$239.50 ☐ Basic Set, \$119.50

- ☐ Please send me details regarding the time-payment plan on this Visual-Aid equipment and a contract that I may sign.
☐ I prefer to pay cash, and a check will accompany my final order.

NAME

(Please print)

ADDRESS

CITY ZONE STATE

ORDER ALL DENOMINATIONALLY SPONSORED VISUAL-AID EQUIPMENT THROUGH YOUR LOCAL BOOK AND BIBLE HOUSE. ALL EQUIPMENT SHIPPED F.O.B. WASHINGTON, D.C.

(Add State sales tax where necessary)

DE LUXE SET—picture below

- ★ High-fidelity magnetic tape recorder. Fully automatic with two internal speakers. Two speeds—7½ ips - 3¾ ips.
- ★ High-grade filmstrip projector. Uses single or double frame and/or slides. Guaranteed for a lifetime. Supplied complete with case.
- ★ Fine Radiant beaded screen, 30 x 40, and stand.
- ★ Ten beautiful natural color songs on filmstrips.
- ★ Complete set of 20th Century Bible Course filmstrips of 30 lessons in full color, complete with syllabus.
- ★ Complete set of 20th Century Bible Course tape recordings for the 30 lessons, with new tone signal for picture change. Narrated by Pastor W. A. Fagal of Faith for Today. Inspirational Faith for Today quartet music effectively opens and closes each lesson.
- ★ Ten complete printed 20th Century Bible Course 30-lesson sets.

Regular List Price \$435.00

YOUR NET COST \$298.50

\$30 down payment must accompany order. Balance may be financed for two years.



Review and Herald Publishing Assn.
Washington 12, D.C.

LAST CALL

- ▶ True Sabbath bears witness in glowing red
- ▶ Choice Bible texts for each day
- ▶ Styled in four beautiful colors
- ▶ Dates accented in bold relief for easier reading
- ▶ A favorite in Seventh-day Adventist homes

**Price,
50c**

Add sales tax
where necessary.

Growing in popularity,
our beautiful
Christian Home Calendar
for 1958
is now ready.

Size 10 1/4" x 17",
presenting the beautiful
Harry Anderson painting of Moses
receiving the Ten Commandments
on tables of stone.

This calendar is our finest addition to
the long line of
CHRISTIAN HOME CALENDARS.

Your daily Scripture verses printed for the
entire year are chosen for aptness and per-
sonal comfort. The special days and weeks
of the year's church program covering such
activities as Ingathering, Week of Prayer,
et cetera, appear in blue ink.

AN APPROPRIATE GIFT SUGGESTION.

You will want one for yourself and several
to give to friends and neighbors.

R. J. Christian

CALENDAR for 1958



ORDER FROM YOUR BOOK AND BIBLE HOUSE

Enclosed is \$ _____

_____ Book and Bible House or
_____ Church Missionary Secretary

This is my order for
_____ copies of the
CHRISTIAN HOME CALENDAR @ 50 cents.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZONE _____

(If you wish copies mailed
direct to your gift list,
include complete
mailing instructions.)

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Periodical Department
Review and Herald
Publishing Association
Washington 12, D.C.

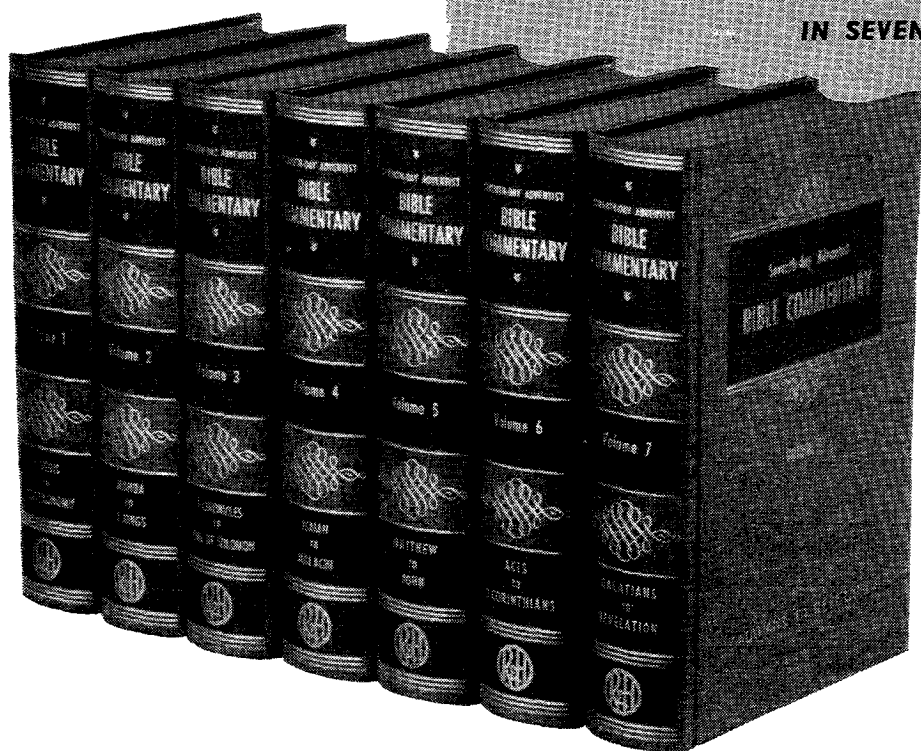
YOUR VOLUME 7

IS

READY

The Seventh-day Adventist BIBLE COMMENTARY

IN SEVEN VOLUMES



One thousand one hundred and sixty-eight pages of authoritative verse-by-verse comment on Philippians 1 through Revelation 22:21.

Volume 7 provides the first complete Adventist commentary on the prophecies of the book of Revelation since *Thoughts on Daniel and the Revelation*, by Uriah Smith, written about 85 years ago. Here you have the best current Adventist thinking on this all-important prophecy—it should be read by every Seventh-day Adventist.

Price, \$12.00 each volume

Features of Volume 7

Special Articles Include

- History of the church from the time of Constantine to the present
- The seven churches of Revelation
- John and the Isle of Patmos
- History and interpretation of the Apocalypse

Indexes—177 Pages

- 30,000 entries in General Index Lists—All important comment in all seven volumes
- Special indexes to English, Hebrew, and Greek words—of utmost importance to the correct interpretation of many scriptures

E. G. White Supplementary Materials

- Nearly 100 pages—otherwise unavailable in print today—of great interest to students of the Revelation and other books contained in this volume

Illustrations and Maps

- Two four-color masterpieces by Harry Anderson and Jes Schlaikjer plus black and white tip-ins
- Eleven maps—3 in color—setting forth circumstances and events leading up to the writing of the Epistles

Now—more than ever—
every Seventh-day Adventist family
should own a
complete set of the **COMMENTARY**



WASHINGTON 12, D.C.

_____ Church Missionary Secretary
_____ Book and Bible House

Please send me

_____ SDA Commentary, Volume 7 @ \$12.00
_____ SDA Commentary () Vol. 1 () Vol. 2
() Vol. 3 () Vol. 4 () Vol. 5
() Vol. 6 @ \$12.00

Postage & insurance, sales tax where necessary _____

To help cover cost of postage and insurance add 25c a volume; 65c outside United States. Total Enclosed _____

Name _____

Address _____

City _____ Zone _____ State _____

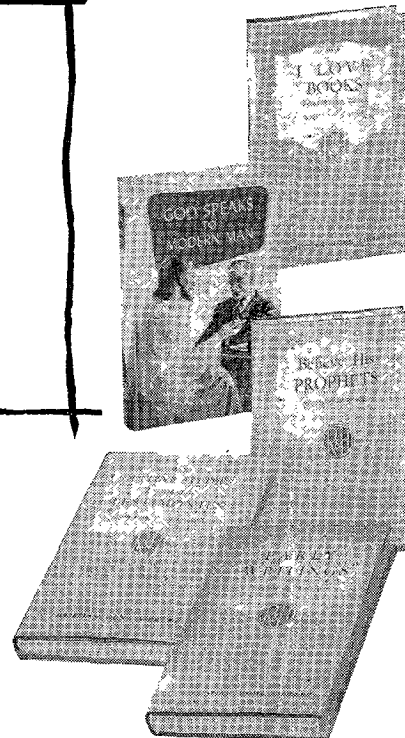
Note: If you have signed a standing order for the complete set of Commentary, **DO NOT** reorder—merely send remittance to your Book and Bible House when notified.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

CHRISTIAN HOME LIBRARY SERIES

BASIC BOOKS Each book going into this series was good yesterday, is good today, and will be equally good tomorrow. Each is worthy of a permanent place on your library shelves. This is a growing series. Other fundamental volumes will be built into this group as fast as manufacturing schedules permit.

Watch for announcement of new titles.



- | | | | |
|--|--------------------------|---|--------------------------|
| Adventist Home, The — Mrs. E. G. White | <input type="checkbox"/> | Fundamentals of Christian Education, Mrs. E. G. White | <input type="checkbox"/> |
| Answers — Charles D. Utt | <input type="checkbox"/> | God Speaks to Modern Man — A. E. Lickey | <input type="checkbox"/> |
| Believe His Prophets — D. E. Rebok | <input type="checkbox"/> | Gospel Workers — Mrs. E. G. White | <input type="checkbox"/> |
| Bible Readings — A Compilation | <input type="checkbox"/> | I Love Books — J. D. Snider | <input type="checkbox"/> |
| Book of All Nations, The — C. B. Haynes | <input type="checkbox"/> | In Defense of the Faith — W. H. Branson | <input type="checkbox"/> |
| Book of Hebrews, The — M. L. Andreasen | <input type="checkbox"/> | Life, Death, and Immortality — C. B. Haynes | <input type="checkbox"/> |
| Child Guidance — Mrs. E. G. White | <input type="checkbox"/> | Messages to Young People — Mrs. E. G. White | <input type="checkbox"/> |
| Christian Service — Mrs. E. G. White | <input type="checkbox"/> | Midnight Cry, The — F. D. Nichol | <input type="checkbox"/> |
| Christ's Object Lessons — Mrs. E. G. White | <input type="checkbox"/> | Ministry of Angels, The — I. H. Evans | <input type="checkbox"/> |
| Coming of the Comforter, The — L. E. Froom | <input type="checkbox"/> | Ministry of Healing, The — Mrs. E. G. White | <input type="checkbox"/> |
| Counsels on Diet and Foods — Mrs. E. G. White | <input type="checkbox"/> | Outline Studies From the Testimonies, Clifton L. Taylor | <input type="checkbox"/> |
| Counsels on Sabbath School Work — Mrs. E. G. White | <input type="checkbox"/> | Prayer — M. L. Andreasen | <input type="checkbox"/> |
| Counsels on Stewardship — Mrs. E. G. White | <input type="checkbox"/> | Preacher and His Preaching, The — I. H. Evans | <input type="checkbox"/> |
| Daniel and the Revelation (2 vols.) — Uriah Smith | <input type="checkbox"/> | Quest of Youth, The — C. Lester Bond | <input type="checkbox"/> |
| Day by Day — F. M. Wilcox | <input type="checkbox"/> | Sabbath—Which Day and Why? The, M. L. Andreasen | <input type="checkbox"/> |
| Drama of the Ages — W. H. Branson | <input type="checkbox"/> | Sanctuary Service, The — M. L. Andreasen | <input type="checkbox"/> |
| Early Writings — Mrs. E. G. White | <input type="checkbox"/> | Story of Our Health Message, The — D. E. Robinson | <input type="checkbox"/> |
| Education — Mrs. E. G. White | <input type="checkbox"/> | Story of Redemption, The — Mrs. E. G. White | <input type="checkbox"/> |
| Evangelism — Mrs. E. G. White | <input type="checkbox"/> | Temperance — Mrs. E. G. White | <input type="checkbox"/> |
| Evolution, Creation, and Science — Frank L. Marsh | <input type="checkbox"/> | Testimony Treasures (3 vols.) — Mrs. E. G. White | <input type="checkbox"/> |
| Faith of Jesus, The — M. L. Andreasen | <input type="checkbox"/> | Welfare Ministry — Mrs. E. G. White | <input type="checkbox"/> |
| Faith to Live By, A — M. L. Andreasen | <input type="checkbox"/> | What Can a Man Believe? — M. L. Andreasen | <input type="checkbox"/> |

NOTE: Spirit of prophecy volumes are paged to agree with the *Index* and larger volumes.

Cloth \$3.00

De luxe \$3.75

Add mailing and insurance—15c first book
—5c each additional volume.



**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**

**ORDER
BLANK**

..... Church Missionary Secretary or
..... Book and Bible House
Please send me volumes as checked above in—Cloth @ \$3.00 each—De luxe
@ \$3.75 each.

Total for books \$.....

Mailing and insurance, sales tax where necessary

Total enclosed

NAME

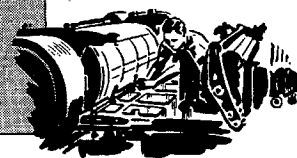
STREET

CITY

ZONE

STATE

As We Go to Press



Death of W. L. Davy

Word has been received that W. L. Davy, for many years a missionary, passed away peacefully in his sleep Christmas Day at Modesto, California.

In 1920 Brother and Sister Davy went to the Southern African Division where he served at Solusi, Matandani, Bechuanaland, Malamulo, and Luwazi missions, much of the time as mission director of the stations where he was serving. They returned to the United States in 1956.

We extend our sympathies to the bereaved relatives.

General Conference Session Accommodations

The Housing Committee for the coming General Conference session reports that hotel rooms in Cleveland are being held for delegates until March 31, 1958. During the month of March, information and order blanks will appear in the union papers. Non-delegates should watch for and follow directions in making reservations on or after April 1.

C. H. KELLY

Graduation Exercises in Solomon Islands

According to word just received from H. A. Dickins, educational secretary of the Bismarck-Solomons Union Mission, Wednesday, October 24, marked a milestone of progress in our educational work in the Eastern Solomons. On that date our Betikama School, on Guadalcanal in the Eastern Solomons, graduated eight students. All of these students are going on next year to Jones Missionary School on the island of New Britain to complete their training for the work of God.

At the same time Principal Ray Richter presented nine of the students, including the eight graduates, with their government Leaving Certificate. This is the first time that students from our schools in the Solomons have sat for the government examinations, and nine out of ten passed. Two students from our Grade 5 also passed the government Grade 7 examination.

At the graduation service a number of First-Aid certificates and Royal

Lifesaving Society bronze medallions were presented to successful candidates for these awards. These were the first lifesaving awards obtained by natives of the Solomon Islands, and the school has received commendations from the society for its excellent achievement. Two of our teachers there, Joshua and Pastor Papaol, are the first natives in the Southwest Pacific to receive Honorary Lecturer's/Instructor's certificates in St. John First Aid.

On the Sabbath morning following the graduation services five of the older students of Betikama School were baptized. In the baptismal class there are still 30 students who are too young to be baptized. Practically all the older students of the school are already church members.

We rejoice at the progress of the educational work in the South Pacific.

RICHARD HAMMILL

Religious Liberty Day

January 18 has been designated by the General Conference Committee as Religious Liberty Sabbath.

On this day there should be delivered in every church an instructive and stirring discourse on the subject of religious liberty. This should be followed by a generous offering for the support of our religious liberty work. The enemy is working with mighty power to deprive us of our precious rights. Under God we must do everything in our power to defeat him.

A. V. OLSON

Penfigo Hospital, Brazil Reports for 1957

Word has just come from Brazil of the remarkable achievements of our Penfigo Hospital in Campo Grande, western Brazil. The Penfigo Hospital is dedicated entirely to the treatment of *fogo selvagem*, a dread disease limited almost exclusively to certain parts of Brazil. This serious, chronic disease of the skin, probably causes more suffering in the lifetime of its victim than any other disease known, and has been the subject of careful study by scientific groups for many years. Through what seems to be providential circumstances, Seventh-day Ad-

ventists have developed a treatment for this disease that has far surpassed any employed in other institutions in that country.

The professional staff in our Penfigo Hospital is working with the Public Health Department of the Government of Brazil for the perfection of the medications and procedures now used in the treatment of this disease.

The statistics from the hospital show that in the year 1957, up to the first of November, the institution had admitted 108 patients and had already discharged 67 as cured or as having the disease arrested clinically.

T. R. FLAIZ, M.D.

From Home Base to Front Line

Dr. and Mrs. Gordon C. Hackett and three children, of Exeter, California, left by car for Montemorelos, Mexico, in September. Doctor Hackett graduated from the medical course at the College of Medical Evangelists in 1940. Since that time, with the exception of three and one-half years with the U.S. Army Air Corps during World War II, he has engaged in private practice. Mrs. Hackett's maiden name was Fern duBell Unger. She attended La Sierra and Pacific Union College in California. She has had experience in office nursing. Doctor Hackett will serve as a physician in the Montemorelos Hospital and Sanitarium.

Elder and Mrs. R. P. Abel, recently of Laguna Beach, California, left Los Angeles, California, December 22, en route to Thailand. Mrs. Abel's maiden name was Teresa Viola Clark. Brother Abel is a graduate of Walla Walla College. After service in educational work in Gem State Academy, Caldwell, Idaho, Brother and Sister Abel first went to Thailand (then Siam) in 1922. Aside from time spent in the homeland on furloughs, they labored in that field for twenty years. Then followed a few years of service in California. Again they have accepted appointment to the Far Eastern Division, this time for two years. He is to connect with the Bangkok Sanitarium and Hospital as acting chaplain, and later assist with Voice of Prophecy work.

H. T. ELLIOTT