

THE ADVENT *REVIEW* AND *HERALD* SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Dedication of Chinese Church

IN SAN FRANCISCO

By John Oss

MORE than five hundred people attended the dedicatory service of the Chinese Seventh-day Adventist church in San Francisco, California. The main service was held on Sabbath afternoon, November 16, 1957, at three o'clock. Out-of-town guests came from Los Angeles, Stockton, Sacramento, and the Bay area. The church is at the corner of Hyde and Sacramento streets.

W. J. Blacker, treasurer of the Pacific Union Conference, delivered the dedicatory address. D. E. Venden and R. L. Stretter, president and treasurer, respectively, of the Central California Conference, were also present, as was R. Curtis Barger, Sabbath school and public relations secretary of the conference.

Twelve former missionaries and their wives who had served in China were in attendance at the service. Congratulatory messages were received from members abroad and also from those scattered over the United States.

The writer, as pastor of the church, gave a brief historical sketch of the work of Seventh-day Adventists among the Chinese people of San Francisco. Tribute was paid to the pioneer workers among the Chinese people and to all whose liberal contributions had made possible this house of worship.

Walter Chin, the church treasurer, rendered an encouraging report of the finances of the church, showing them to be in sound condition. Brother Chin especially thanked the conference for its support, and also those who had contributed to the remodeling project.

The church building originally was an old mansion built in the classic Greek style. It was purchased in 1950 and during recent years has been remodeled. In spite of the renovation of the building, the original symmetry and beauty of the structure and the surroundings has been retained.

The building has six thousand square feet of area and has space for language classes, a Pathfinder room, a recreation room, and a social hall, in addition to the chapel, which occupies most of the main floor.

At the conclusion of the service many of the guests made a tour of the building and observed where the different activities of the church are conducted. The room housing the Chinese division of the Voice of Prophecy Bible Correspondence School attracted special attention. This office, which cares for the Chinese work in this hemisphere, is operated on behalf of the parent school at Glendale, California.



W. J. Blacker, treasurer of the Pacific Union Conference, delivering the dedicatory address at the San Francisco Chinese church, Sabbath, November 16, 1957.

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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

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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. 3.

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A Thought

FOR THE WEEK

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

"The Task Thy Wisdom Hath Assigned"

In the War Between the States it was common practice for a man of means or property to buy a proxy to serve for himself or for his son in the conflict. But in spiritual warfare a man must fight his own battles. No one can hold favor with Heaven in someone else's name.

When the Shunammite woman implored Elisha to come and raise her son to life, the prophet sent Gehazi posthaste to lay his staff on the face of the lad. Although the commission pledged Gehazi to silence and consecrated service, his errand proved utterly futile. No life stirred in the stricken boy. Only when Elisha himself came was the miracle of restoration performed, and that with great effort.

If God has committed to us a great personal trust, we may find that we have no authority to deputize someone else to perform it for us. There is a unique fusion between divine power and the consecrated human agent. But consecration and commitment to God's purposes cannot be passed on. There was no authority or power in Elisha's staff. There was no power in Elijah's mantle, nor in the salt with which the prophet cleansed the waters of Jericho. The power never is in symbols or deputized substitutes but comes only as the human heart and purposes are linked with God's will.

One time, in a minor traffic dispute, a man threatened to have me arrested, pointing to the fact that he was driving the sheriff's car. I refused to recognize the authority of his car and accused him of impersonating an officer. Knowing this to be a municipal offense, he cooled down and drove on. Satan likes to taunt us with a show of authority, even as the Egyptian magicians simulated the miracles of Moses. In God only is genuine power, and no greater discovery can we make than that the only service acceptable to Him is wholehearted, undeviating devotion.

H. M. TIPPETT

Well Said

One of the sublimest things in the world is plain truth.—Bulwer.

If thou desire to be wise, be so wise as to hold thy tongue.—Lavater.

God had one Son on earth without sin, but never one without suffering.—Augustine.

There is not a single moment in life that we can afford to lose.—Goulburn.

REVIEW AND HERALD

The Rewards of Obedience

By THEODORE CARCICH

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25).

The rewards of obedience cannot be purchased in any earthly mart. They can be obtained only from Christ. He promises to all who follow and obey Him such strength and stability of character as to make them equal to all the emergencies of life.

In the great parable that closes the Sermon on the Mount, our Lord speaks of two houses built on two foundations. The main point to be noticed in this parable is the importance of obedience for stable character. The man who builds his house on the rock is the man who hears and obeys. The man who builds his house on sand is the man who hears but disobeys. The wise man obeys. The foolish man disobeys. The wise man saves his house by obeying; the foolish man loses all by disobeying.

The lesson is obvious. The emergencies of life—rain, floods, winds—beat upon both houses. But one stood, the other fell. The foundation made the difference, and it is obedience to God's commandments that gives stanch foundations to human character. Popularity, fame, success, and wealth are desirable, but they cannot be depended upon when the storms of life strike.

An individual or church considering an exchange of obedience for popularity is contemplating an exchange of rock for sand. This is because popularity is as subject to change as the winds that blow from every quarter of the compass.

Public opinion, upon which popularity depends, can deify you today and curse you tomorrow. It shouts your praises one hour and hisses its anathemas of hate the next. It crowns you with garland leaves one moment and with a crown of thorns the next. As foundation material for stable character, popularity is nothing but shifting sand.

Fame? Experience has taught that fame is a gaily colored bubble which when it bursts leaves nothing behind but airy nothingness. It is exceedingly poor material upon which to erect your castle of hope. It just does not hold up.

When the tempest breaks, success and wealth have a way of eluding those who pursue them and escaping those who possess them. If the rich and successful of history could speak, they would testify that as a foundation for character, materialism is nothing but sand—treacherous sand—against which the tempest will prevail.

Therefore, rocklike foundations of character come only by obedience to Christ. The building of His precepts and laws into concrete acts of daily life ultimately produces a character that resists not only the storms of life but which also will stand unshaken when every earthly support is removed in the coming time of trouble.

Concerning this we have been told: "It is necessary that every individual member build upon the Rock, Christ Jesus. A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock."—*Testimonies*, vol. 5, p. 129.

Obedience and Knowledge

Another compensation of obedience is the acquisition of spiritual truth and knowledge. Generally, knowledge is looked upon as belonging to the mind. This, of course, is true of certain factual knowledge, as scientific experiment and theoretical truth. It is certainly not true of spiritual knowledge.

We do not grasp Biblical knowl-

edge by the intellect alone, but with the whole nature. Said our Lord, "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17).

Commenting on the truth that obedience opens the door to spiritual understanding, the servant of God declares: "Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. *Understanding means obedience to God's commandments.* The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those who are humbly seeking for a knowledge of the truth that they may obey it."—*Christ's Object Lessons*, p. 112. (Italics supplied.)

It is not to an intellectual aristocracy but to a believing body of obedient saints that God grants spiritual revelation. Intellectualism is desirable, but never at the expense of loyalty and obedience to God's revealed will.

Often church members request an evaluation of certain tracts and publications prepared by either apostates or enemies of the truth. Of course, the chief purpose of these tracts is to convince the reader to withdraw his membership from the church and unite with the apostate movement. False doctrines and offshoot movements will be with us till the end of time. How then may one distinguish between truth and error?

Christ tells us how. Be obedient, He admonishes, to the revealed will of God, and you will know "whether it be of God." None need be uncertain as to what is the revealed will of God. Said the psalmist: "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

God's will for us is wrapped up in His ten-commandment law. Every act of loyalty to it clarifies the mind and enlarges the area of our spiritual knowledge. Every fulfilled obligation to God and man makes clearer the distinction between truth and error.

As long as we are constant in our obedience to God's law we need not fear the wolves in sheep's clothing who are seeking to tear down the remnant church of Christ. Neither are we called upon to stone the wolves or to chase their whelps. If we attempted to do this it would draw us away from our duty and obedience to God. This is precisely what the wolves desire.

A Foretaste

By ELIZABETH ROSSER

We can almost see the flowers of Eden bloom,
We can almost breathe the air that they perfume,

When we read the wondrous story
Of the land of light and glory,
Where the Saviour waits to bid us "Welcome home."

We can almost hear the songs the angels sing,
We can almost hear the harps of heaven ring,
Where the golden sunbeams quiver
On the bosom of the river,
As it flows through fields of everlasting spring.

We can almost see the mansions in the sky,
Where the Lord will take His children by and by;
Where the sad and brokenhearted
Soon shall meet and ne'er be parted,
And Himself shall wipe all tears from every eye.

Let the wolves wail and howl! That is in keeping with their predatory nature and task. Our task is infinitely greater. It is to keep our feet in the unswerving pathway of obedience, which leads the remnant people of God into the kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Said the servant of God: "Satan seeks to counterwork the work of God, and he is constantly urging men to accept his principles. He represents the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power is employed against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the results of *obedience to right principles*."—*Ibid.*, p. 296. (Italics supplied.)

Obedience and the Holy Spirit

In addition to being the basis of stable character and the organ of spiritual knowledge, obedience to God is also the conductor of spiritual power. That power is the Holy Spirit, "whom God hath given to them that obey him" (Acts 5:32).

Here is the deciding factor that makes for victory or defeat in an individual's Christian experience. Victorious living is not a matter of strength or might; it is a matter of surrendering oneself moment by moment to God in voluntary obedience.

The instant a man decides to obey, God acts in that man's behalf. Let a man decide to keep the Sabbath, to pay an honest tithe, to obey the laws of health, to be truthful, to be pure, to be honest, to refrain from vulgarity, obscenity, or swearing, to honor his parents—in short, to obey all of God's commandments—and God will supply the power to make that decision possible.

God always backs the dedicated will. Witness the children of Israel at the Red Sea, Elijah on Mount Carmel, Joseph in Potiphar's house, and the three Hebrew worthies on the plains of Dura. No sooner did they act obediently than God acted savingly. When God's people, individually or collectively, take the field of action obediently, they can count on the supporting battalions of heaven to take the field with them.

Do we want victory over sin? That victory is possible only through a grant of power from God. The power is the Holy Spirit, which God gives to "them that obey him." It is the measure and degree in which we align our wills with God's will that determines whether we shall experience victory or defeat. Total obedience means to-

tal power, and total power means total victory.

No matter how deep-seated the sin habit may be, God will give us strength to overcome and will supply every deficiency of character when we resolutely set about to do His will. Here are two marvelous promises that bear this out.

The first one is from Paul's writings: "Likewise the Spirit also helpeth our infirmities" (Rom. 8:26). This assures us that no spiritual infirmity is beyond the power of God. He not only forgives sin but makes provision to conquer sin.

The second one is from the writings of God's servant. She says: "He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest."—*The Desire of Ages*, p. 331. Think of it! When we walk obediently, we walk in company with Christ. This means that He is with us in every trial and perplexity of life and that we are not alone when the storms of life assail. This walk begun on earth is continued in heaven at the second coming of our Lord.

The greatest obstacle to the finishing of God's work in our own lives and in the whole world is the refusal of the human mind to submit wholly to God's revealed will. Our own experience and that of the church is sluggish because when God's commands run contrary to human nature, the commands are either slighted or forgotten. How else can we account for our lack of individual and collective power?

Do we really want victorious power? Then let us first acquaint ourselves fully with God's will. Let us know what God would have us do in regard to the ordinances of the Lord's house, the financial support of God's work, the education of our children, the matter of personal health and hygiene, the principles of Christian modesty and adornment, Christian recreation, the Christian home, proper Sabbath observance, et cetera.

On these and other equally important matters we need to be crystal clear as to what God requires. We should know this for ourselves. We can know by diligently reading the Bible and the Spirit of prophecy.

With knowledge comes the moral responsibility of obedience. God is not interested in irresponsible promises and wishful thoughts. It is far too easy for many of us to substitute words for resolute decisions.

Nor does the Lord regard our acquaintance with the truth and with those who obey it as a substitute for obedience. It is a wonderful thing to have loyal Seventh-day Adventist parents and to have had the privilege



[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.]

Catholic Students at Secular Universities Lose Faith

A Newman Club chaplain said in St. Louis, Missouri, that a "tremendous" number of Catholics enrolled in secular universities lose their faith. The Rev. Gerard N. Glynn said the big danger to Catholic students at secular schools is not communism but the secular environment. "They lose their Catholic verve and become fallen-aways after they have been subjected to arguments that conflict with Catholic doctrine," he said.

Church Construction Sets Record

Church construction in November totaled \$78 million, a new record for the month, the Departments of Commerce and Labor reported. It was \$4 million higher than November, 1956. November construction by private schools and colleges amounted to \$46 million. This was \$1 million below the figure for November of last year. Private hospitals and other institutions undertook \$49 million worth of new buildings last month—\$16 million more than the same month last year. For the first 11 months of 1957 construction by these institutions, most of which are church-related, was 64 per cent above the same period in 1956.

No Religious Question in 1960 Census

The 1960 population census will not include any question on religious affiliation, Robert W. Burgess, director of the Census Bureau, announced in Washington, D.C. "The primary reason for this decision," he said, "is recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where a reply is mandatory. Under the circumstances it was not believed that the value of the statistics based on this question would be great enough to justify overruling such an attitude."

New Jersey Approves Absentee Ballot

A bill to permit a registered voter to receive an absentee ballot if an election is held on a religious holiday was passed by the New Jersey legislature and sent to Gov. Robert B. Meyner for signature. The measure states that a qualified voter may apply for an absentee ballot "because of the observance of a religious holiday pursuant to the tenets of his religion." Until now, absentee ballots have been available only to those who were out of the State on an election day or were unable to go to the polls because of illness or physical disability. The bill was introduced last spring after the primary election had coincided with the Jewish observance of Passover.

of attending our denominational schools; but this apart from personal obedience will not save us.

Christ accepts, saves, and keeps us on one condition. We read: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50), and "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (ch. 7:21). If these texts mean anything, they mean that Christ recognizes no ties

but those of unreserved surrender and obedience.

As we read these and similar messages no doubt we agree to their truthfulness. But this is not sufficient. Our admission of truth, our appreciation of its clarity and logic, our desire to be with those who believe and obey it, is not what Christ wants. He wants us!

Always His first and last demand is for our complete obedience to His will. Having accepted Him as our Saviour from sin, let us now by our obedience acknowledge Him as Lord of our life.

Why God Permits Sore Trials —Part 2

By H. L. Rudy

We have seen that our heavenly Father has entered into man's tragic history through the gift of His Son. His infinite purpose to see man through the tragedy caused by sin has been confirmed, and ultimate deliverance from all sorrow is assured. God does not willingly afflict man, but when suffering comes, either as the result of transgression or accident, He has provided a way through to joyful deliverance.

If God, then, does not deliberately send sorrow into our lives, why does He allow it to come? Much has been said and written in reply to this question. Let it suffice at this juncture to note the following statement by Leslie D. Weatherhead:

"The goodness of God is proved by the possibility of disaster, not denied by it. Look at it this way! God allowed the possibility of sin in order that there might be such a thing as saintliness. If man could not sin, he could never rise to sainthood. He would be an automaton. In a similar way God allows disaster, because by taking the risk of disaster man can become a far grander being than he could ever have become if disaster were not allowed."

We must, therefore, distinguish between that which God allows and that which God intends. We must distinguish between God's will and God's woe. It is God's will to save man and make him partaker with Him in glory. God allowed the possibility of sin and took the risk of disaster, because man was created a free moral being, destined for sainthood, provided he made the right choice.

There is another aspect of sorrow that must be understood in accepting life. The extent of suffering is often

not appreciated. Many people can understand why mean, wicked people should suffer, because they deliberately transgress the laws of God and of nature. But the fact that innocent people are afflicted, when they do the best they can to live in harmony with the laws of life, is often a source of great perplexity. In this connection it is helpful to remember that as far as God is concerned, He has never differentiated between the righteous and the unrighteous with regard to suffering.

The Bible states plainly: "All things come alike to all: there is one event to the righteous, and to the wicked; . . . to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner." "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (Eccl. 9:2, 11).

Both Righteous and Wicked Share in the World's Sorrows

That first phrase comes as a shock to the uninitiated: "All things come alike to all." It includes both good and bad people, regardless of race, rank, or social standing. Jesus positively stated, "In the world ye shall have tribulation" (John 16:33). The apostle Paul, addressing a group of Christians, told them: "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

No exception is made for either saint or sinner in the sharing of the world's sorrows. They are alike touched by them. God is no respecter of persons, and Satan is out to destroy everybody; even his own active and

militant agents must finally drink the bitter cup, dregs and all.

With these facts before us we readily see that the problem of accepting the reality of life calls for a faith that transcends the temporal things of earth. And, that is exactly what Christianity has to offer. The same Jesus who said, "In the world ye shall have tribulation," also said, "Be of good cheer; I have overcome the world." He beckons: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The tragedies of life can best be understood in the light of the tragedy of the crucifixion of Christ. At the cross God "got into our life where it was darkest," as Paul Scherer puts it. Here the sorrow of the whole world met and rested upon the Son of God. Here "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). "For it pleased the Father that in him," that is, Christ, "should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:19, 20). Here, at last, the question, "Why do the righteous suffer?" is answered. For "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Every loss sustained and every pain suffered is covered by the vicarious suffering of Christ. In all the afflictions of men "he was afflicted" (Isa. 63:9). And because He thus suffered "he is able to succour them that are tempted" (Heb. 2:18). In the light of the cross all human suffering finds an answer. For the sake of His own Godhood and for the sake of man's salvation and highest possible attainment, God "spared not his own Son, but delivered him up for us all."

Man is not capable of comprehending the full weight of suffering that God bore in the sacrifice of His only Son. The weight of all the heaped-up sorrows of the world crushed the heart of Jesus, and made Him the Man of Sorrows. Now He calls to all His suffering and afflicted children, "Be not afraid, I have overcome the world."

What appeared as tragedy upon the cross now appears as relieved tragedy. Instead of defeat, Calvary was victory, God's victory over sin and all sorrow. The works of the devil were destroyed, their power broken, to be ultimately eradicated from life and memory in the lake of fire reserved for Satan and his angels. God's victory can become our victory through faith in Christ our Saviour, "who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted

of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. 1:4, 5).

Christ now invites us to come to Him for rest from all our sorrow. He bids us, "Take my yoke upon you and learn of me" (Matt. 11:29). He understood well the symbolism of the yoke. He made yokes as a carpenter in Nazareth. The yoke was not a burden. When He bids us take His yoke, He lifts one end while we take hold of the other. He does not hold out the hope to us that He will free us entirely from the burden of sorrow, but He will not see us overcome by it. He will not help us *around* disaster, but He will help us to go *through* it successfully.

In Gethsemane Christ prayed, "If it be possible, let this cup pass"; but since mankind could not be saved in any other way, He accepted the bitter cup. He did not believe that the sufferings of the cross were the determined will of God, but rather the fruit of evil. He viewed it as the will of God in the circumstances evil had thrust upon Him, and met it with ungrudging acceptance. He knew that from the cross a spiritual advantage would be wrested, by which the experience of disaster might be turned to glorious gain.

In the light of the crucifixion, sorrow takes on a new meaning. It becomes a measure of the purpose of God. While sorrow is not always a source of a deeper and better understanding of life, it may yield beneficent fruit when the heart of the sufferer is set toward Christ, the source of all help. Generally, suffering brings out the best there is in man. Leslie D. Weatherhead states the case thus:

"Supposing God said to Himself, 'I must not allow suffering to fall to man. I must load him with what he calls beneficent gifts, but I must not let him have anything except comfort and ease and pleasure and happiness. He might not believe in Me. He might be rebellious and hostile!' By cutting off the possibility of disaster, God would cut off the possibility of courage, heroism, self-sacrifice, endurance, and some of the richest qualities of which man has shown himself capable, ever emerging into consciousness, as evidence of the greatness of man. That would mean that God denied man even the possibility of becoming his best, and that would mean a bad God rather than a good God. That is to say, a God who would not even allow man to be the best that he could be, a God who chose the lower instead of the higher way."—*The Pulpit*, January, 1946, p. 5.

By trusting the wisdom of God we can accept life under all circumstances, for we know that a loving

heavenly Father will not lead or allow us to go otherwise than we would choose to go could we see all the implications of life as He sees them. Even God's "No" becomes bearable under such a relationship of implicit faith.

Bible scholars tell us that the apostle Paul had a very grievous affliction. He himself speaks of it as "a thorn in the flesh." So painful was this "thorn" that Paul prayed the Lord three times "that it might depart" from him. He speaks of it as "the messenger of Satan," dogging his steps wherever he went. But three times God said "No."

Did God's answer discourage Paul and make him morose and melancholy? No. Rather he saw the purpose of this affliction. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh" (2 Cor. 12:7). Then he added triumphantly, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (verse 9).

Jesus knew the sting of His Father's "No." Like Paul, He, too, prayed

three times, "Father, if it be possible, let this cup pass." And three times the reply was negative. Ungrudgingly yielded to the will of His Father, Jesus entered the darkness where it was thickest. His human form crumbled under the terrific impact of the blow. But with the Father's "No" there came enabling strength for the ordeal. A mighty angel was dispatched from heaven to minister to the broken body and spirit of the Son, imparting strength to go all the way through the crucifixion. With Paul God dealt similarly. After He had said "No" God whispered, "My grace is sufficient for thee."

This has been the experience and testimony of the saints in all ages. Job, who was stricken down by one disaster after another, finally came up shouting: "Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole" (Job 5:17, 18). In Hebrews 12:10 we are told that chastening is "for our profit, that we might be partakers of his holiness."

Laws of Soul Winning—3

Laws of Group Praying

By G. A. Coon

A small group of women prayed in a Western city. The object of their prayers—a revival in their city. After one year of praying, their request was granted. With the granting of the prayer many sinners were converted, and hundreds of members caught a new vision of the power of prayer.

One of the prayer group later flew to the East Coast during a revival series. There she organized another prayer group. It too consisted entirely of women. Their plan was to meet once a week. The spirit of the revival was one of positive thinking, living, and speaking. An effort was made to cease all criticism, gossip, and evil-speaking.

Jesus promised, "If two of you shall agree . . . , it shall be done" (Matt. 18:19). So harmony is the foundation of prayer. An individual cannot expect God to answer his prayer when he has not made wrongs right.

But some of these sisters wondered how they could ever spend an hour together in a prayer circle without speaking evil of anyone. "There just wouldn't be anything to talk about," said one.

As the days came and went, the women found such joy in prayer and fellowship that they wanted to meet *every* day. The spirit of harmony prevailed. By the time the revival series was nearing its close the women declared, "This is just like heaven."

Two of the sisters of the church were at outs, but night after night they came to our public meetings for a whole week. There we strongly stressed the importance of harmony in soul winning. At the close of the first week one of the two sisters went to the other and apologized for all that had happened through the years. But the second sister refused to forgive her. Not until the very close of the revival series, on the last Sabbath evening, did the second sister finally give in. Then she came to the altar with tears. "All bitterness must go," she whispered to me as I met her halfway down the aisle.

Many have a great desire to work for souls yet maintain differences, misunderstandings, and in some cases even hard feelings toward other members. The laws of group praying preclude all of this.

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The first blessed duty of the prayer groups is to pray and work for complete unity in the church so that souls may be won to Christ. All hard feelings must be put away. The servant of the Lord points out, "Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith."—*Testimonies*, vol. 7, p. 22.

"Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase."—*Ibid.*

"If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Ibid.*, vol. 9, p. 221.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

One of our sisters had a large abdominal tumor. She called for a certain minister to come and pray for her, since the physician had informed her that unless she could gain strength, an operation would be impossible. But her condition gradually grew worse, and she knew that she must die unless God healed her.

Bitterness to Be Removed Before Praying for Healing

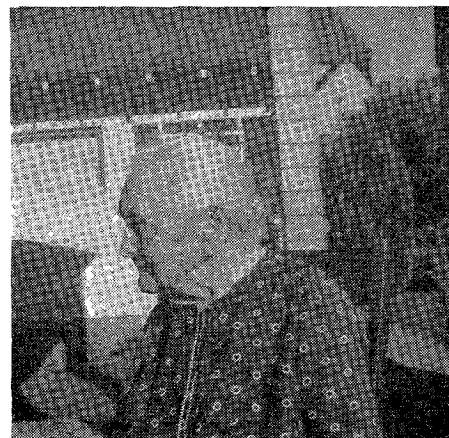
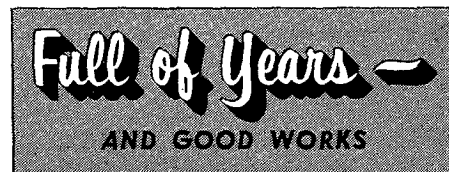
When the minister came into her home he asked her if there were any hard feelings in her heart. She replied that there were none except one experience over which she was justly bitter. A woman had been the victim of a flood in her city and she graciously offered her a place in her little home. Later when the woman left she would not even pay for the electricity she had used. That made our sister upset.

The minister picked up his grip and started for the door, saying, "Sister, when you have gotten rid of the bitterness, call on me to pray for your healing." With that he was gone.

It was naturally quite a shock to our sister. She had been a professed Christian for years, and had doubtless cherished this hard feeling for much of that time. She struggled with her bitterness for days, until God gave her victory over it. Then she called for the minister to return.

His appointments made it impossible for him to come for some weeks, but when he finally came, his first question was, "Is it all gone now?" "Everything is all right now, Elder," replied our sister.

"I will go for a little walk down the street," the minister replied.



Mrs. Elizabeth Rosser

[One of Sister Rosser's poems is found on page 3 of this issue of the REVIEW.—EDITORS.]

Mrs. Elizabeth Rosser, author of the well-known poem "Are All the Children In?" is now ninety years of age. She lives in Oregon with her son and a daughter. Sister Rosser has always been a manual worker as well as a writer of good poetry. The daughter writes: "Mother still works at rugmaking, quilt piecing, and knitting." She has good health, and her eyesight is excellent.

Many of the parents who read the REVIEW will remember seeing Elizabeth Rosser's name frequently in *Our Little Friend* between 1925 and 1950, when she wrote numerous poems for children, usually accompanied with pictures, and covering all phases of child life and the countless experiences of boys and girls. As editor of *Our Little Friend* during those years, I received scores of letters from grateful parents expressing their appreciation of Sister Rosser's delightful and helpful poems that rhymed so nicely and read so easily, teaching the character-building lessons of courtesy, honesty, industry, purity, and other desirable qualities.

In a letter that came with the daughter's, Sister Rosser wrote of "the joy awaiting us when we shall all go home, and to stay!" She was referring, of course, to the glad home-going of God's people. And then she closed her letter with these words: "Your sister in the Blessed Hope."

Sister Elizabeth Rosser is looking forward with thankful confidence to her part in the triumph and glory of that hope. Blessed are they who cherish the hope that "maketh not ashamed." Not long from this that hope will be realized by God's countless faithful ones of all ages.

ERNEST LLOYD

"While I am gone think it over once more to make sure that there is no bitterness." In about half an hour he was back again. Our sister once more emphasized that all was well now.

As he knelt in prayer and anointed her with oil, our sister told us she felt her body contracting as if a surgeon had removed the massive tumor. "I lifted my voice and cried for joy," she declared. Her husband returned home later, and seeing her slender form, exclaimed, "What has happened to you?"

She replied, "The Lord has healed me."

One of our baptismal candidates some years ago heard a sermon on the message of Matthew 5:23. She decided to make wrongs right with her neighbors before being baptized. Since she desired assistance, I consented to go with her. The next day as I was waiting at the church, she came up breathlessly, exclaiming, "I am sorry I am late, but as I thought it over, Brother Coon, I decided that since you had nothing to do with my misunderstandings, you should not be asked to help me straighten things up. So I started out early this morning."

"How many have you made right?" I inquired.

"Well, there were twenty-six, and I have visited most of them already."

Christ declares that we should agree on the thing for which we pray (Matt. 18:19). We are informed that united group prayer for a given object is very effective (see *Testimonies*, vol. 3, p. 429). Someone may ask each one the question: Do you agree that God wants this person to be saved? Then after each one has agreed, all should begin to pray in faith. Kneeling "with your Bible in your hands, say, I have done as Thou hast said. I present Thy promise."—*Christ's Object Lessons*, p. 147.

"The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God His own words, and pleaded as only a mother can. . . . And the Lord gave her the desire of her heart."—*Testimonies*, vol. 5, pp. 322, 323. She did not stop to argue, "How do I know he will be saved?" She took God at His word.

The laws of group praying are, then, in part: Be in harmony with one another; agree together that God will throw all the resources of heaven into the task of saving the ones for whom we pray; then go out from the prayer group to prepare the soil of hearts by acts of kindness and love.



• EDITORIALS •

Revival and the Remnant Church

In our feature article last week we called attention to the widespread revival of religious interest that is fast touching every strata of life in America. We also pointed out that many serious thinkers are giving voice to doubts concerning the genuineness of the revival. They believe that religion is popular not because people are concerned about sin but because they feel a desire for inner peace and security. It has been suggested also that in some cases the swing toward the church may be prompted somewhat by selfish motivations—a desire to use God to attain business success, or to gain wider social acceptance from one's peer group.

We are loath to give an unfavorable appraisal of today's religious awakening. Nothing would please us more than to see this nation and all others repent in response to earnest preaching, as did Nineveh of old. How marvelous it would be if millions would accept Jesus Christ as their personal Saviour, and turn away from sin and its depraving pleasures!

Reformation Must Accompany Revival

But we must say that in our opinion the present religious revival in America is not having this effect. It is not producing true reformation. And revival without reformation is virtually worthless.

We will go even further and state that today's awakening is not likely to show any greater power in reforming lives than it has already manifested. The reason is clear—God's law is not being given its rightful place in the call for repentance. The Spirit of prophecy points out: "The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law, has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time."—*The Great Controversy*, p. 465.

There can be no true sense of sin and guilt without comparing one's life with the moral law. As the apostle Paul pointed out, "By the law is the knowledge of sin" (Rom. 3:20). Only as an individual compares his life with the standard for a righteous character can he obtain some idea of his own deficiencies. And as the Holy Spirit speaks to his heart, he is convicted of sin. He sees his undone condition and longs for help from Christ.

But "without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ."—*Ibid.*, p. 468. "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among His professed people."—*Ibid.*, p. 478.

Is it likely that the churches as a whole will begin to

preach the law with power, and thus produce a genuine revival and reformation? No. They cannot. They dare not. To do so would demand a renunciation of their teaching that the law was abolished at the cross. And where then would be their justification for rejecting the seventh-day Sabbath?

Since we cannot look for Protestantism to restore the law to its rightful place, thus causing sinners to tremble and giving them a code by which to live after conversion, it would seem to us that the task of launching a true revival rests squarely with the remnant church. That such a revival will take place among God's people is foretold by the Spirit of prophecy. "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."—*Ibid.*, p. 464.

The revival spoken of here will involve more than an emotional experience. It will call for more than having one's name on the church book. Its greatest evidence will be a spirit of absolute dedication to God's truth. There will be a turning away from pride and love of the world. There will be a willingness to deny self and take up the cross. God will not be robbed in tithes and offerings. Nor will the soul temple be defiled by any hurtful indulgence. The image of God will be perfectly reflected through the human instrument.

Satan to Introduce a Counterfeit

Unfortunately, Satan will do everything possible to prevent both this revival within the church and the great ingathering of honesthearted souls who will come in from all faiths in response to the Spirit's call. "Before the time for such a movement shall come, he [Satan] will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world."—*Ibid.*

We are not stating dogmatically that what we see today in the religious world is the counterfeit revival foretold by God's servant. It could be, however. (Read in *The Great Controversy* the entire chapter entitled "Modern Revivals.") And if it is, every Seventh-day Adventist who desires to be ready for Christ's coming should now be wholly committed to the faith we profess. To be clothed in Christ's righteousness should be our great concern. Only thus will we be sure of remaining steadfast through the trials and tests that will come to those who stand loyally for God's law against the united opposition of the beast and his image.

K. H. W.

The Virus of Materialism

There once lived a wealthy farmer whose fields were so productive that he was scarcely able to bring in the harvest and, in the process of getting it in, found that his storage facilities were altogether inadequate. The steps he took to preserve the fruits of the soil were commendable. It would have been folly to let the harvest rot in the field or to bring it in and fail to protect it from deterioration.

However, the farmer's motives were far from commendable, for he labored under the illusion that a man's life consists in the abundance of his possessions. Apparently he reasoned that his happiness would be in direct proportion to his material assets. Like rust, his thoughts and plans corroded his heart and effectively insulated him from his fellow men. He became oblivious to their needs and lost every sense of responsibility toward them. In relating the incident and warning His hearers not to give anxious thought, even to the material necessities of life, the Master stated a fundamental concept of Christianity—"A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

The inordinate desire to acquire material possessions is a deadly virus that preys like cancer upon the soul, blunting its finer sensibilities and turning otherwise proper desires into abnormal channels. In the beginning, the Creator appointed man over the works of His hands and endowed him with an interest in them and with the capacity to understand and enjoy them. Accordingly, it is right and proper that man should have a deep interest in material things and a desire for them. We might say that he was made to do so—or, rather, that they were made for him.

But sin perverted God's original plan for man with respect to His other created works. Satan subtly transformed man's natural interest in material things into a lust for them, and this lust has become the root of much of the evil in the world. Materialism may be defined as an excessive interest in material things and an inordinate desire to possess more than one's share of them. Covetousness for more than one's rightful share of material things leads ultimately to theft, murder, and other forms of social injustice. It occasions all the strife between capital and labor, all forms of political oppression, all war.

Perhaps, as Seventh-day Adventists, we feel more or less immune to the deadly virus of materialism, to the idea that life consists in the abundance of things we possess. Perhaps, because some of the grosser symptoms of this disease are absent from our lives, we remain oblivious to the fact that the virus lurks unnoticed, awaiting a favorable opportunity to assert itself. In this, as in other areas of temptation, it is well for "him that thinketh he standeth" to "take heed lest he fall" (1 Cor. 10:12). We need to beware lest, like the Pharisee who went up to the Temple to pray, we begin to thank God that in our attitude toward material things we are not like other men (Luke 18:11).

Well may we ask what some of the early symptoms of this disease are. There are two simple tests by which we may discover if, and to what extent, we are tainted with the virus of materialism. One of these is our inner reaction to calls to part with a portion of our material resources in order to benefit others, whether materially or spiritually. Do we resent such calls? Do we feel a sense of regret, however small, when we bring our tithes into God's storehouse? Does generous giving for church expense or for the poor and needy arouse resentment or regret? Do we avoid giving more than the minimum we consider necessary? Do we make up Sabbath school and other offerings that fell due when we were away or

absent? In short, do we give as little as we can, and that only because we feel we have to, or do we give as much as we can because we want to? God does not need our paltry wealth, but we do need the experience of giving it to Him in order to exorcise the demon of selfishness from our hearts. Every opportunity to give is both an antidote for selfishness and materialism, and a means of testing our hearts. Let us never forget that "God loveth a cheerful giver" (2 Cor. 9:7).

Another simple device for detecting the spirit of materialism is to check up on our attitude toward material things we do not really need. Do we yearn for a new car or a new suit of clothing simply because the one we have may be a little out of style? Do we feel dissatisfied when we do not have the latest and best of everything, and do we feel disappointed when we cannot acquire it? It is a wonderful thing to be content with such things as we have (Heb. 13:5). Paul spoke of having given up all material things and the desire for them when he accepted Christ (Phil. 3:8), and of being content with the bare necessities of life (1 Tim. 6:8). We shall do well to emulate the great apostle to the Gentiles and to be content in whatever state we find ourselves. "Godliness with contentment is great gain" (1 Tim. 6:6). God does not usually expect us to deny ourselves genuine necessities, but we should beware of arguing ourselves into thinking we need something when we really do not need it.

Let us determine to get along with less in 1958, to be more frugal and self-sacrificing, and to look for opportunities of giving more to God and to our fellow men. In so doing we will enter more fully into the joy of our Lord here and now, and be preparing for life in that better world where the demons of selfishness and materialism never enter.

R. F. C.

From the Editor's Mailbag

In the past two issues we have discussed the question of the propriety of using hypnotism in the treatment of the sick. We have dealt with the question largely in terms of certain statements in the Spirit of prophecy. The essence of Mrs. White's indictment of hypnotism is that it is a means whereby one mind controls another mind. This, she declares, is of the devil. She makes clear that this controlling of another's mind is through the controlling of his will.

For any thorough-going Adventist Mrs. White's unqualified and repeated indictment settles the matter. However, quite apart from what she has written, we may rightly view with alarm any procedure that would bring the mind and will of one man under the control of another. The will is the fateful control center of human destiny. God has given to each man free will, the right of choice, the power to decide on a course of action. On that fact rests the doctrine of the moral accountability of man, before both God and men. Remove man's power of choice, his freedom of action, and you have removed from him his true dignity, his moral significance.

Surely God must have placed great importance on freedom of will. How else can we explain His long-suffering in permitting evil men to exercise their free wills for so many millenniums? It is an awesome fact that though God is omnipotent, He has never attempted to overwhelm our wills, or to make us mere automatons who, willy-nilly, do as He might bid. One of the paradoxes of redemption is that when we become servants of God—for we are bought with a price—we truly become free. That is why the Bible says so much about the liberty of the gospel.

On the other hand, as the Scriptures make plain, the devil has ever sought to control and dominate men's wills, so that they are mentally and morally his abject slaves. That is one of the terrifying facts about man's mortal enemy.

A Long, Wrong Step

When physicians move beyond the circle of long-established techniques and therapies for the diagnosis and treatment of diseases, and seek to employ hypnosis, they most certainly take a very long step. They move into an area unmarked by dependable, or truly objective clinical data; an area where subjective opinion rules, and where the approved, objective results of scientific work are exchanged for speculative theories.

Physicians may rightly be concerned about the minds as well as the bodies of men. All success to our diligent Christian psychiatrists. But to seek to control the will and the mind of a man is, we believe, a wrong road to travel in any attempt to care for either the bodies or the minds of men.

Some among us will be tempted to feel that we are out of our depth in discussing the whole subject and are therefore out of order in speaking so positively to our doctors. We willingly grant that we know little about the mysterious subject of hypnotism and man's will; we insist only that all others, doctors included, are in the same position. We deal with a mystery when we deal with the free will of man, which so primarily controls his life, his personality, and his eternal destiny. We might add that through the centuries ministers have probably had the closest acquaintance with this mystery. And to the degree that we are acquainted we utter a warning.

To those who feel that any warning word we offer is nought but an exhibit of that mood that holds back great scientific progress—in this instance, progress in medicine—we reply with a statement recently made by Dr. Walter C. Alvarez. Dr. Alvarez is Emeritus Consultant in Medicine, Mayo Clinic, a physician highly respected in the medical profession.

"Every so often there is a flare-up in interest in hypnotism and one reads of operations performed during a hypnotic trance; also of babies brought into the world while the mother was freed of pain.

"People are now writing to ask me if hypnotism will cure their nervousness or their tendency to alcoholism, or if it will help them to lose 75 pounds of weight!

"I have been reading articles and looking through a few books on hypnotism and the impression I get is that the procedure will give a woman a strong suggestion that she should recover but, like all suggestions, its effects are likely to fade. Hence, I do not feel like having my patients treated with this method.

"I would suspect that there are grave defects in the technique because, although for a hundred years, again and again, men have become enthusiastic and have used the method and publicized it widely, it has never been used by the rank and file of neurologists and psychiatrists.

"That it has dangers is shown by reports of persons who have remained nervously upset for some time after a short period of hypnosis. Before me is a letter from the mother of a young woman who 18 months ago went up on a stage to be hypnotized.

"The mother says that ever since, her daughter has been 'completely haywire.' She considers herself in love with the man who hypnotized her and is giving him all the money she can lay her hands on. She has left her lovely home and has deserted her husband and two children.

"Naturally the woman's family is heartbroken over the affair. Without knowing all the details, no one can say how much of this tragedy is due to the hypnotizing and how much to an ordinary 'case' on an interesting man, but certainly, getting hypnotized 'for fun' did this woman no good.

"I think people would be wise to wait a while to see if the present flare-up of interest in hypnotism gets stronger or if the fad fades out, as it has always faded out in the past."—Reprinted by special permission of the Los Angeles Times and the Register and Tribune Syndicate.

No New Wonder Drug

Evidently Dr. Alvarez hardly shares the enthusiasm that some manifest in hypnotism!

Adventist physicians and Adventist medical institutions should be in the forefront in battling for the health of men, ready to employ the very latest of soundly approved, clinically established medical procedures. Our indictment of hypnotism is that it cannot thus qualify. It is not an objectively established medical procedure. And certainly it cannot be described as among the latest techniques. Satan was busy with it ages ago, and Mesmer did not enhance its standing medically when he dabbled with it 150 years ago.

F. D. N.

One of the most discouraging things to an individual or to a group is to be constantly in debt. Someone has stated, "We ought to avoid debt like the leprosy." There are two ways to avoid debt—one is not to create obligations; the other is to plan wisely so that bills can be met when due.

Sabbath schools need certain supplies, and these cost money. What is the best way of seeing that sufficient funds are available to pay for them?

At the beginning of the year the Sabbath school should have a council meeting to decide what materials will be needed during the year. This estimate should include all divisions of the Sabbath school—cradle roll, kindergarten, primary, junior, youth, and senior. Such materials as papers, Memory Verse Cards, *Quarterlies*, devices, stickers, felt craft materials, pictures, songbooks, and any other items needed to operate the Sabbath school in its various divisions should be listed, and a statement of expense to cover the year's need should be drawn up. This total should then be broken down into



twelve parts so that the Sabbath school may raise one twelfth of it each month; or it can be divided into fifty-two parts so that the Sabbath school will have a weekly goal toward which to work.

The superintendent will naturally carry the chief burden of seeing that this amount is raised. Promotion for Sabbath school expense should be made from the desk. It ought to be promoted also by the teachers in their classes. Teachers can help a great deal in promoting the expense offering by mentioning it as the green envelope is passed. It would be well also to establish a class goal. Where proper promotion is given, Sabbath schools have very little difficulty in raising the funds necessary to operate a Sabbath school.

The best method is to see that each week enough expense money is raised, then when the year ends there will be no deficit.

Those asked to teach or lead out in any of the divisions should not be expected to take money out of their own pockets to meet the expense. Sabbath school expense should be shared by all alike. This is especially true in the children's divisions, where it is important to change decorations from quarter to quarter and to have a variety of devices in order to make the Sabbath school attractive and appealing to the children. The children are the responsibility of the whole church, and the leaders and teachers who work directly for them should not be expected to bear more than their share of the expense.

When this plan of operation is in effect it places responsibility upon all, where it belongs. It makes the operation of the Sabbath school smooth and sure. It brings in the right kind of spirit, and it does away with that discouraging thing called debt.

H. K. HALLADAY

Sabbath School Lesson Help

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

FOR SABBATH, FEBRUARY 1, 1958

The Rich Young Ruler; The Laborers in the Vineyard

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

The incident of the rich young ruler (Matt. 19:16-30) is connected in both time and nature with the parable beginning in chapter 20, hence its appearance in this lesson.

The parable of the laborers found in Matthew 20:1-16, has been one of the most difficult for expositors to explain. Most of the difficulties, however, arise from a disposition to find significance in every detail, instead of in one or two main points.

1. *The Nameless Ruler.* Matt. 19:16-30; Mark 10:17-22; Luke 18:18-23.

"One came and said." We meet certain nameless people in the New Testament. Some were named in other narratives, like "a woman" (Matt. 26:7; compare John 12:3). Others remained anonymous, like this rich young ruler. Matthew calls him "young," Luke says he was a "ruler" and "very rich." In *The Desire of Ages*, page 520, we read: "He was a member of the honored council of the Jews."

"What . . . must I do, to have eternal life?" (R.S.V.). Edersheim says that the young man's question occurs repeatedly in Jewish writings. The basic rabbinical error here was that "the reward of the righteous occurs hoped to gain by their own works."—*Christ's Object Lessons*, p. 390.

"Keep the commandments." Jesus wasted no time on argument, perhaps because the young man's earnestness appealed to Him. Quickly the young man asked, "Which?" Equally directly, Jesus quoted from six commandments of the "second table," doubtless well knowing what the reply would be. He began with "what was admitted as binding" in order to lead "upwards to that which was most likely to awaken consciousness of sin."—EDERSHEIM, *The Life and Times of Jesus*, vol. 2, p. 340.

"Sell . . . , and give to the poor." After confessing his lifelong obedience to the commandments, the rich young ruler must have been astounded at Christ's statement on un-

reserved consecration of self and possessions as the way to perfection. If the poor disciples "left all, rose up, and followed him" (Luke 5:28), the rich must do the same.

"What he lacked—was earth's poverty and heaven's riches; a heart fully set on following Christ; and this could only come to him through willing surrender of all."—*Ibid.*, p. 341.

"He went away sorrowful." When he thought of the three sacrifices required of him—to unburden himself of his riches, to concern himself with the poor, and to follow the humble Jesus—he faltered and failed. "He shrank from the one test which would really have led him to the heights of holiness at which he aimed" (Ellcott). He would struggle to keep the Ten Commandments, but he would not let go of his riches! We need not be very rich to fall into the same sad state of mind.

2. *The True Basis of Christian Service.* Matt. 20:1-15; Eph. 2:8, 9.

"Early in the morning," that is, soon after daylight, the householder hired his first group of laborers to work in his vineyard at "a penny a day." The disciples looked upon themselves as "first" in the Lord's service, and hence entitled to special reward: "What shall we have?" Jesus now teaches them the true spirit of service.

"He went out, and found others." Four times subsequently he hired unemployed workers and promised to pay them "whatsoever is right." That he went himself at nine, twelve, three, and five o'clock, indicated much important work to be done. They showed their confidence in him by accepting his terms of service without question.

"They received every man a penny." The point here is that payment began with the last group hired, instead of with the first, so that each group knew the wages of the other. Only in this way could the great Teacher contrive to reveal the dissatisfaction necessary to His objective, which brings us to the wrong ideas He sought to dissipate.

God's dealing with the human family "is contrary to the customs that prevail among men," where "compensation is given according to the work accomplished. . . . His reward is given not according to our merit but according to His own purpose, 'which He purposed in Christ Jesus our Lord.' . . . Not the amount of labor performed . . . but the spirit in which the work is done makes it of value with God."—*Christ's Object Lessons*, p. 397.

The disciples held false, Pharisaic ideas on the rewards of service, of seniority and position, hence the lesson of this parable was hard for them. It has been hard for others since their time. "This parable is a warning to all laborers, however long their service, however abundant their labors, that without love to their brethren, without humility before God, they are nothing. There is no religion in the enthronement of self."—*Ibid.*, p. 402.

It was a written opinion of the scribes that the God of Israel wished His chosen people to acquire much merit so He gave much Torah and many commandments. A modern Jewish writer said: "Man has got the ability to acquire merits before the Heavenly Father. However weak and frail man may be, he is in a position to gather merits in the sight of God."—A. MAMORSTEIN, *The Doctrine of Merits in Old Rabbinical Literature*, p. 10.

All this merit-consciousness and self-righteousness was hateful to Jesus; and all the apostles, particularly Paul, fought it and uprooted it. To them, the whole plan of salvation originated in God's own mind, was executed by His own will, and was made available to all men by His own free and sovereign grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

"What shall we [who have served long and sacrificially] have therefore?" is still with us. On that basis we are to receive neither more nor less than new believers, "for the citizens of the kingdom of heaven are all equal."—*The SDA Bible Commentary*, on Matt. 20:11.

Two statements may clarify some other points in conclusion: "The reward is not of works . . . ; but it is all of grace."—*Christ's Object Lessons*, p. 401. "Paul sets grace over against works as things directly in opposition to one another so far as the means of salvation is concerned (Rom. 4:4, 5; 11:6). But Paul is very careful to make plain that good works naturally issue from and are required by grace (Titus 2:11, 12)."—WUEST, *Treasures From the Greek New Testament*, p. 18.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Your Teen-ager's Health

By Miriam Brown Wood

One of my teen-age daughters settled herself comfortably in her bed and contemplated her image placidly in a hand mirror. She had been slightly ill for a day with a fever.

"Mother, it's been so long since I was sick the last time I can't remember when it was. When was it?"

I thought for a moment.

"Actually, Carole, I can't recall; but I know it wasn't during the past year."

"Perhaps I'm just disgustingly healthy," she mused.

"You can't be too healthy to suit me, young lady," I answered in typical maternal fashion. "Some of the best years of my life went into making you that way."

She lost interest in the conversation at that point and went back to her book and radio, since the slight fever was already gone and she was "enjoying poor health" in queenly fashion.

The conversation lingered in my mind, however, as casual remarks often do. The whole subject of child health and teen-age health is interesting to me, since I am both a mother and a teacher. My experience for the past several years with academy-age students and my present work with elementary school pupils, has convinced me that the question of health for young people has some challenging and misunderstood facets.

During the past several years a permissive philosophy has been adopted by many educators and, in turn, by parents. In some circles any sort of permanent daily routine is frowned upon by those who contend that the baby and the small child grows best unhindered, untrammelled, undirected, and uninhibited. As a teacher, I am tempted to deliver a scathing denunciation of the uninhibited little

"monsters" who are to some extent creating the teacher shortage in America. However, I shan't do that because it's really not their fault; and anyway, the health aspect is the one that has my current interest.

Do children actually grow into more healthy teen-agers when they have been kept on established routines during their early years?

First, let me clarify the expression "established routines." I do not suggest that a rigid, minute-by-minute, second-by-second daily plan should be followed by mothers of babies and small children. I remember when my first daughter (now in college) arrived, and the home-shaking agonies my conscientious plan-following pro-

duced. At that time rigid, prescribed routines were highly favored, and I, just out of college, was determined to follow them to the letter. Many times this meant standing by the clock, watching the minute hand crawl through those last fifteen minutes as a hungry, angry, flailing, red-faced baby shrieked her frustration and rage to the neighborhood.

Fortunately, we are wiser now. Babies are human; they are subject to the same vagaries and personality quirks as adults. But I fear the pendulum may have swung too far. Whenever I see young people in their early teens who are absent from school very often, who suffer from frequent headaches and digestive upsets, who are pasty-faced and listless, I am constrained to wonder just how their early years were spent, health-wise.

No thinking person will contend that a child must be in bed on the same stroke of the clock each night.

There are legitimate exceptions. Yet should there not be a regular bedtime hour, as an anchor point? Parents and children can thus be aiming at the same objective. (Sometimes the aims are mutually exclusive—parent to enforce, child to evade!)

Now this takes a starchy parental backbone. If there is a child in the world who looks forward to bedtime, I have yet to meet him. But the long hours of restful childhood sleep build up a backlog of nervous stability so necessary to the turbulent years of adolescence. Also the admirable habit of proper sleep is established and there will be one less American gravitating between tranquilizers and stimulants.

Food habits are also to be considered. No one becomes hungry at the identical hour each day. Yet if other things are equal, the baby and child will soon "demand" his food at quite regular intervals. If abundant good, nourishing, attractive food is provided in a pleasant setting, at proper times, eating is the pleasure it should be, and not a problem. Then if food is withheld out-



A. DEVANEY

Good health habits during childhood may reduce the teen-ager's susceptibility to colds and other ailments.

side of prescribed times, the habit of regular mealtimes will be easily established.

There again, a flexible backbone is a liability to a parent. Children perversely want to eat when they shouldn't and what they shouldn't. Unless corrected, wrong habits will continue into adolescence, when the fretful, anemic-looking teen-ager will stuff his egg-salad sandwich into the trash can, eat his cake, and drink two swallows of milk.

Of course, he has missed a lot of school this year. His parents just can't imagine why.

Often I wince when I hear a young mother declare brightly, "Oh, I just pick the baby up and take him wherever we go. Last week he was up until twelve-thirty when we went to a party. Everyone thought he was so cute. His eyes were as bright as buttons!"

One party won't break his health, but how about the hundreds and thousands of fretful, irritable babies who are night after night taken to gatherings where they do not belong instead of being tucked cozily into their little beds in their own quiet rooms?

Could not such a lack of routine build up a predisposition to various and sundry small, annoying illnesses during the teen years? Days of school missed may include all-important algebra processes or geometry theorems. And no one will deny that education is important in this competitive world.

The principal of a large school leaned back in her chair wearily, having given up, temporarily, the contemplation of school problems, so that she could consider her own home problems. As she prepared to dial the office of her doctor, she told me something of the physical annoyances with which her teen-age daughter was coping.

"According to our doctor, the whole thing has its roots in an impoverished diet," she stated wonderingly.

"Can you imagine—my daughter, with all the attention she has been given, suffering from actual malnutrition?"

I murmured the appropriate condolences and asked when the poor eating habits had begun.

"Well, actually, Alexa never did eat properly from the time she was a tiny baby. We were such overly solicitous parents and we didn't want to force food on her, and she had such violent likes and dislikes that she went into tantrums when food was given her that she didn't relish. Now she's in high school and about all she'll eat is meat and potatoes."

The family was a non-Adventist

one, but their doctor is a very fine Seventh-day Adventist, and I happen to know that he is trying hard to interest Alexa in proper nutrition.

I had heard her mother state at other times that Alexa refused anything raw, any vegetable, cooked or uncooked, other than potatoes—in fact, I wonder how a meal can ever be prepared in that home that Alexa will actually eat! If this were just a current phase of hers, we could assume that it might do no great damage, for these things pass. But it is a lifelong habit, and as a result a great deal of money has been spent on

THE Children's Story

Animals From the Sea—Part 2

By ARTHUR S. MAXWELL

After Daniel had the dream about the four animals coming up out of the sea, he wanted to know what it all meant. The Bible says that he was greatly troubled about the dream and its meaning.

Then an angel came and explained it all. What Daniel had seen, he said, was really a vision of things to come. God had allowed him to look into the future.

The four strange beasts that rose out of the sea stood for four great empires that would follow one another in years to come. The lion was Babylon, whose wings were already plucked. The bear represented Medo-Persia, whose armies were even then approaching Babylon. After that would come Greece, the leopard beast, followed in turn by Rome and the horns, or powers, that would grow out of it.

These world empires, especially the fourth, would do many terrible things; but God in heaven would be watching them all the time, while angels would record in the books of heaven all that they said or did.

Someday there would be a judgment. Then all world powers that had done evil, or had hurt God's people in any way, would be found guilty, and would be sentenced to death and destruction. In their place God would set up His own kingdom of love, righteousness, and peace, with "one like the Son of man" as its glorious and eternal King.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Come to think of it, that was a very wonderful thing that happened that night in faroff Babylon. Jerusalem was still in ruins; the children of Israel were still in captivity; yet here was God saying to his faithful old servant: "Kings may come and kings may go; empires may rise and fall; but I have not forgotten My people nor My purpose. Someday all will come out right. Someday the Seed of the woman will bruise the serpent's head; someday all people on the earth will love and serve Me; someday Eden will be restored."

actual illness caused by poor diet. Alexa's teeth are also giving a great deal of trouble. She won't drink her milk—never would. Why didn't her mother, an educator, take proper steps? Well, parenthood isn't as easy as some other occupations!

It would surely be unwise to claim, and impossible to prove, that an unhealthful early childhood will always make for a puny teen-ager. Proper health routines at any age can benefit an individual and often counteract earlier negative influences. Nor can we assume that proper, conscientious childhood health routines will act as one-hundred-per-cent insurance against serious disease. How wonderful if this were true!

Nonetheless, modern teen-agers are under tremendous pressures—social, emotional, scholastic, and sometimes financial. Their independence is axiomatic, which means that it is too late for negligent parents to establish good health habits in their lives. Therefore, could we not safely conclude that we are doing the potential teen-ager a great favor by keeping his babyhood and small childhood serene and orderly? The time to do right by teen-agers is when they're still babies!

AROUND THE HOUSE

By Wilma Ross Westphal

These long winter evenings we have as usual made the fireplace the family rendezvous. Sometimes we have to put forth great effort to maintain our cherished family evenings at home, but they are always so worth it. The warmth and cheer of a crackling fire and the fragrance of burning wood and pine cones make of the story hour and the study period a festive occasion to be guarded and cherished at the expense of many an evening out. Sometimes as a special treat there are popcorn and apples, or a marshmallow roast.

We like to change our mantel arrangements frequently too. The one that stayed by us through December and January of last year was simple and inexpensive, contrived of pine branches, cones, and a couple of red candles. The tallest branches and two candles (one tall and one short) were pushed into plastic snow, and the shorter branches formed a mass at the base and on out, gradually tipping up at the end to form a half-moon arrangement. We brushed the cones and branches lightly with silver bronze, and it sparkled and scintillated in the firelight.

"I Hurried Along Until . . ."

By Warren N. Wittenberg

"Say, Brother Baldwin," the conference MV secretary asked, "what is the best route to take to Willoughby?"

Very patiently Brother Baldwin, who had shared the hospitality of his home for the night, gave detailed instructions. Thanking him, the minister stepped into his car and was about to leave when his host reached in through the open window and in a fatherly way, said, "Elder, permit me to give you just a little advice."

Respectfully, and prompted somewhat by curiosity, the minister responded, "Go right ahead, Brother Baldwin," and with a chuckle in his voice continued, "maybe I need it, who knows."

With a twinkle in his eye the older man said, "It's like this, Elder. About thirty-four miles from here you will come to the town of Chagrin Falls. Just the other side of Chagrin Falls there is a long, winding hill. As you go up that hill you will see a number of signs saying 'Do Not Pass' or 'No Passing Zone.' Take my advice and obey those signs. Believe me, it's important. I learned the hard way."

As the minister noted the sheepish grin on the face of the bright-eyed old man, he could not subdue his curiosity. "Just what do you mean?" he asked. "By what 'hard way' did you learn the importance of obeying those road signs?"

"Well, it was like this," Brother Baldwin began. "A short time ago I was driving up that long hill just beyond Chagrin Falls. I saw those signs that said, 'No Passing Zone' and 'Do Not Pass.' In front of me was a big truck and trailer heavily loaded with steel. It kept going slower and slower as the driver kept shifting into lower gears. I had to stop often because even in my lowest gear I could hardly go slow enough."

"Finally the truck driver opened his door and stepped out on his running board. Then, holding onto his steering wheel with his right hand, he very energetically waved with his left hand for me to come on and pass him. I thought of the 'No Passing Zone' signs. Nevertheless, I could see that the way was clear ahead. I reasoned that truck drivers usually know

their business and it surely would be safe to follow his advice. After all, he was a nice, honest-looking fellow and no doubt had been over the road scores of times.

"So, Elder, I pulled out and went around him. Three of the many cars behind me followed and went around too. It was with a feeling of accomplishment, relief, and real satisfaction that I hurried along the rest of the way up the winding hill until—well, until I reached the top. For at the top of the hill," and here Brother Baldwin stopped a moment and looked the minister straight in the eye, "at the top of the hill a State patrolman waved me and the three cars following me down to a stop."

"We parked on the shoulder of the



- Oak Park Academy students are conducting evangelistic services in the city hall at Story City, Iowa. This series of 11 meetings began on November 3 and has created a good interest among young people of high school age.

- Missionary Volunteers of Hammond, Indiana, used their God-given talents in conducting two series of youth meetings. The first series was held at the Hammond church and the second at the Valparaiso church. Newspapers and a local radio station cooperated in giving excellent publicity to the meetings. Harley Schander, the pastor, gave counsel and encouragement to the youth leaders in their effort.

- Carolyn Rhodes, daughter of Dr. and Mrs. J. Wesley Rhodes, chairman of the music department at Union College, was the winner in the vocal section of the Lincoln Symphony student auditions. Miss Rhodes, a soprano, sang Mozart's "Dove Sono." She will appear with the symphony February 18.

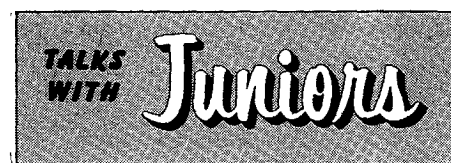
- Marion Lincoln and Patricia Anderson passed the National Test Pool Examinations given in October, 1957, for licensure in nursing, with grades equivalent to 95 per cent or above. "Licensed with distinction" was the caption given these two majors in nursing who graduated in June of 1957 from Union College.

highway while the officer gave us a severe talking to about obeying or disobeying 'No Passing Zone' signs. He concluded by presenting each of us with a ticket that eventually cost each of us twenty dollars. Believe me," Brother Baldwin emphasized again, "obey those 'No Passing Zone' signs. I not only got into difficulty myself but I influenced three other drivers to get into trouble, too, by my mistake."

This conference MV secretary has never forgotten that advice and that story. And how appropriate is similar counsel when given to youth climbing the winding trail of life today. How important that young people obey God's signs guarding their health, their social behavior, their thinking, their speaking, and their character. So many even well-meaning individuals are ready to wave us on to disobedience. The way to wrong often looks clear and harmless to our feeble human eyesight. For a time our disobedience may seem to provide carefree, clear traveling ahead. But, young people, "be sure your sin will find you out" (Num. 32:23). Disobedience to God's signs and warnings along life's pathway can lead eventually only to sorrow and heavy fines.

"O that young men might appreciate the high destiny to which they are called! . . . Begin your work with high and holy purpose, and be determined that through the power of the grace of God, you will not diverge from the path of rectitude. If you begin to go in a wrong direction, every step will be fraught with peril and disaster. . . . You need your intellect strengthened, your moral energies quickened, by divine power."—*Messengers to Young People*, p. 22.

"The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one-half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Ibid.*, p. 204.



Death in the Alps

By D. A. Delafield

The death toll from mountain climbing in the Alps last summer was the largest ever—a record 256 people. The major Alpine countries are Austria, Switzerland, France, Italy, and Germany. Sudden storms that break

upon the icy peaks of Europe's majestic Alps are very dangerous, especially to inexperienced climbers. But whether experienced or not, there is always the risk of tragedy in those dangerous mountains. A newspaper account said that guides who lead parties time and again up those rugged peaks lay the blame for the tragic toll largely on sheer foolhardiness on the part of amateur climbers.

Some inexperienced tourists actually go into the mountains alone or in pairs, some of them wearing street clothes, yes, even shorts and tennis shoes. Because it costs them twenty dollars for a professional guide who will go with them to the summit of the Matterhorn, they spurn advice and try to go alone. They feel that there is greater satisfaction in climbing a mountain without a guide.

The howling winds and the driving snow lashing down suddenly upon the mountain trails bewilder the amateurs. Some of them panic as they try to come down the trails, now covered with ice; they slip, and fall to their death on the rocks below.

Now I hope, juniors, that you will not stop climbing mountains after reading this little message of warning, but just *be careful*. Stay off the dangerous places and don't even attempt the higher mountains unless you are properly equipped for the climb. Mountain climbing is fun, but don't let the fun turn into a heartbreaking tragedy.

As we climb the mountains of life we need a guide. We also need to be equipped for the journey. Any youth who attempts to travel the narrow road that leads to the heights of heaven without an experienced guide to help him is foolhardy. He must have a staff in his hand, for one thing. This staff is the Word of God. In the ice and snow of the high peaks he also needs crampons, and this represents soul-winning work in which he employs his feet on errands of mercy. His feet must be shod with the gospel shoes. He must be warm and well clothed, covered with the righteousness of Christ, to cover the shame of his nakedness and keep him from cold and discomfort. And a helmet is necessary, to protect the vital mind and soul from the dangers of a fall.

Jesus is the guide, juniors. He will lead you up the Matterhorn of sound and safe and sure religious experience. With Him it is safe climbing and it is thrilling too. There are dangers along the way, but you are safe when you follow Him. Tie the rope around your waist and bind yourself to the Guide. If your feet should fall, He will hold you steady in the trail. Jesus will never fail, and you need never fall.

An Incident in My Life

THAT TAUGHT ME AN
IMPORTANT LESSON

Blessing in Disguise

By R. E. FINNEY, JR.

Former Editor of "These Times," Now President of Wisconsin Conference

It is not always that we realize when we have come to a turning point in our lives, nor do we always perceive the lesson to be learned from such an occasion until some time has gone by.

In 1933 I was principal of a small public school in the West. I liked my work and had just about decided that I would spend the rest of my life in public school teaching. True, I had for several years wished that I could enter the ministry, but with a family, including two children, to support, that seemed outside the bounds of possibility. Then at the end of the school year I was informed that my contract would not be renewed. The chairman of the school board said that my observance of the Sabbath interfered with my work.

Two years before, when I had been hired in this district, one of the first problems I had had to meet was that the monthly P.T.A. meetings were always held on Friday evening. At the time of my first formal meeting with the board I informed the members that it would be impossible for me to meet with the P.T.A. if the meetings were held on Friday evening. It was suggested, after some discussion, that the meetings be shifted to Thursday night, and I supposed that this was entirely satisfactory.

We like to think that when we stand for principle we will be honored for our integrity. Though it is true that God always honors us, men do not always react in the same way. Without my knowing anything about it, certain people in the district had brought complaints to the

school board that meeting on Thursday night inconvenienced them. I suspect, also, that some local politics was involved, but the matter of the Sabbath was the focal point of the trouble. So I was released.

Immediately I began to hunt for a school for the next fall, but without success. It was the low point in the great depression; jobs were scarce, and applicants were plentiful. A school board secretary showed me a stack of applications about two inches thick that had come to him. Quite a number of the applicants had M.A. degrees and there were even some—a few—with Ph.D. following their names. And at that time I had not even received my B.A.

A troubled visit to the county superintendent, whom I knew, resulted in her telling me that she doubted that she could help me—because of my religion.

The end of school arrived, and I still had no position in sight. Since I had a little money due me for the summer months, I asked for this in a lump sum. Then with my family I journeyed to Union College, where I entered summer school. It was a real struggle, financially, to get through the summer, but I met with encouragement from the faculty members, some of whom suggested that I would be well advised to try to stay in college for the regular term that fall. I sometimes wonder, now, how I had the courage to think that I could do such a thing.

The fact is I could not have without a great deal of help that came my way from one source and another. But that year at Union College resulted in my being hired as a pastor-teacher in the Colorado Conference and, a year later, in my being given an internship. I am sure no one has been any happier than I was to be given an entrance into the Lord's work.

Losing my position as principal of the public school was a bitter experience, for that was the best position I had ever held, up to that time, but I am sure now that God's hand was in the matter and He overruled the bad part of the experience for good in my life.

I try to remember this when things seem to go wrong today. God leads in all of our affairs if we let Him. If we could see as He sees, we would gladly choose the course that He chooses for us.

TRUTH FOR YOUTH

Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford.—*Messages to Young People*, p. 438.

A Tale of



HARRY BAERG, ARTIST

"One Sunday, Faith for Today came into our home and was eagerly viewed by the members of our family."

IN A number of ways William Schlunt and William Jackson are much alike. Both are young men in their twenties. Both have the same given name. As they were growing up, both decided on a college education and a professional career. Both come from families of moderate means. Both were raised in cities. Both had been sent to Sunday school each week.

But in other respects they are very different. Schlunt is from Pontiac, Michigan; Jackson is from Elmhurst, Long Island. Their religious backgrounds are different. The cities in which they grew up are far apart. Jackson hoped to become an officer in the Salvation Army and make it his career. Schlunt hoped to receive a liberal arts education at the University of Michigan and take a position in the business world. Neither one knew of the existence of the other until a few months ago.

God reached both of them through Faith for Today and the Bible correspondence course. Today both are completing their training in order that they may soon enter the Seventh-day Adventist ministry.

Early in 1952 the work began that was to bring the Schlunt family into the message. Bill Schlunt tells the story this way: "I do not remember having seen my father inside a

church up to that time, and I recall seeing my mother in a church only once or twice. However, they had faithfully sent all of us children to Sunday school, and my sister can trace her conversion to those years.

"That winter, time seemed to hang very heavily on my father's hands, particularly in the evenings. Finally, something happened that to this day I can't explain. It seems as if something ignited within him, and for the first time in his life, so far as I know, he began to read the Word of God. Since I worked evenings in a store, I didn't actually see him study the Bible except on Saturday, his day off. I remember seeing him sitting in a rocking chair reading his Bible and, often as not, comparing it with some tract or book that earnest church members of various denominations handed to him when they heard of his search for truth. Most of these tracts he soon threw in the fireplace, for they did not offer him that for which he was seeking. Then he began listening to and looking at all kinds of Christian programs on radio and television. My folks lacked for money at that time so, because I wanted a television set, I bought one from my earnings.

"One Sunday, Faith for Today came into our home and was eagerly

viewed by the members of our family. My mother told Dad that the Bible course that was offered on the program might be just the thing to help him in his study. She sent for the lessons, and they proved to be exactly what our family needed. Soon my sister enrolled, then my brothers, and the next few months saw an abundance of mail come into our home, since all seemed to be in a hurry to get the next lesson. I, personally, received the lessons at the dinner table. The entire family was so engrossed in what they were learning from God's Word that there didn't seem to be anything else to talk about.

"The situation didn't make me too happy—at least not for a while. Then other events began to take place. The minister of the church where my sister and brothers had been attending, began a series of sermons on the Ten Commandments. The first weekend of this series our family, with the exception of me, because I had a Saturday job, looked up the Seventh-day Adventist church in Pontiac, Michigan. That was the first time, so far as I know, that my dad went to church. The next day, Sunday, he again went, but this time it was to my sister's church to hear the sermon on the first commandment. For four weeks he attended both churches. At the end of

Two Men From Two Cities

By W. A. FAGAL

the sermon on the fourth commandment he came home and announced to us that he had heard enough. He was ready to be baptized as an Adventist.

"It took a little time before I could see the truths that the other members of the family had accepted so readily, but finally one day all six of us were baptized together. That was in 1952." Schlunt adds, "When I stop to think that in three to six months I would have left home to enroll as a student in the University of Michigan, where I already had a room reserved, I rejoice that the Lord didn't wait another day to visit our family."

Young Schlunt enrolled in Emmanuel Missionary College, where he completed his course of studies leading to the ministry. At present he is a student at the Seventh-day Adventist Theological Seminary and hopes soon to be proclaiming this wonderful message wherever he has opportunity.

Bill Jackson's story of finding the message began in 1954 when he was riding on a speeding New York City subway train. Glancing across the aisle, he saw a young woman reading her Bible. He fell into conversation with her concerning it and discovered that she was on her way to the Seventh-day Adventist church to attend prayer meeting. He was on his way to attend a prayer service at the Salvation Army hall. The young woman told him that she had become a Seventh-day Adventist through taking the Faith for Today Bible Course. She invited him to enroll for the course also, and almost immediately secured his address and request for the lessons.

Bill Jackson was just beginning his studies as a theological student at the Salvation Army training college. All during the time of his training he was also taking the Faith for Today Bible Correspondence Course. Occasionally he would drop in at the Adventist church in Jamaica, Long Island, where he became friendly with the pastor and some of the people of the church. However, he had no intention of changing his religious outlook.

On June 11, 1956, he was commissioned as a lieutenant in the

Salvation Army. His first assignment was Hamilton, Ohio, where he was to work in the capacity of an assistant pastor. On his way to Hamilton he determined that he would not see any more Seventh-day Adventists; he reasoned that it would not be right to do this while in the employ of another denomination. But, as he expressed it, "The Lord had other plans for me."

The night he arrived in Hamilton he discovered that the Adventists were having a great religious crusade there under the direction of C. L. Duffield. He decided not to attend any of these meetings, but three or four weeks later his curiosity got the best of him and he dropped in to see what was going on at the tent.

His heart was mightily stirred by what he heard that night. He states: "The following week all I could think of were the things I had heard at the tent. I knew they were true, for I had studied them in the Faith for Today lessons. I finally telephoned the Adventist pastor, John Davidson, and between him and the evangelist, in

the next few days I put in between twelve and fifteen hours in earnest Bible study. Two nights we studied until past midnight clarifying any doctrines about which I had questions. It didn't take long after that for me to decide which way I should go." Jackson told Elder Duffield at the conclusion of one of these sessions, "I know what I should do. By God's grace and with His help I'm going to do it. When is the next baptism?"

The next baptism was set for September 1. Bill Jackson planned to take his stand publicly for Christ and His last-day message at that time. In the interim, however, he had to take care of his responsibilities with the Salvation Army. According to their custom he must visit the headquarters and resign his commission. It was difficult for those in charge to believe that he could be serious about giving up his promising career in order to identify himself with Adventism, but on September 1, 1956, he was baptized.

(Continued on page 26)



HARRY BAERG, ARTIST

Noticing that the young woman across the aisle in the speeding subway train was reading the Bible, Bill engaged her in conversation.



Dental Health

By Bruce H. Rice, D.D.S., M.Sc.

[This is the second in a series of five articles dealing with dental health from infancy to old age.—EDITORS.]

The importance of the nutritional status of the mother and the care of her mouth during pregnancy, and some of the dangers and diseases that occur during and shortly after pregnancy, were discussed in the first article of this series.

At about six months of age, on the average, a baby will begin to have his deciduous, or "baby," teeth erupt. Many conditions may have an influence on this, and the eruption may begin as early as four months or not until eight or ten months. If it is much later than this, consultation with a pediatrician or dentist is advisable.

The teeth erupting late is more common than early eruption. Often this involves only a single tooth or just a few teeth, and can be attributed to local causes, such as too little space, or it may be the result of a local injury. Less common but very important is delayed eruption due to systemic factors such as infections, tumors, nutritional disorders, and hormonal imbalances. If the eruption time of the various teeth deviates from the normal by more than a few months, investigation of the condition by various specialists in the field of pediatrics and dentistry should be carried out.

In the course of normal eruption of the primary teeth, many times a problem is created as the baby is very uncomfortable, cannot maintain normal feeding schedules, has a fever, and in general is very fussy. Usually this condition lasts for only a few days as the teeth are first beginning to break through the gum.

If the difficulty with teething lasts over an undue length of time, the cause of the difficulty should be ascertained and the possibility of some other complication ruled out.

It cannot be stressed too strongly that the formation of habits begun at this time, such as thumb-sucking and sleeping on the same side all the time, should be avoided. If they have already started, steps should be insti-

tuted at once for their correction.

Various opinions have been expressed as to the detrimental effects of thumb-sucking. Some pediatricians take the attitude that it is better to let the child suck his thumb than to try to correct him and run the risk of causing some underlying conflict that will show up later in life as some type of mental difficulty. That possibility does exist and should not be overlooked. It ought to be kept in mind, however, that the deformity caused as a result of not correcting the habit of thumb-sucking also will have grave effects on the personality of the individual because of his being conscious of having an unpleasing appearance. The correction of deformity caused by thumb-sucking is sometimes a major undertaking by the orthodontist and is often a long-drawn-out, relatively expensive procedure.

In considering the various phases of this problem, it is felt by most of the experts concerned that it is better to prevent such habits or correct them early, rather than have extensive correction to perform later in life, or for the individual to develop a condition that may be impossible to correct.

The Problem of Sweets

In children the problem of rapid decay of the teeth is a very important aspect of their health picture. Most children are conditioned to regard sweets in their various forms as a desirable part of their diet. In most cases sweets are associated with something pleasant. At times they are given as a reward. For example, many times a mother will say, "If you'll be good we'll get a candy bar," or "If you don't fuss I'll get you an ice-cream cone." This instills in the mind of the child the idea that sweets are very desirable, and hence to be secured at every possible opportunity. Thus, by a few thoughtless comments on the part of the parent a lifelong pattern of habit is set up that is very hard for the individual to combat.

If decay starts in the baby teeth, it is important to repair the defects in

these teeth at once. The primary teeth serve the same role in the nutrition of the child as the permanent teeth do in the adult and are just as important, if not more so, because of the added importance of adequate nutrition at this time. They also serve to maintain space in the growing jaw for the permanent teeth that will follow in their place. If one of them is lost and not replaced with some type of space-maintaining appliance, the chance that the space will close and the permanent tooth will become impacted will be greatly increased.

Because of the varied and sometimes uncoordinated muscular activity of children, their teeth are exposed to great risk of injury. If the teeth are injured by breaking, cracking, or being knocked out, immediate steps should be taken to repair the damage, whatever the extent.

Children must be supervised closely in the home care of their teeth. They are not able to take the responsibility of brushing their teeth at regular intervals, so it falls to the parent to be sure that a regular brushing and cleaning program is set up and attentively adhered to. This will serve several functions. It will maintain a clean mouth for the child, and it will impress him with the need for regular mouth care. This impression will follow him the rest of his life.

A child-sized brush should be used and the teeth brushed regularly a few minutes after each meal. The brand of the dentifrice used is immaterial, as long as it is pleasing to the child and acts as an aid in the cleaning program rather than a detriment, due to the taste or stingy feel. The brush should be placed with the bristle about half on the tooth and half on the gum with the bristles pointing away from the chewing surfaces of the teeth. The brush should be kept in firm contact with the gums and teeth and rotated down toward the chewing surface, thus massaging the gum and cleaning the debris from the teeth.

The parent must assume the responsibility of seeing that such a regular program is carried out, and if necessary must help the child with the actual brushing until he reaches the point when he can do it for himself.

The need for adequate, well-balanced, and regularly timed meals cannot be stressed too strongly. From the standpoint of general nutrition as well as dental health, the child needs a good, adequate breakfast, hot lunch that will supply his needs for the afternoon, and a regular supper. The use of sweets as substitutes for meals that a parent is too lazy to prepare or for in-between-meal snacks must be thoroughly condemned.

News From Home and Abroad

Inter-American Division Council

By C. L. Torrey, *Treasurer, General Conference*

The Inter-American Division council convened at Miami, Florida, November 6-13. There was a full representation from the seven union missions within the division, which extends for 4,000 miles from the borders of California in the north to the jungles of French-Guiana on the south. Included within the territory of the Inter-American Division are 27 major countries and dependencies.

Representatives attended from the newly formed Franco-Haitian Union, made up of Haiti, Martinique, Guadeloupe, and French Guiana. The largest number of French-speaking Seventh-day Adventist members in the world are to be found in this new union.

L. K. Dickson, N. W. Dunn, and the writer attended the council. A. H. Roth, the division president, and his associates had their meeting well organized and planned. It was a pleasure for us to join the brethren in a study of plans for the work of the coming year. We believe that the plans made will result in even greater progress in the work in this field.

It is encouraging to make a comparison of the work today with what it was in 1942, when I first joined the division staff. Baptisms for 1942 were 5,464; for 1956, 10,763. Tithe income for 1942 was \$355,326; for 1956, \$1,527,903. Mission offerings in 1942 amounted to \$137,125; in 1956, \$441,368.

Interest in evangelism takes first place in this field. All the departments are planning greater soul-winning efforts for the coming year. The home missionary department is stepping up its promotion in respect to lay evangelism. Youth revivals are to be conducted in the various unions during the period from January 29 to May 5, 1958. February 9 has been assigned as a day of special emphasis on the launching of Voice of Youth efforts throughout the division.

The literature evangelists, as usual, are included in the program for greater evangelism, and the Sabbath school is doing its part also.

As a result of the spiritual activities of our educational institutions many

young people have been baptized. Very encouraging reports have been given regarding the radio work in this division. Many of those who have been baptized first became interested through the radio work and the Bible correspondence schools.

Indeed, the leaders and workers in all of the conferences, missions, and institutions are planning and expecting great things from God in 1958. The baptismal goal for 1958 has been set at 15,000.

We feel that the Inter-American Division is in good hands under the leadership of A. H. Roth and his able associates, and the splendid leadership in the unions, conferences, and local missions throughout this interesting

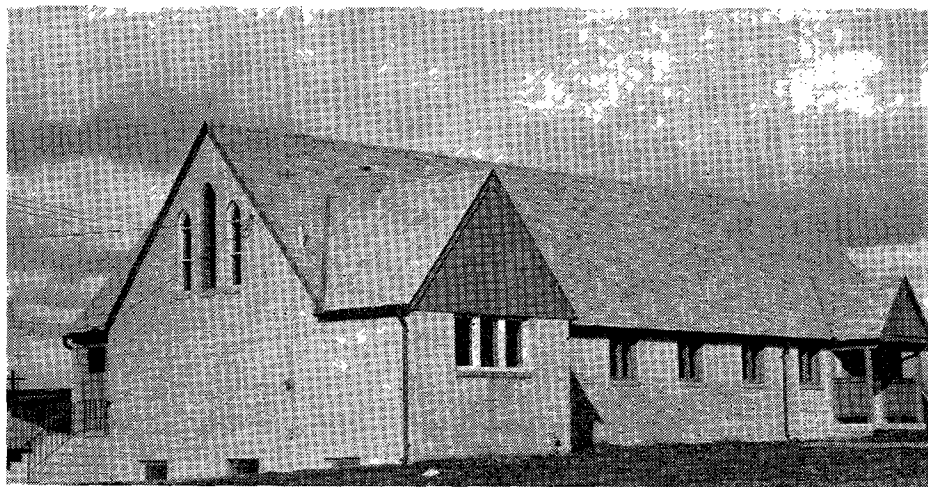
and far-flung field. As we review the accomplishments in the years that have gone, our hearts have been greatly encouraged and we believe the future is bright with promise.

May our heavenly Father bless the work and workers in Inter-America, and as a result of their labors of love and sacrifice may a harvest of souls be garnered in for the kingdom of God. Remember Inter-America in your prayers.

Visits in the Interior of Uruguay

By R. G. Wearer

Uruguay is a little, liberty-loving country wedged in between Brazil and Argentina on the eastern coast of South America. More than two thousand Seventh-day Adventists enjoy the blessings of this nation, which prac-



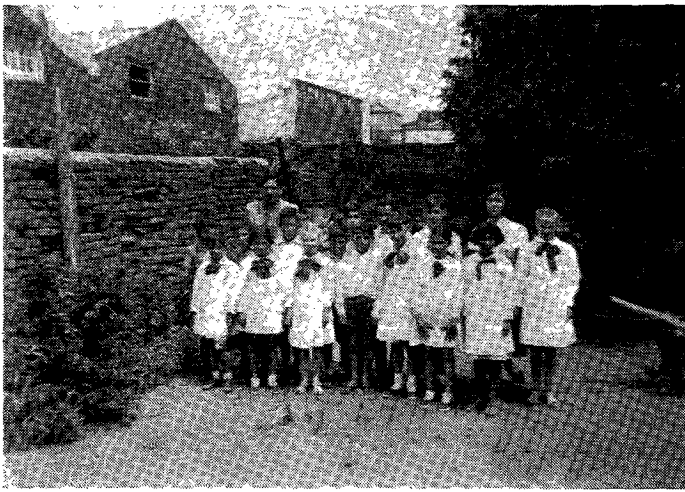
Church Dedication, Rochester, Minnesota

November 16, 1957, witnessed the dedication of the beautiful new Seventh-day Adventist church in Rochester, Minnesota.

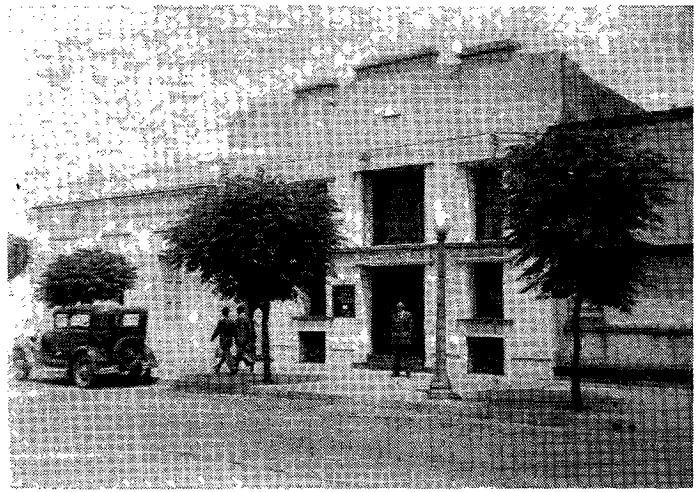
R. R. Figuhr, president of the General Conference of Seventh-day Adventists, in his sermon challenged the church membership to continue in the faith and to make the new church an evangelistic center for the important medical city of Rochester. The Act of Dedication was led by the writer, and R. H. Nightingale, president of the Northern Union Conference, offered the prayer. In the prededication service Sabbath morning Elder Nightingale addressed the membership, and called for renewed dedication to the work of God.

Through the years the church members have been meeting in the basement of the city hall and in club and lodge rooms, which were not conducive to true worship. It had been the dream of the church members and former pastors that some day a beautiful Seventh-day Adventist church might be erected in Rochester. This dream has now come true, and we are grateful for the appropriations, the gifts, and the sacrifices that have made this beautiful building possible. We feel sure that the work of God will advance in this key medical city as a result of this new church and its choice location.

C. H. LAUDA, *President
Minnesota Conference*



Church school children in Rivera, Uruguay.



Adventist church, Rivera, Uruguay. Milton Peverini, pastor, in front.

tices strict separation of church and state. The largest concentration of the population of about three million, as well as of Adventist membership, is in the southern part of the country in and around Montevideo, the capital.

The Uruguay Academy is located twenty miles north of Montevideo in a beautiful country setting of orchards and vineyards. As Bible teacher I am occasionally asked to visit among the churches of the interior to preach, to baptize, to help with Ingathering, or to visit prospective students. Montevideo has our division and mission headquarters and four churches, but I enjoy visiting our churches and companies scattered in the interior of this heart-shaped little country.

My first trip was with the academy choir to Colonia Suiza (Swiss Colony), the place where our work was first established in Uruguay nearly sixty years ago. We went in the "choir bus"—the school truck with planks for seats. Located in the southwestern part of the country, Colonia Suiza—with its urban area called Nueva Helvecia—is really a little bit of old Switzerland. This industrious community carries on the Swiss tradition of neatness in its well-ordered homes and gardens. Protestants are well represented here. Nearby is Colonia Valdense, where the descendants of the Waldenses have a large church on a hill.

Our church is well located on a prominent street and is surrounded by a lawn and flowers. Every seat was taken that Sabbath morning as the message was given in sermon and song. In the afternoon the choir presented a program in an old people's home operated by the Waldensian Church, and then returned in the evening to assist in an evangelistic service held in our church by the pastor.

The first group of believers in Rivera, on the border of Brazil,

started their Sabbath services under a tree. Now our cause is well represented by a neat church edifice on the main street a short distance from the plaza.

To visit this most northerly district in the mission I caught the big Greyhoundlike bus that passes on the highway in front of the academy shortly after four in the morning. The highway, which runs due north to Rivera, cuts the country into two nearly equal parts. The pavement soon runs out as we travel northward, but it is a good all-weather road.

As we traveled through the rolling grasslands I was reminded of some parts of Texas, my former field of labor. Cattle and sheep, the base of the economy of this little country, are to be seen grazing on both sides of the road. There are some differences from Texas, however. Here we frequently see the nandu, the American ostrich, Uruguay's largest bird, feeding near the sheep. It is a little smaller than its African cousin. Many of the houses in the country have thatched roofs and mud walls. The Gauchos are quite picturesque in their long-flowing ponchos and baggy trousers as they herd their cattle.

Our Work in Rivera

The bus arrived about noon and Milton Peverini was there to greet me. He is the great-grandson of the first family who began to keep the Sabbath in South America. He is carrying on an energetic program as pastor of this frontier district. It was a privilege to baptize his candidates, help him in the Ingathering campaign, and visit among the members in the interest of Christian education.

A church school of twenty-five or thirty students is conducted in the rear of the Rivera church building. Many of the children come from non-Adventist homes. The teacher told me of the problems she has in teach-

ing because of the confusion of the two languages, Portuguese and Spanish, used in this part of the country.

Some distance to the south, but still within Brother Peverini's district, lies Tacuarembó, Uruguay's largest department. The capital carries the same name. We traveled to this city by rail. Along the railroad track running through the green hills colorful flamingoes are to be seen in the ponds, and groups of green parrots fly by. As yet our believers in this city meet in rented quarters, but are looking forward to building a church. This place is known as the city of bicycles. There are no city buses, but there are thousands of bicycles. Here we had a baptism in a stream that runs through one of the parks. There is an unusually large proportion of young people in this small church.

Paysandú is a very different city. It is situated on the Uruguay River in the western part of the country on the border of Argentina. It is a busy industrial city that rivals Salto to the north as the second city of the nation. In this area there are many people of Polish and Russian origin.

Our church in Paysandú was completely rebuilt about three years ago and is well located in the city. The fact that our believers there believe in Christian education is revealed by the fact that a number of students in our academy come from this district.

In the heart of the country is a city called Durazno. The name means "peach." However, the fine Uruguay peaches are grown to the south near our school. There is grain and cattle raising in this area. I was asked to officiate at a baptismal service at the time of the wheat harvest. This group of Sabbathkeepers was recently raised up and has not yet been organized into a church. Vladimiro Samojluk, a young worker of Ukrainian origin and a graduate of our college in

Argentina, is doing a fine job of building up the work of God in this area. Sabbath afternoon a large bus was secured to take the whole group out by the Yi River, where four candidates were baptized amid beautiful surroundings.

The Uruguay Academy is in the department with the greatest population outside the department of Montevideo. Yet we have no churches except the one at the school. We have accepted this challenge and are working in a number of the cities and towns near the academy. Newly organized companies give good promise of developing into churches. Growing attendance, development of new industries, and the completion of a large new chapel are indications of progress here at the only institution operated by the Uruguay Mission.

Progress of the Work in Ireland

By W. G. Nicholson

Ireland is a difficult field, yet since 1890 progress of the Advent message has been steady if not spectacular. There are several reasons for the slow growth of our work here, not the least of which has been the lack of representative church buildings in the two capitals of this divided land. For many years the British Union Conference has given serious study to this problem.

In 1955 a new church was erected in a pleasant suburb of Dublin. This gave the small group in that city better facilities than they had ever before enjoyed. For years the church had worshiped in a downtown poor area in which little evangelism was possible, but now a much more aggressive work is being conducted. R. H. Bainbridge is at present having encouraging attendance at his meetings.

Similar conditions existed in Belfast, the capital city of Northern Ireland. In 1909 W. J. Fitzgerald, then president of the British Union Conference, in giving his report to the assembled delegates, mentioned that a new church had been dedicated in the city the previous January. Since then the church, built of a wooden frame and covered with corrugated iron, has served the church well; but those same years brought deterioration and decay. Besides, the membership outgrew the facilities, and it was quite obvious that a new building, centrally situated, would be a necessity to carry on an aggressive work of evangelism for this city of half a million people.

As far back as 1928 S. G. Hyde started a building fund. It has grown steadily over the years, and by 1955 it was felt that work on a new building could be begun. A good lot on one of the main thoroughfares was purchased, and work was begun on the foundations in March, 1956.

On June 28-29, 1957, the completed building was dedicated to the worship of God and the proclamation of the third angel's message. A. F. Tarr, president of the Northern European Division; W. W. Armstrong, president of the British Union Conference; O. M. Dorland, president of the Irish Mission; and K. Elias, who has accepted a call to conduct an evangelistic campaign in the city, all took part in the services of dedication.

The building seats 350, and has a youth hall, a mothers' room, a Dorcas room, and vestries. A pipe organ, the gift of the members, was also installed and dedicated.

At the time of writing, Pastor Elias has begun his campaign with an average nonmember attendance of 1,000 for the first five services. We are sure that all our people will pray that God will bless His work and workers in this needy field, that both these buildings will be filled with seekers for truth.

Hilo Church Dedication

By A. L. Ham

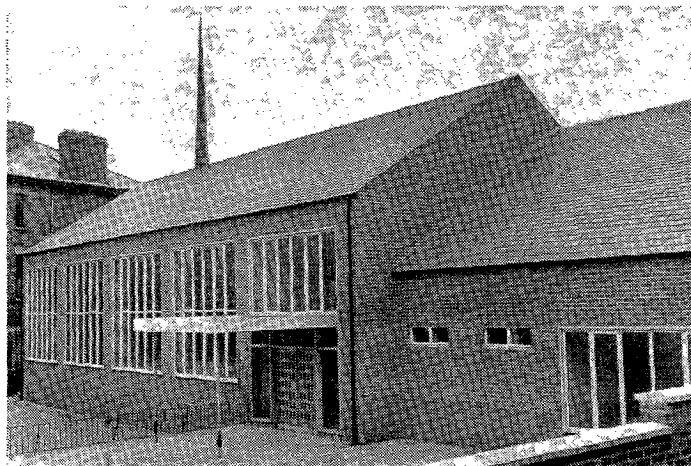
It was a privilege to accompany the Pacific Union Conference president, F. W. Schnepfer, and Mrs. Schnepfer; the Hawaiian Mission president, Cree Sandefur, and others to dedicate a beautiful new church building in Hilo on the island of Hawaii. Ira D. Follett, his family, officers of the church, and many members met us at the airport in the usual Hawaiian way with leis and the friendly handshake. After being cordially welcomed we were taken to the church for the dedicatory service.

The mayor of the city of Hilo, and chairman of the county of Hawaii, Honorable James Kealoha, personally brought greetings to the church from the citizens of his beautiful city and county. He also graciously presented to me as a representative of the General Conference a key to the city made from the island's famous koa wood.

On November 16, a little more than ten months from the ground breaking on January 12, 1957, the church was ready for dedication free from debt. For the dedication service it was my privilege to give the dedicatory sermon. Elder Schnepfer offered the prayer of dedication after the Act of Dedication led by the minister, the congregation responding. Elder Sandefur had a prominent part in the program, and the first elder, Dr. M. H. Chang, presented the keys to the church.

It was of great interest to learn that during the time the church was under construction, 34 new members were baptized. Their church school and junior academy has about 90 students enrolled, with a staff of four teachers and five other members.

Of unusual interest is a project called the Lord's Farm, managed by the first elder. Most of the produce



New Seventh-day Adventist church in Belfast, Ireland.



Recently dedicated Seventh-day Adventist church at Hilo, Hawaii.

For more than seven years the television channels carrying Faith for Today have been

Channels of Blessings

Potentially to Everyone, Everywhere

- ★ The morally bankrupt *businessman* in a booming *big town*—
- ★ The sun-tanned and wind-burned *section hand* at a solitary *whistle stop*—
- ★ The verbose *villain* in a provincial *village*—
- ★ The impoverished *widow* languishing in loneliness in a mighty *metropolis*—
- ★ The sophisticated *socialite* in an isolated *small town*



The members of this family made their first contact with the Advent message watching Faith for Today. They have, in turn, been instrumental in winning eleven others for the Master.

YES—For more than seven years Faith for Today has been

Mighty for the Master

BUT WHAT OF THE FUTURE?

You, a Seventh-day Adventist, are a "stockholder" in Faith for Today. Your tithes and offerings have purchased "shares" in this effective evangelistic enterprise. The successes of Faith for Today have been, by God's grace, your successes. But its problems are your problems, too. Operational planning for 1958 is extremely difficult due to inflation and insufficient funds. Faith for Today faces a crisis of the first magnitude. The need for liberality on the part of Faith for Today's stockholders has never been greater than now.

Thousands of non-Seventh-day Adventist friends of the telecast have also become stockholders through their gifts. Their letters testify of their earnest prayers for Faith for Today's

continuing and expanding ministry. The management of more than 150 television stations, most of which carry the program without charge, concur in the hope that Faith for Today will continue to provide them with first-class religious programs. These stations are big stockholders, for they give approximately one million dollars' worth of free time each year. However, *the future of Faith for Today rests not in the hands of non-Seventh-day Adventists, but in the hearts of the remnant.*

Heaven will watch with intense interest what the saints will do in this immediate emergency. Our offering on Sabbath, January 25, goes for Faith for Today evangelism. It will reveal the measure of your interest in soul winning through this agency.

FAITH FOR TODAY OFFERING, JANUARY 25

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

is *lilikoi* (passion fruit). Dr. Chang says the farm has been netting more than \$1,000 per year, all of which has been used to meet building needs.

A project to raise funds for their church school is known as Flowers of Paradise. Beautiful flowers, such as varieties of orchids and other tropical flowers, are shipped to many places in the world. The bulk of the output goes to the United States, where they find a ready sale. Dr. Kay Ota, one of the church elders, is the manager.

We are sure that the members, who had donated 7,000 hours of labor, felt well repaid when they witnessed their beautiful church dedicated to the glory and service of God.

Medical Secretaries Meet in Cleveland, Ohio

By Joyce Wilson

The biennial council of the conference medical secretaries in the North American Division was held in Cleveland, Ohio, November 8-11, 1957. The time and place were arranged so that the delegates might have the additional advantage of attendance at the annual convention of the American Public Health Association, which met in the same city, November 11-15. Much of the work of the conference medical secretary is public health activity in a denominational setting.

The reports from the various conferences revealed definite progress during the past two years. For example, the Michigan Conference has added to their staff a full-time physician, Dr. Ronald Spalding, to direct their health education and temperance activities.

Physicians, dentists, nurses, and related medical workers are making rich contributions in each area as they unite with other members of the gospel team in various evangelistic endeavors. Maybelle Vandermark, representing the Home Missionary Department of the General Conference, led out in discussing ways of coordinating the activities in the local church, and making health education practical enough to serve all members of the church.

Preparation of workers to serve as directors of health education in the local churches and conferences is a herculean task. Naturally, we look to our medical workers to give this leadership. D. Lois Burnett, from the General Conference Medical Department, and Mrs. Lucile Jones, from Walla Walla College, stressed the preparation necessary, and described how it is being achieved in the various educational institutions. Wider placement

of physicians and dentists is being achieved under the leadership of Carl Sundin, medical extension secretary for the General Conference.

Dr. A. W. Truman, formerly secretary of the General Conference Medical Department, inspired all who attended with his clear-cut message on the place of health reform in the Advent Movement. W. R. Beach, secretary of the General Conference, set forth the medical work of Seventh-day Adventists in its worldwide setting and challenged all present with the urgent needs and the haste with which the work must be finished.

Nutrition education, school health, placement of physicians and dentists, medical-ministerial fellowships, camp meeting programs—all came in for their share of attention. Highest praise and commendation were given for the work of Dr. and Mrs. H. W. Vollmer, who have given so generously of their time and efforts in holding Schools of Nutrition in every union. More than 1,500 lay nutrition instructors have been trained by this program in the past four years.

A climax to the council session was the report of Frank Lemon, epidemiologist with the CME School of Tropical and Preventive Medicine, as he reported on trends in the latest research findings. Studies are currently being conducted in the relationship of smoking to lung cancer as well as to coronary heart disease as a cause of death.

Above all, the group reaffirmed their faith in the Bible and the Spirit of prophecy as inspired guides for living in these last days, and took as a

definite aim the task of assisting every church member to learn the true basis of health reform and to practice its principles in their daily lives.

Detroit Metropolitan Church Dedicated

By Howard Burbank

Dedication services for the Detroit Metropolitan Adventist church were held on the weekend of November 23, 1957, with visitors from throughout the area in attendance. The consecration service on Friday evening featured G. E. Hutches, president of the Michigan Conference, who spoke on the topic, "Five Reasons Why I Believe Christ Is Coming Again."

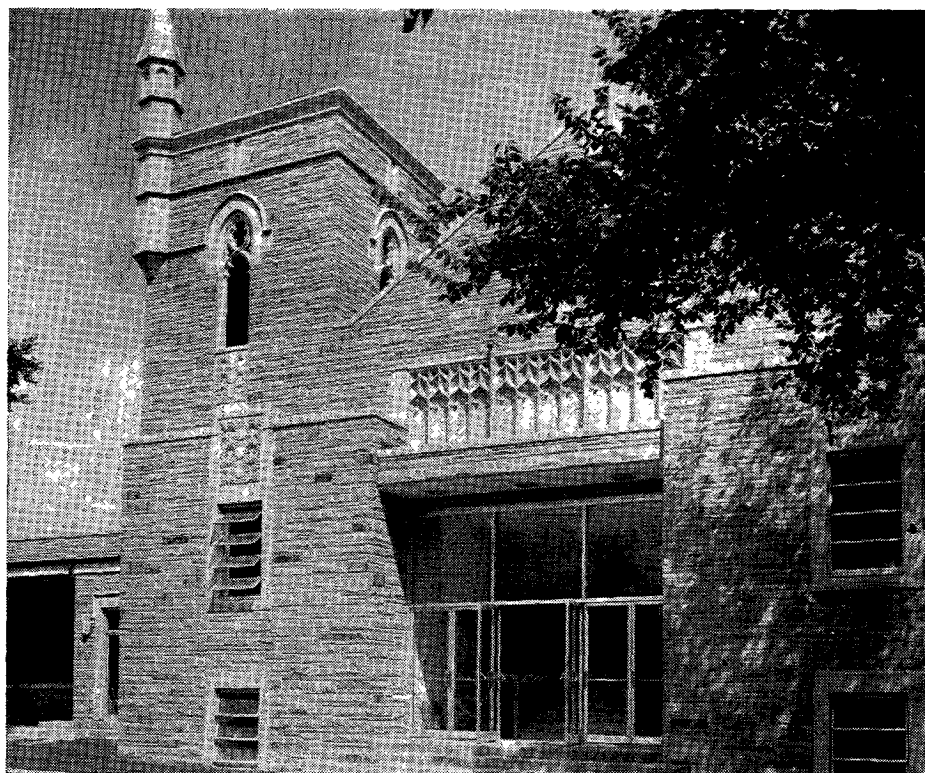
This theme was continued in the Sabbath morning worship service by the Lake Union president, Jere D. Smith, who selected a section of the Lord's Prayer, "Thy Kingdom Come," for the subject of his sermon. He pointed out that the kingdom of God must be established in the hearts of men and women on earth before the coming of Christ in the clouds of heaven. Elder Smith cautioned against superficialities and wrong emphasis in Christianity.

W. B. Ochs, vice-president of the General Conference for North America, was the speaker for the Sabbath afternoon dedication service. He called for a consecration of the hearts of those present. The prayer was offered by Elder Hutches.

The Metropolitan church had its beginning in 1892 under the leader-



Delegates who attended medical secretaries' council in Cleveland, Ohio. Front row, left to right: Bala Mangru, M.D., Mrs. A. W. Truman, R.N., A. W. Truman, M.D., John H. Hancock, D. Lois Burnett, R.N., Carl Sundin, Joyce Wilson, R.N., Maybelle Vandermark, Beulah Heidinger. Second row, left to right: Grace Howard, Mrs. Carl Jones, R.N., Eva I. Beeler, R.N., Mrs. John Croft, R.N., Lloyd E. Biggs, F. L. Bland, C. H. Lauda, Myrtle Sather, R.N., Ella May Stoneburner, R.N., Ethel M. Walker, M.D. Back row, left to right: E. A. Crawford, M.D., D. W. Ruggles, M.D., Arnold D. Johnson, M.D., R. W. Spalding, M.D., G. W. Marsh, M.D., Morton L. Dunkin, M.D., Eldon E. Carman, D.D.S., Wilford Tets, M.D., G. M. Arnott, M.D.



The recently dedicated Detroit, Michigan, Metropolitan church.

ship of Harmon Kenyon in a house on Fourth Street. At that time this was the only Adventist church in the area. Now there are 18 churches and 3,700 members in greater Detroit and across the Detroit River in Windsor, Ontario. Today the Metropolitan church has a membership of 750.

A site of three acres was purchased near the intersection of three of the busiest traffic arteries in the city, Grand River, Southfield, and Fenkell. Construction on the new edifice began April 30, 1953. Included in the construction program was a ten-grade school. The modern building, joining the church structure, houses two hundred students and seven teachers.

Designed to seat 1,500, the new church has room for expansion and serves as an evangelistic center for the motor city. The full basement houses the youth auditorium, which seats 400, and also separate rooms for the junior, primary, kindergarten, and cradle roll divisions. Other features of the building include an apartment for the caretaker, guest rooms, and executive offices. An intercommunication system connects all sections of the church with the office.

The dedication of this \$450,000 house of worship in the nation's fifth largest city is a climax to six years of work by R. L. Boothby, who has been the pastor during much of the planning and construction period. He now becomes the Michigan Conference evangelist and is being succeeded by Wayne W. White, formerly of the Saginaw district.

Pacific Union College Week of Prayer

By Mrs. Janice C. Blair

A pictorial trip through the Bible lands was a high light of the fall Week of Prayer at Pacific Union College, November 15 to 22, 1957. H. E. Douglass, assistant professor of religion, brought firsthand descriptions and slides from the Near East countries he visited during the summer as a member of the Seminary group that toured the Bible lands. Many of the slides shown by the speaker had not previously been viewed by an American audience.

During his morning chapel services Elder Douglass reviewed phases of Christian philosophy. Prayer groups met at seven-thirty each morning. Evening meetings at six-thirty were devoted to slide lectures.

Considered at night were the following subjects: "Buried Cities Confirm Bible Prophecy," "A Visit to the Seven Churches of Revelation," "A Trip to Petra, Rose-red City of the Dead," "Walking Up Sinai," "From Bethlehem to Calvary," "Egypt as Moses Knew It," and "The Last Night of Pompeii."

According to many of the students, Bible lands and cities have taken on new meaning as the result of the Week of Prayer services. They point to one of the many examples given by the speaker. "The seven churches of Revelation exist only as parables or symbols of varying states of mind,

untouched by reality, in the minds of most Bible students. But John saw them as throbbing centers of commerce and culture as well as young Christian outposts in a pagan world."

Throughout the week Elder Douglass was assisted by Bob Hunter, a senior theology student, who led the music.

The Woman Who Refused to Die

By M. H. Jensen

This is a true story. Mrs. Sermon, of Athens, Texas, was visiting California. While there she had a severe heart attack. The doctors told her that she had only a short time to live. But she replied, "I must go back to Texas. We are starting a welfare center at Athens and we do not have a church there, just a few isolated members. I have to help start the welfare center. I am going back to Texas."

The doctor said, "No, Mrs. Sermon, we are going to have to put you to bed and you are going to be there for a long time."

She stayed in bed for several days. Then one day she said to her children, "I can't lie here in this bed with all that welfare work to be done in Texas. You pack my suitcase and take it out to the car; I am going home."

The doctor was called. He said, "Mrs. Sermon, you are not going to Texas. You may start, but you will never see Texas. And you won't do welfare work. They are going to bury you in Arizona or New Mexico."

She said, "I think you are mistaken. I am going to Texas and I am going to do welfare work. I have to."

As the doctor turned and walked out, he said, "If you get there, write me a letter."

She got there all right and wrote him the letter, telling him she was doing welfare work and was still alive. In fact she is very much alive. She went to a heart specialist after returning to Texas, and he said, "Mrs. Sermon, how did you ever make that trip with the heart you have?"

She replied, "I had to; we are starting a welfare center here in Athens and I had to come home and help."

He said, "Now Mrs. Sermon, if you want to stay on this earth for a while you had better let someone else worry about that welfare center. In fact, you are going to have to be in bed for a long time."

But she protested, "No, indeed, I came home to work in that center, and I am going to work there." He told her that doing so might cost her life.

Immediately she started to work.

REVIEW AND HERALD

First she found an old washateria and had N. H. Waters, the pastor, and me go and look at it. We didn't think it could be made into a center, but she did. And the woman who owned the building rented it to her for five years for one dollar. Next, she raised the money to furnish it. Now it is a nice neat building with an office, a workroom, and a storeroom.

As soon as the welfare center was finished she started out gathering clothes. While doing this she found an interested family. The husband had been a lieutenant colonel in the Army. They consented to take some Bible studies. But soon he refused to take any more and told his wife if she joined that church he would divorce her. He was bitter.

A few days ago Mrs. Sermon wanted to take an inventory of their welfare center supplies, so she could give a report at our Jefferson Federation meeting. Some friends told her that she simply could not do that. So she went over to this family and told the colonel he would have to come over and help her. Being accustomed to obeying orders, he did. She said, "Now I will start at this end and you start over there. Count every piece." And he did.

When they were through he apologized for the way he had acted and said he was ready to take some more Bible studies. Elder Waters continued with the studies. At the close of one of the studies the colonel said, "My wife and I have talked it over and we want

to make a gift to your work. You can use it any way you wish. It will come each month."

The pastor said, "You mean tithe."

He said, "I guess that is what you call it. I figured you would know what it was and how to use it."

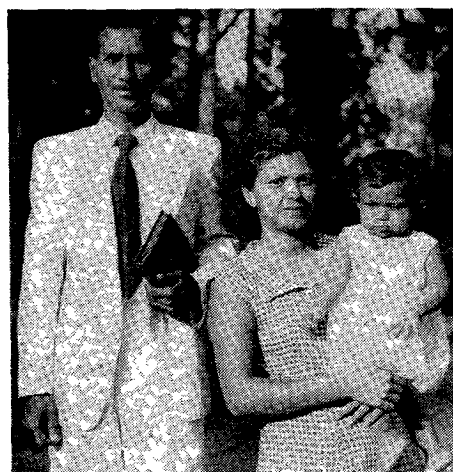
Mrs. Sermon came to our Federation meeting bubbling over with enthusiasm. She reported that the center had helped 126 people; value of help, \$1,830. I have never seen her in better health or with more vim, vigor, and vitality than she had at that meeting. She is not about to die. Even her doctor told her to go ahead and do all the welfare work she wanted to. He said that her heart was much better than when she started working in the center.

An Active Lay Member in Ceylon

By L. F. Hardin, *President Ceylon Union*

In the Ceylon Union there are many happy and hard-working laymen. Some are engaged in lay preaching, and some in conducting branch Sabbath schools.

One young man, A. O. Peries, accepted the truth through an evangelistic effort held in 1955. In the first baptism that was held, Brother Peries was buried with his Lord in baptism. He faithfully lived the message before his wife, and after a few months she too was baptized.



A. O. Peries and family, of Ceylon.

It was Brother Peries' desire to work for the Lord and let his light shine. So when the suggestion was made that he try to arrange some Bible studies with his friends, or to start a branch Sabbath school, he gave himself in service to the Lord and prayed that he would be guided in making his first contacts. He went to call on a close friend, asking if he would like to study the Bible. Brother Peries assured the family that they would study only God's Holy Word. They consented.

This family had wanted to send their children to a Sunday school, but there was none available close by. This was just the opportunity that Brother Peries was hoping for. He asked if they would like him to conduct a branch Sabbath school for them, suggesting that he would be glad to open his own home for this purpose. The family was happy to have their children attend the new branch Sabbath school, which was started in August of 1956.

Brother Peries visited two other families. One of these joined the Bible study class. The children from both of these families attend the branch Sabbath school. One woman wanted to send her son to the Sunday school, but because she was working, she could not do so. After the branch Sabbath school was started, she said, "This is an answer to my prayers; now I have a place to send my son."

When the branch Sabbath school was started there were 14 children ranging from 4 to 12 years of age attending. These children enjoy studying the lesson from week to week. They take an active part in the Sabbath school activities—singing the songs, taking part in the various finger plays, and the older ones who read take turns in reading the mission stories. *Our Little Friend*, the children's *Quarterly*, and Sabbath school Memory Verse Cards are given to each child.



Mrs. Sermon (right) and Mrs. Millender inspect clothing at the Athens, Texas, welfare center. Mrs. Sermon survived a severe heart attack and attributes much of the credit for her present good health to the pleasure she receives from helping others.

This branch Sabbath school and the lessons taught to the children have made a deep impression upon the minds of the parents of these children. The parents as well as the children are glad for the opportunity to have the privilege of attending a Sabbath school. All look forward each week to the Sabbath and to the blessings of the Sabbath school.

A Tale of Two Men From Two Cities

(Continued from page 17)

The very next day he left for Emmanuel Missionary College, where he is now in his second year of training for the Adventist ministry. The past months of training have also been months of work for souls. Since his baptism, just a little more than a year ago, he has had the joy of seeing seven others, influenced by his life, example, and teaching, take their stand for this message and follow their Lord in baptism. Some of these were young peo-

ple from the Salvation Army in Hamilton. Bill Jackson knows that his work for souls has only begun.

Surely, "God moves in a mysterious way His wonders to perform." Here are two men from two cities reached through the television and Bible correspondence school ministry of Faith for Today. Where will their influence end? Only Heaven knows. But as they go out preaching the Word, the Saviour will be with them. They are relying on Him for the power they need to help finish God's work on earth.

Bill Schlunt and Bill Jackson are only two of the many precious ones whom God has called into His service through the television ministry. In the past seven years since Faith for Today began, viewers who have been baptized and added to the church would make up a whole new conference if they were gathered into one area! How grateful we should be that God has given us the air waves to send His words "flying in the midst of heaven" so that His message may be given quickly to the millions in these last days.

• In Brief •

Atlantic Union

- The Babylon, New York, church school, taught by Mr. and Mrs. Harley Bresee, has had more than a 200 per cent increase in enrollment over last year.
- C. J. Stokes, chairman of the division of applied arts at Atlantic Union College, has been nominated to receive a Fulbright lecturing scholarship from Argentina. Dr. Stokes plans to leave next May and to remain in Argentina until October, 1959, during which time he will lecture at the university in the Spanish language on economic theory.
- The Oswego, New York, district, under the leadership of Roger Ferris, is carrying on an aggressive temperance program with highway signs and bumper stickers. Arrangements have been made to put the bumper strips on all police cars of the city and county.
- The Aeolians of Atlantic Union College, under the direction of Norman Roy, appeared at the Worcester City Hall December 17 and sang for city employees. After performing in the building they sang on the steps of the hall for the benefit of the general public.
- Atlantic Union College had Student Day on December 11, at which time all administrative and faculty positions for the day were filled by students except for the treasurer's office and business desks. Robert Soderblom, president of the Student

Association, was college president for the day. James Everts served as dean of the college. All classes were taught by students chosen by the classes or appointed by the instructors.

Central Union

- Sixteen persons were baptized in the Wyoming Conference during the month of November, bringing the total number to 101. This was 32 more than for the entire year of 1956. The men having these baptisms were O. M. Fillman and E. E. Patton.
- The members of the Colorado Springs, Colorado, church have just purchased a new location for the church. Plans are under way to build as soon as possible.
- The Kansas youth rally held in Wichita was an inspirational meeting, with Dr. L. E. C. Joers the main speaker. W. A. Howe, MV secretary of the Central Union, gave assistance with the weekend meeting. More than 800 were in attendance for the Sabbath service.
- Friday, December 6, Union College celebrated the opening of its newly paved road through the campus. Presidents of the Central Union Conference, Union College, and the Student Association spoke at the ribbon-cutting ceremony.

Columbia Union

- Harris Pine Mills, of Pendleton, Oregon, will locate its eastern branch near Hamburg, Pennsylvania, about June 1, 1958. It will be placed near Blue Mountain Academy and will provide work for 70 or more students.
- J. A. Brown, former pastor of the Patuxent district in the Chesapeake Conference, is the new district leader for Wil-

mington, Delaware. He replaces Kenneth Livesay, who is now pastor of the Spencerville-Atholton-Laurel district.

• Fourteen students of Washington Missionary College were recently named to the 1957-58 edition of *Who's Who in American Universities and Colleges*. They are Joan Barnhart, Paul Burdick, Malcolm Crofoot, George Digel, Myrtle Fitzgerald, Joycelyn Goncz, Carolyn Green, Edith Ho, Laurence Jenkins, Derwin Landis, Harry Robbins, Doris Steinbacher, Lowell Strange, and Myrtle Tabler.

• The Stanley, Virginia, church in the Potomac Conference recently honored Mary Whitehead on her 87th birthday. She has been a member of the Seventh-day Adventist Church for 72 years.

• A total of 783 baptisms were reported in the Columbia Union Conference the third quarter of 1957, the second highest total for all unions in the North American Division.

Lake Union

- Good attendance was reported for a series of nutrition classes held in the Illinois Conference office dining area. The classes instructed our members on how to improve the nutritional pattern in their diet so they may enjoy better health and rightly represent our health message.
- Impressive ceremonies marked the dedication of a new church building in Evansville, Wisconsin, on Sabbath, November 16. R. E. Finney, Jr., delivered the dedicatory sermon, using for his subject, "Our Eyes Are Upon Thee."

• W. G. Mills, of the Lake Region Conference, reports good results from the evangelistic effort held in Milwaukee, Wisconsin, last summer. He expects that at least 30 candidates will be baptized from this effort.

Northern Union

- Roger Heinrich is conducting evangelistic services at McIntosh, South Dakota, with a good interest.
- Dorcas Society members of the Dcs Moines, Iowa, church have completed 24 disaster kits, which are to be stored in the church, the school, and the welfare center.
- On October 12 seven young people were baptized by Earl W. Amundsen at St. Paul, Minnesota. Lester Rogers, a layman, faithfully gave Bible studies to four of these young people—two brothers and their wives.
- On November 30 eight persons were baptized at Atlantic, Iowa, as a result of the evangelistic meetings held there by R. M. Whitsett, Northern Union Conference evangelist, and C. L. Beason, local pastor.

North Pacific Union

- Robert E. Dunton, of the Upper Columbia Conference, has accepted a call to evangelistic work in the Central California Conference.
- The Associated Students of Walla Walla College gave a Christmas gift offering of \$484.54 for the extension of the

Navaho Mission School, at Holbrook, Arizona. WWC students are especially interested in this school because several alumni are on the faculty: Mr. and Mrs. Frank Daugherty, Mr. and Mrs. William Merkel, Mr. and Mrs. Robert Reiber, and Mr. and Mrs. King Hooper.

● Stanley E. Walker, head of the department of music at WWC and Fellow of the American Guild of Organists, has been granted a leave of absence for the summer of 1958 for the purpose of making a trip to Europe to visit cultural centers and engage in private study under outstanding organ teachers.

● The United States Naval Radiological Defense Laboratory has presented to Dr. Robert H. Brown, head of the department of physics at Walla Walla College, a Certificate of Superior Accomplishment for the research work he did at the laboratory in San Francisco last summer. This is the first such award ever made to a participant in the laboratory's summer program, and was made primarily because Dr. Brown was able to achieve results totally unexpected during the limited summer period of research.

● The following changes in Upper Columbia Conference personnel have been made recently: Ted Carcich to the Oregon Conference as superintendent of the Astoria district; Dell Phelps to the Idaho Conference as superintendent of the Twin Falls district; Dean Van Tassel, now serving as assistant in the College Place, Washington, church, to serve as pastor of the Ritzville church; E. W. Voyles, to the Montana Conference as superintendent of the Great Falls district. R. L. Badgley, of the Montana Conference, transfers to the Upper Columbia Conference as superintendent of the Granger, Washington, district; and Sunny Liu, who has been on loan to the Greater New York Conference, has accepted a call to that field, where he is assisting in the New York Center as singing evangelist.

Pacific Union

● Evangelistic meetings were begun January 19 in the city of El Cajon in the Southeastern California Conference, with the Hardy-Fletcher evangelistic team in charge, according to Hollis W. Wolcott, pastor. Harold E. Beltz, Jr., reports that meetings were begun the same evening in Brawley, another town in Southeastern, under the leadership of Philip Knoche of the King's Way Bible Series group.

A new \$15,000 health and welfare center adjoining the Tucson, Arizona, church was officially opened on Sunday, November 24. Taking part in the dedication service were Everett F. Drescher, city councilman; M. N. Skadsheim, pastor of the church; D. L. Olsen, Pacific Union home missionary secretary; G. H. Friedrich, Arizona home missionary secretary; James P. Middleton, Tucson Sharon church pastor; Dr. George A. Spindt, pastor of nearby Our Saviour's Lutheran church; and Dr. Benjamin C. Bobbitt, vice-president of the Tucson Ministerial Association. Mrs. Harold Rosier has been named to direct activities at the new health and welfare center.

● Harold L. Rich writes of the successful completion of a Red Cross home nursing class in the Simi Valley church. The class was taught by the local church medical secretary, Rae Anna Brown, and Mrs. Harry Schirillo. He also reports that the Simi Valley church was host on November 27 to the annual Community Thanksgiving service, in which seven of the valley church groups participated.

● Vivian Christensen is directing a school with 19 pupils enrolled at the Monticent Valley Navaho Mission in Utah.

● N. L. Parker, principal of Lynwood Academy in Southern California, reports new personnel for the current school year as follows: C. R. Olmstead, science teacher; Mrs. Pearl Johnson, recently from Oregon and wife of Armen Johnson, singing evangelist, assisting in the business office; Mrs. Lois Hall heading the organ department; Andrew Peters, formerly of Santa Barbara, California, Bible teacher; and Mrs. Peters, registrar and secretary to the principal.

● J. O. Iversen, associate speaker for the Voice of Prophecy, held a series of evangelistic meetings in the Tempe, Arizona, church recently.

Southwestern Union

● George S. Lowery, M.D., formerly of Monterrey, Mexico, is now situated at Melvin, Texas. Before going to Monterrey to take his medical course, Dr. Lowery was a registered nurse and laboratory technician. He interned at the Washington Sanitarium and Hospital, Washington, D.C.

● Texico—a conference that in 1951 delivered only \$12,299.26 worth of our literature—delivered more than one quarter of a million dollars' worth during the first eleven months of 1957. Texico is the first conference in the Southwest to reach and exceed one-quarter million dollars in one year. It is also the first conference in the Southwest to have a literature evangelist, Denny McCoy, deliver \$20,000 worth of literature in the first ten months of the year 1957. Other firsts include: the first conference in the Southwest to have a student, Nathan Sims, deliver more than \$10,000 in one summer vacation; first conference in the Southwest to have seven literature evangelists deliver over \$10,000 dollars in the first ten months of a year; first conference in the Southwest to have a woman literature evangelist deliver over \$10,000 in first eight months of the year 1957.

● R. A. Jenkins, pastor of the Borger, Texas, church, reports the church over its Minute Man goal. This was the first church in the Texico Conference to report this.

NOTICES

General Conference Session

Official notice is hereby given that the forty-eighth session of the General Conference of Seventh-day Adventists will be held June 19-28, 1958, in the Cleveland Public Auditorium, at Cleveland, Ohio, U.S.A. The first meeting will open at 7:30 P.M. June 19, 1958. We trust that all duly accredited delegates will take notice of this and be in attendance at that time.

R. R. FIGUHR, President
W. R. BEACH, Secretary

General Conference Association of the Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of the Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 A.M. on June 24, 1958, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, Chairman
R. H. ADAIR, Secretary

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 A.M., June 24, 1958, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, Chairman
R. H. ADAIR, Secretary

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Cleveland Public Auditorium, Cleveland, Ohio, at 10:00 A.M. on June 24, 1958, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees.

R. R. FIGUHR, Chairman
R. H. ADAIR, Secretary

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
Signs of the Times 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 (These Times, Signs of the Times, and Message)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald 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

ANNOUNCING THE REVIEW AND HERALD

Book Writers' Awards for 1958

To discover new writers and encourage the preparation of book manuscripts of high spiritual and literary worth, the Review and Herald Publishing Association, along with our other publishing houses, announces this Book Writers' Awards project for 1958.

Three awards are offered for prose nonfiction entries considered acceptable for publication, as follows:

Class A:

\$1,000 for the best manuscript of 35,000-50,000 words on Bible doctrine and Christian living.

Class B:

\$1,000 for the best manuscript of 35,000-50,000 words on health and temperance.

Class C:

\$1,000 for the best manuscript in the field of character-building literature for children and youth (minimum 5,000 words).

Each manuscript must be free of any contractual commitments to other publishers.

No manuscript may have more than 20 per cent of its material previously published, as for instance, in periodicals or in E. G. White publications.

Authors winning awards will also receive the

royalty regularly paid on trade or subscription books.

All manuscripts will be judged anonymously and solely on their intrinsic merit.

The judges will be the editors of the Review and Herald Publishing Association, and their decision will be made public on or before December 1, 1958.

Manuscripts not receiving awards but considered printworthy will be accepted on the regular royalty basis.

All manuscripts considered unsuitable for publication will be returned postpaid to the authors at the earliest convenience of the judges.

Send for "Rules for the Preparation of Manuscripts," and official entry blank for inclusion with your manuscript.

This writing project will be open to all members of the SDA Church except employees of the Review and Herald Publishing Association and their immediate families.

The closing date for the receipt of manuscripts is September 30, 1958. They should be sent in duplicate to the Book Editor, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C. Each manuscript must be accompanied by an official entry blank, which will be supplied on application.

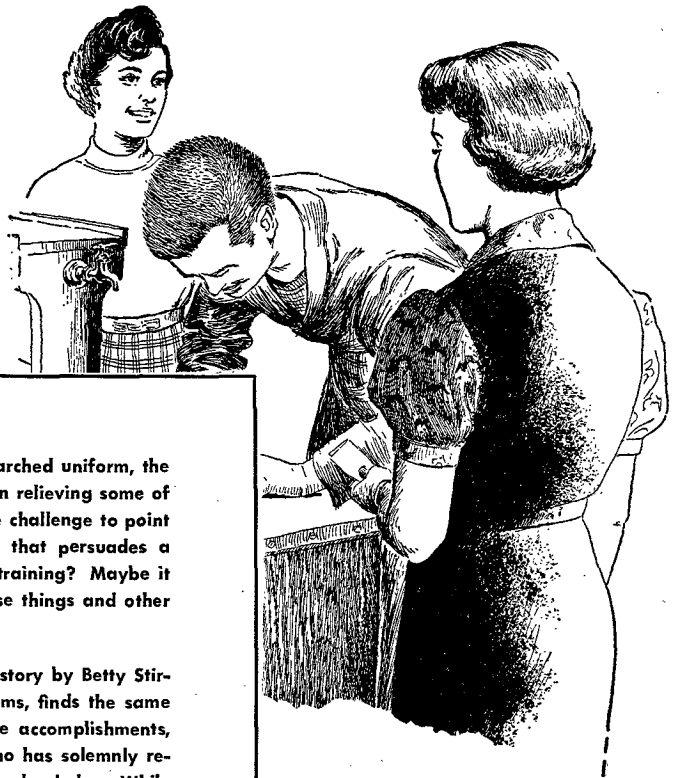


BOOK DEPARTMENT

REVIEW AND HERALD PUBLISHING ASSOCIATION

WASHINGTON 12, D.C.





Is it the rustle of a stiffly starched uniform, the feeling of accomplishment in relieving some of the world's suffering, or the challenge to point out the better way of life that persuades a young girl to take nurse's training? Maybe it is a combination of all these things and other things, too.

Julie Otis, in this well-told story by Betty Stirling, faces the same problems, finds the same joys and thrills to the same accomplishments, as does every other girl who has solemnly repeated the Florence Nightingale pledge. While this story is written in such a way that it will inspire many with the possibilities of this profession, yet the many little humorous incidents related make for a most interesting story.

JULIE OTIS STUDENT NURSE

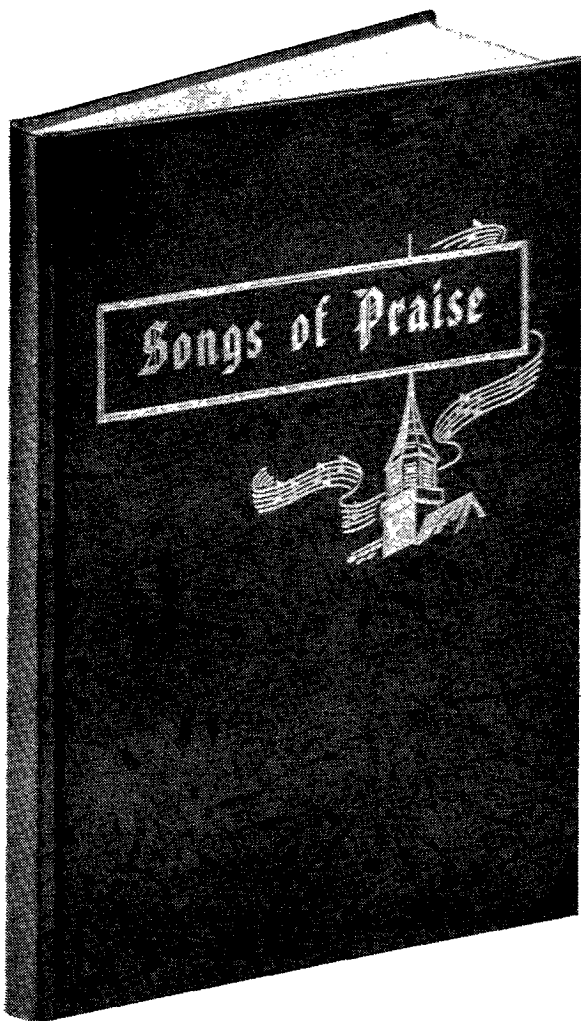
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This book affords a rich variety of themes set to the melodies that have made the most lasting appeal to the public. The novice in religious experience, as well as the seasoned saint, will find here songs to stir the soul and lift the heart to God. Jesus' love and God's requirements, the cardinal doctrines of the church, the challenge of missions, the sublimity of faith and trust, the comfort and hope of the Second Advent and man's future home are all covered in each category, by a variety of both old and new songs that are easy for a leader to choose from.

Singing these heartening songs, one finds himself in a fellowship of great hymn writers like Watts, Wesley, and Heber, the popular gospel lyric writers like Gabriel, Sankey, and Bilhorn, and the later Ackley, De Fluiter, and Oxenham.

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At least 90 per cent of the songs in this compilation will be familiar to you.

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REVIEW AND HERALD

ANNOUNCING THE SOUTHERN PUBLISHING ASSOCIATION

AUTHORS' AWARDS

FOR 1958

To discover new writers and encourage the preparation of book manuscripts of high spiritual and literary worth, the Southern Publishing Association, along with our other publishing houses, announces this Authors' Awards project for 1958.

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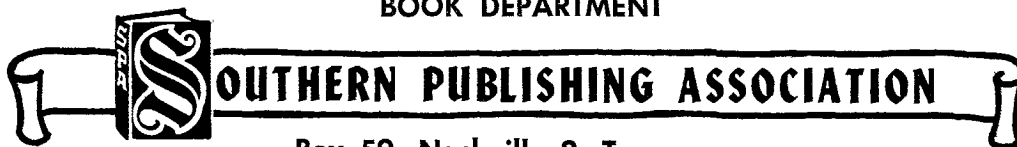
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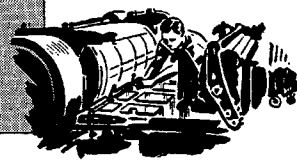
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BOOK DEPARTMENT



Box 59, Nashville 2, Tennessee

As We Go to Press



From Home Base to Front Line

Mr. and Mrs. Duane F. Houck and two children, of Madison College, Tennessee, sailed from New York City on the S.S. *Constantia*, December 23, their destination being Cape Town, South Africa. Brother Houck attended Emmanuel Missionary College, Berrien Springs, Michigan, from 1946-1950, and later the University of North Carolina. He has taught for a number of years. Mrs. Houck, whose maiden name was Florence Brooks, attended Mt. Pisgah Academy in North Carolina. His appointment is to teach biology in Helderberg College.

Alger J. Jones left New York City December 26, en route to Belém, Brazil. He has accepted a call to be secretary-treasurer of the North Brazil Union. In 1949 Brother Jones graduated from Emmanuel Missionary College. From 1950 to 1957 he served as a teacher and secretary-treasurer in the Middle East Division. It is planned that Mrs. Jones and the two children will leave for Brazil after the present school year.

Alice Franks, of National City, California, left Miami, Florida, December 27, going to Georgetown, British Guiana. Miss Franks attended school at Walla Walla College, College Place, Washington, and completed her nurses' training at Paradise Valley Sanitarium and Hospital School of Nursing, in National City, California, in 1949. She gave service as a nurse in the Southern Asia Division from 1953 to 1956. Since returning, she has worked as an office nurse. She has responded to a call to act as a nursing supervisor in the Davis Memorial Hospital, in Georgetown.

H. T. ELLIOTT

670 Students Cavassing in South America

It is vacation time in South America—time for students to earn scholarships for next school year.

A letter just received from Nicolas Chaij, division publishing secretary, reports that 670 students from our schools have gone out as student literature evangelists. "Twenty-two of these are Indians in Bolivia. They are having outstanding success work-

ing among the silver and tin mines. They take the order and collect from the treasurer of the mines upon delivery. Some of these students reported 30,000,000 boliviavos' worth of orders in one month, which is about \$5,100 in United States dollars. From Chile comes the news that a lady literature evangelist delivered \$3,300 worth of literature last month."

W. A. HIGGINS

Staff Sergeant Baptized in Australia

About three years ago there was placed on the mailing list of the War Service Commission the name of an Army dentist serving in Australia. During the intervening months and years this sergeant has received *The Youth's Instructor*. Recently we received a letter from his wife, which brought the following good news: "You may be interested to know that since receiving this paper my husband has been baptized into this truth of which I have been a lifelong member. All the staff at the dental post, from the captain down, read the magazines and are eager to get the next one."

W. H. BERGHERM

New Film Announced by PR Department

A new film for Seventh-day Adventist congregations stresses the importance of good public relations as a foundation for effective evangelism. Entitled "Ye Are My Witnesses," the half-hour color picture dramatizes the importance of each church officer and member in establishing right concepts of Seventh-day Adventists among the public. It is available through denominational public relations offices.

A separate 20-minute section of the film, in black and white, presents some specific pointers to church press secretaries on the techniques of their work. Produced in an unusual photographic style, this segment is entitled "Making It Work."

Both parts are designed for use in public relations workshops, but the first section, "Ye Are My Witnesses," is also planned for showing to general Adventist church audiences.

HOWARD B. WEEKS

Faith for Today Offering

On January 25, the offering for Faith for Today will be taken. This is a real opportunity to give for the winning of souls. During 1956 it was reported that 469 persons were baptized as the result of the Faith for Today telecast and its Bible school. God is looking to you and to me for the support of His work. The goal for the offering is \$150,000. The Lord's messenger declares:

"The very best manner in which to give expression to our love for our Redeemer is to make offerings to bring souls to the knowledge of the truth."

—*Testimonies*, vol. 3, p. 413.

May we not all renew our consecration and love for our Saviour by a liberal offering on January 25?

O. A. BLAKE

A Hawk, a Slingshot, and Investment

Mario Rasi, Sabbath school secretary of the South American Division, passes on to us the following "Investment" story:

"Last week Sister Condorcanqui, who lives in the interior of Peru near the Huallaga River, dedicated the product of six hens to the cause of missions. Her offering is worthy of mention for she was a poor sister who made her living from the produce of a small piece of land and a few chickens. Late one evening a large hawk swooped down and caught two of the 'Investment hens' in its talons and soared rapidly away with them. Our sister, astonished and angry, but unable to rescue her two precious hens from the rapacious bird, shook both fists at it, and cried out, 'You're going to die, because those hens belong to God!'

"She had scarcely finished speaking when a neighbor boy who happened to be out on a hill nearby playing with a sling, saw the cruel hawk making off with the two squawking hens. Quickly inserting a smooth stone in his sling, he 'wound up' and slung it at the big bird with all his might, killing it instantly and rescuing the bleeding missionary hens!

"They soon recovered from their wounds and began to lay plenty of eggs for Sabbath school Investment."

N. W. DUNN