## The Birches By FLORENCE C. KANTZ

ABBATH

ETT AND LERAD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Tall and stately grow the birches 'Mid the darker forest trees, Like majestic snowy pillars Brushed by every passing breeze.

How they challenge admiration. Clad in bark so smooth and white, Standing in their regal beauty, Kissed by sun or soft moonlight!

Thou, who clothed the gleaming birches In their robes of ivory sheen, Clothe my soul with Thine own glory, Like the birches, pure and clean.

May I stand amid the shadows Of this darkened world of sin With Thy righteousness around me, White without and clean within,

VOL. 135, NO. 4

A. DEVANEY

THE ADVENT



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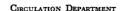
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[Based on phrases in well-known hymns.--EDITORS.]

#### "By Faith, for My Cleansing"

Not long ago a noted surgeon wrote to one of our nationally famed religious counselors that he could not see how he could spend so much time advising people how to reconstruct their wasted lives when it did so little good. As for himself, he confessed that he had lost his enthusiasm for getting people well because so many of them got up from their sick beds and followed a course that brought shame and trouble.

As one looks at the record of human error and failure today and sees the rayages of sin in so many lives, he wonders too if God's patience is not sometimes tried by the perversity of evil men. Jeremiah put his finger on the heart as the source of all depravity when he said, as given in one Bible version, "The heart is treacherous above all things and desperately sick, who can understand it?" Here indeed lies all variance with heaven and all leanings toward folly.

Sometimes we read in the public press the record of a horrible crime, and we say, "Oh, I could never do that," but the great doers of evil were often men or women who said that very thing. Napoleon, for instance, once wrote an essay while in the Lyons Academy on "The Dangers of Ambition." Yet it was ambition that later ruined his life. Nero, who later became infamous as a persecutor of the early Christians, when asked to sign his first death warrant, exclaimed, "Would this hand had never learned to write." Hazael, whose name means "God sees," was shocked when Elisha predicted the evil deeds he would commit-so shocked that he cried, "Is thy servant a dog, that he should do this great thing?" But the terrible crime and idolatry he committed later as king is a blot on sacred history.

How we need to have God reveal us to ourselves lest moral decay be mistaken for spiritual health. David has framed a beautiful prayer for the heart that has seen the danger of dalliance with self-approval: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Ps. 51:7). H. M. TIPPETT



The first lesson in Christ's school is selfdenial.-M. Henry.

Time is what we want most, but what alas! we use worst .-- Penn.

Great trials seem to be a necessary preparation for great duties.-E. Thomson.

Trifles make perfection, but perfection itself is no trifle.--Michael Angelo.

## Only Christians Should Join the Adventist Church—Part 1

#### By CARLYLE B. HAYNES

"Do you think, Pastor, that the people you have been preparing for baptism are now ready to unite with the church?"

This was the question my friendly critic addressed to me some days following his attendance at our baptismal class. He had changed his mind about our holding the standards too high, and he had changed his advice to me that I seek for numbers rather than quality.

"No," I said, "there are some further things I feel I must say to them before taking them into the church. I have it in mind to say them at our next meeting. Would you care to join us?"

"I would. May I accompany you?" "Indeed."

What he heard was: "At a former meeting of this baptismal class it was emphasized that only those who are truly converted should think of going forward in baptism and uniting with the Seventh-day Adventist Church. You will recall that this counsel was based on the instruction of the Scriptures in 2 Corinthians 6:17 to 'come out from among them, and be ye separate.'

"From this you were shown three reasons why no one but a truly converted person should ever apply for church membership. The church of Christ is a church of *true converts*, not of those *to be converted*. Consequently he who seeks to enter it should, first of all, be a sincere Christian, not merely a person desiring to become a Christian. By entering the church he makes a profession— a profession of being a Christian. If he is not one he should not enter the church.

"Second, on the part of the person entering the church there should be in fact, as there is in form, a genuine separation from the world. This involves a departure from worldly conformity, in spirit, in opinion, in aim, in purpose, in object, in desire, in every manner of life. There is to be no partaking of the sins of the world, no participation in the amusements of the world, no entangling associations with worldlings.

"Third, there is to be a complete abandonment of whatever is inconsistent with the honest purpose to be a wholehearted Christian. In this connection there was set before you the

need of abandoning the supreme love of money or property; abandoning an evil course of life; abandoning evil companions, including even kindred if they should come between you and Christ; and abandoning any calling that would take you outside the will of God.

"You were admonished then that if any of you were not prepared to make these sacrifices, and surrender yourselves wholly and without reserve to Christ, you were not prepared to join the church of Christ, and should not think of going forward in baptism.

"Today, there are other things along this same line that should be said. It is possible that we might have

#### The Living Way

#### By CLIFFORD B. HOWE

Cease to give, and you cease to live The life of your Master true. The more you give, the more you live Like Him who died for you. Cease to pray, and you lose the way, The way your Master trod. The more you pray, the brighter the way That leads to the throne of God.

a right understanding of every doctrine the church teaches, and be willing to conform outwardly in practice to all its requirements, and yet have a heart that was not yielded to Christ as a personal Saviour, Master, and Guide. Genuine Christianity demands not merely an external profession of our allegiance to God but an inward life devoted to His service. If it is your mind alone that has been influenced, and your heart left unchanged, let me admonish you that you are not ready to unite with the church.

"Fourth, baptism and union with the church should be accompanied with a fixed and settled purpose to do our whole duty as it may be made known to us by God. By this I mean that we should not flinch from any duty in connection with the church, however difficult or unwelcome it may be. We are not to shrink from it because it demands personal sacrifice, or because it may bring upon us the scorn or opposition of the world, or because it may be attended with financial loss, or even if it may expose us to a martyr's death.

"It seems scarcely necessary to set forth proof on this point. When you profess Christianity, you profess a solemn purpose to do the will of God, not your own. When Saul of Tarsus was converted on the road to Damascus one of his first questions was, 'Lord, what wilt thou have me to do?' Clearly, the governing purpose of his soul was changed. It became henceforth a characteristic of the man that he engaged unceasingly in doing the will of God.

"I ask you, Is it possible for a man to be a Christian who does not take this attitude? Can a man be a Christian who enters the church intending to do his duty if it pleases him and not do it if it should be unpleasant? Can a man be a Christian who is determined to be guided by his own caprice, or by fashion, or self-indulgence, or ambition, or pleasure, rather than by the solemn convictions of duty? Can a man be a Christian who has no settled conviction of what is right and wrong; who makes no distinction between truth and falsehood; who has no such views of God's government and Christ's salvation as will lead him to submit to them? Is such a man prepared publicly to profess that he is influenced by a supreme regard for the will of God?

"There is no need to answer such questions as these. There are no two ways of thinking about them, however many ways there may be of acting. I shall assume, therefore, that those in this class who are about to enter the church do so intending to do their whole duty in the church. It will be helpful now to specify some of the acknowledged duties you will face as Christians.

"One will be to make right, as far as that may be possible, the evils of your former life. Some of these, indeed, cannot now be helped or repaired. If a man has been a blasphemer, or a flagrant violator of God's commands, he can make no reparation to God. His only course in respect to these sins is to humble himself and seek for pardon through the blood of Christ.

"So, too, for many of the wrongs he has done to man he can now make no reparation. The parent whom he disobeyed, the neighbor whom he slandered, the friend or companion whom he injured, the person whom he defrauded, may be dead. So for these, and all similar offenses, he can only humble himself before God, and by a different life demonstrate to the community at large that he has been truly converted.

"But there are other cases. The man whom you may have corrupted by your unbelief, or wantonness, or blasphemy, or sensuality, may still be alive. You may be the means of reclaiming him. The man you may have slandered should receive your penitent confession. The man you may have defrauded should have restored to him what you wrongfully deprived him of, together with your sincere acknowledgment of wrongdoing.

"Perhaps you failed in business, and took advantage of bankruptcy relief, and the law released you of certain indebtedness. Very well; but now you are in circumstances that enable you to pay all. You should do so. The law has canceled the legal obligation; Christ bids you meet the moral obligation.

"Again. The person entering the church with a purpose to do his whole duty will lead a life of prayer. I mean secret prayer, the communion of the soul with God. You do this now, of course. Your minds have been deeply impressed. You have felt keenly your need of God. You are about to take an important step, that of entering the church of Christ. Naturally, you have been praying much.

"But if you have no serious intention of continuing to practice secret prayer to any considerable extent after you are admitted to the church, you should not enter the church, for without secret prayer you cannot be a Christian.

"Among the most positive commands of the Bible are these: 'When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.' 'Pray without ceasing.' 'In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.'

"The man who enters the church not prepared to take from his secular duties and activities as much time every day as shall be necessary to keep up the life of Christ in his soul, to meet the temptations to which he is exposed every day of his life, and to walk with God in communion and fellowship that are ever deepening, cannot be a Christian.

"Unless you love your closet, preferring it to any place of amusement, of business, of gain; preferring it to any pursuit of science, literature, or ambition, you will not long remain a Christian. You may have much in your life that is pleasant and agreeable, and kind, and charming, and fascinating, but unless you have the persevering practice of secret devotion, even though you make an outward profession of a Christian, you are not a Christian.

"I think I should add in this connection that the same remarks apply to all those whose duty would lead them to practice family prayer. The general principle we are discussing is that a man should honestly intend to fulfill his entire duty. He should summon his family around him, and worship God by leading them to the throne of grace. What will be his influence on his family if this is not done? Even a child knows that a father who professes to be a Christian should worship God in his own home. To the child it is incomprehensible that he does not do so. Somehow the child learns that those who are sincere and earnest Christians do have family worship. How can a man expect the divine blessing upon his family, how can he expect peace in his own heart, when he lives in constant and habitual neglect of a known duty?

"And still again. This purpose to do your whole duty will reach to every relation in life. It will cover an intention to be a Christian, and to act like a Christian, wherever in the providence of God you may be placed. Whether in the relation of parent or child, of husband or wife, of brother or sister, of employer or employee, or apprentice, or clerk, or any other relation whatsoever; in them all there will be the solemn and settled purpose to do your whole duty, and to glorify your divine Master there.

"If, therefore, there is any hidden intention now to lay aside the severer restraints of Christianity when you come into the church; if you mean to mingle in scenes of gaiety and vanity and amusement that are contrary to the profession of Christianity; to wander into forbidden paths of conduct, and be as gay and light, and indifferent, and thoughtless, and ambitious, and as fond of dress and amusement as the people of the world are, then the case is clear. Whatever else you do, do not, I pray you, make a mock of the religion of Christ by entering His church."

## Why God Permits Sore Trials -Part 3

#### By H. L. Rudy

Sorrow and pain are hard to bear, but shared with Christ, they will accomplish the purpose for which they are allowed by an all-wise God. When they take place their ultimate purpose may not be clear to us, but by continuing our trust in God we will someday understand their full meaning. When the scaffolding of this life is removed we will be able to say with David: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Ps. 17:15).

Henry Ward Beecher, speaking of affliction, once said: "Have you never seen how when they were finishing the interior of buildings they kept the scaffolding up? The old pope, when Michelangelo was employed in decorating the interior of the magnificent structure, the Sistine Chapel, demanded that the scaffolding should be taken down so that he could see the glowing colors that with matchless skill were being laid on... But when all was finished, the workmen came and the scaffolding was removed. And then, although the floor was yet covered with rubbish and litter, when you looked up, it was as if heaven had been opened, and you looked into the courts of God and of angels. Now the scaffolding is kept around men long after the fresco is commenced to be painted; and wondrous disclosures will be made when God shall take down the scaffolding, and reveal what you have been doing.

"And you are to be perfected, not according to the things that you plan, but according to the Divine pattern. Your portrait and mine are being painted, and God by wondrous strokes and influences is working up to His own ideal. Over and above what you are doing for yourself, God is working to make you like Him."

Oberlin, the French pastor, used the following illustration one day as he tried to comfort a woman who was passing through great tribulation. "Dear Madam," he said, "I have before me two stones, alike in color, of the same water, clear, pure, and clean. Yet there is a marked difference—one has a dazzling brilliance, the other is quite dull. Why? Because one has received eighty cuts and the other only eight. The stone that has suffered much is brilliant; the one that has suffered little is dim and lusterless."

The Christian is compared to a "lively stone," and he is hewed and polished into shape until he will fit into the spiritual temple that God is building.

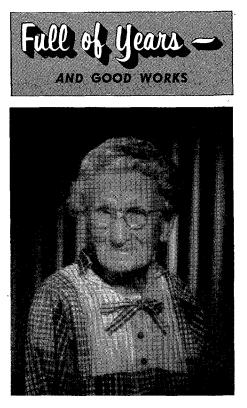
'Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). The godly man's joy comes in the morning, when the wicked man's goes; for to him the morning "is . . . even as the shadow of death" (Job 24:17). When God created the world, He said after each day, "The evening and the morning . . ." In God's day there is always the morning to look forward to. After the night of sorrow and suffering, comes the morning of joy. Like the two angels who came to Lot, lodged with him for the night, and when they had dispatched their errand, went away in the morning; so afflictions are the messengers of God to them that fear Him. Weeping is personified and represented by the figure of a wanderer who leaves in the morning the lodging into which he had entered the preceding evening. After him another guest arrives, namely Joy. So when life, with its struggles and toils and sins bringing us perpetual conflict, ends at last in the fierce struggle of death, then God "giveth his beloved sleep"; they sleep in Jesus and awake to the joy of a morning that shall know no wanethe morning of joy.

"When in our Father's happy land

- We meet our own once more, Then we shall scarcely understand
- Why we have wept before."

We should do our utmost to avert disasters, whether natural or otherwise. But it is not always possible to do so. Sometimes the messenger of sorrow must be allowed to enter, and when he comes we must make terms with him and cause him to take upon himself the form of one of the angels of God. We must not lie down under disaster in resignation, nor suppose that the thing that has befallen us is the intentional will of God directed personally against us.

Affliction that threatens our very existence may be turned to give deep meaning to our lives, to become a source of profound blessing. As Jesus took the cross, the symbol of evil torture, and turned it for us into the most holy symbol of triumph and victory, so the Christian may take disaster and turn it into a wellspring of blessing. This is precisely what Paul did with his afflictions, and having turned them into blessings, he could joyfully write: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest in all the palace, and in all other places." "In nothing I shall be



#### One Hundred and One Years Old

Mrs. Julia Lewis was born in Sandyville, Iowa, May 22, 1856. When 17 years of age she was married to Miles W. Lewis, who had been an Adventist for some time. Then she accepted the message. Brother Lewis entered the colporteur work. Sister Lewis assisted her husband in his work and also in the giving of Bible studies to the interested. They were sent from one city to another, opening their home in each place to young people who wished to enter the work and desired training. Brother and Sister Lewis pioneered the work in the city of Baltimore. They moved on to College View, Nebraska, when Union College opened its doors, and there Brother Lewis trained for the ministry.

After many years of ministerial service they located in Modesto, California, where Sister Lewis was a leader in Dorcas and church work. She was always strong and active, and deeply interested in helping to advance the cause she loved so long. After her husband's death in 1924, "Aunt Julia," as she is known to her relatives and friends, moved to southern California. She continued to be active in church work through her advanced years. A few months ago she fell and broke a hip, and is now in a rest home. But though one hundred and one years old, her mind and fingers are still active. "Aunt Julia" Lewis is looking forward through the shadows to the glorious eternal things awaiting God's people.

"On through the days and nights, with hope in her trusting breast,

She sees the harbor lights flash on the shores of rest!"

ERNEST LLOYD

ashamed, but . . . Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." (Phil. 1: 12, 13, 20, 21.)

Joseph also came to terms with the sorrow and suffering that befell him through the malevolence of his brethren. By holding on to his heavenly Father's hand in those awful days of slavery, moral temptation, imprisonment, and isolation, Joseph rose under God to the premiership of Egypt. As he reflected upon all that had befallen him he could truthfully say to his brethren: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5). "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).

Affliction accepted in the right manner is one of the great privileges of a Christian. Note these words: "For unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Here Paul singles out two gifts from all the vast storehouse of God's liberality. First faith, so commonly overlooked as a privilege. Like graceless children, we forget, or take the gifts of God for granted. We only think of them when they are taken away from us.

Imagine what a dismal world this would be if it were not possible to believe on the Lord Jesus Christ. If faith in Christ were impossible, the Fatherhood of God would have to go. There would be no mercy seat, no forgiveness of sin, no fellowship with Christ, the greatest Being ever to be a member of the human family. There could be no comfort in sorrow, no hope beyond the grave. It is when we add up the things that come with faith in Christ that we begin to realize what a great privilege it is to believe on Him.

But Paul singled out a second gift, which taken in the setting of the text, appears even greater than that of faith. Notice how he wrote to the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Paul does not console the Philippians for the things they suffered; he congratulates them. He does not pity, he envies them, for he knows that having suffered with Christ, they would also be glorified with Him.

Simon of Cyrene was visiting Jerusalem while Jesus was being scourged and condemned to death on the cross. Going about his business, he happened along as Jesus staggered under the cross. He was halted and asked to carry the cross for Jesus. Simon shrank back in horror, for what would his family and his friends think if they saw him doing such a disgraceful task? But the record states: "Him they compelled to bear his cross" (Matt. 27: 32). But think of the glory of it afterward! If Simon is finally saved in heaven, he will be singled out as the one who had the greatest privilege ever given to man.

It has been rightly observed that "it is not that which happens to us, but that which happens in us, that makes or breaks us." Sorrow is not always an unmitigated evil, neither does it always enrich the life or ennoble the spirit. It may, and oftentimes does, bewilder the mind and embitter the spirit. But it is how we come to terms with suffering that determines whether it will issue into joy and blessing. Through faith the saints have overcome these recalcitrant factors of existence. They have made them assets, springs of satisfaction and blessing.

Many of the hymns used in Christian churches refer to pain, suffering, sorrow, and afflictions. They are not sources of lamentation, but give inspirational expression to rejoicing and trust in God. Martin Luther, staggering under the cross fire of tumult and personal attack, gave robust expression to his faith in that grand hymn, "A Mighty Fortress Is Our God." And George Matheson, faced with blindness, wrote:

"O Light that followest all my way, I yield my flickering torch to Thee; My heart restores its borrowed ray, That in Thy sunshine's blaze its day

May brighter, fairer be."

In conclusion let us note a word of the apostle Paul: "Ye sorrow not, even as others which have no hope' Thess. 4:13). When one is faced with sorrow, it makes a difference whether or not he has faith in Christ. Aside from Christ there is no consolation. The heathen and atheists are without God and without hope in this world. To whom can they turn for help in times of affliction and disaster? If the perplexities of life are to be resolved, and if the messenger of sorrow is to be turned into an angel of mercy, one must accept Christ as his personal Saviour and unite with Him in the fellowship of suffering. Then even the most hopeless outlook can be turned to a glorious tomorrow. This is the only satisfactory answer to the sorrows and sufferings that are the common lot of all men.

## Our Eternal Reward

#### By Mary E. Young

Christ did not die merely that we might live in mansions and walk on streets of gold. It is not the hope of living in luxury for endless ages that has kept God's faithful servants true to Him through trial and death. Our reward is much more than this.

True Christians know that material things do not of themselves bring happiness. Our happiness in heaven will not be due primarily to the glory of our physical surroundings. Our joy will be full because we are with God. Christ died that the human race might be reunited with God. Heaven is a place of supreme delight because God is there. Our greatest reward and the source of our greatest happiness will be that we can commune with our heavenly Father. Sin will no longer prevent our seeing Him face to face.

Think of the contentment that comes to us on this earth as we converse with those we love, with those who love us, and with those who are wise in the way of salvation. But what will it be to talk with God! He loves us more than any human can, and He knows all things. We can talk with Him now, and He talks to us—but as through a veil. Then we shall talk face to face. This is our reward. This privilege is worth any sacrifice!

It will be God's joy to mingle with His children, to walk with them as He walked with Adam and Eve. What wonderful love! The Son of God would not be separated from His people during their struggle with sin in this world. He came to earth and shared their experiences, yet without sin. He died that they might be with Him in a sinless world and share His experiences. He prayed to His Father, "I will that they also, whom thou hast given me, be with me where I am" (John 17:24). His prayer will be an-swered. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

Heaven can begin here as we seek to know God. "Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we may be filled with



[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.]

#### Vatican-French Relations Seen Improving

Signs of better relations between the Vatican and the French Government were seen in the recent decree of President Rene Coty designating a bishop for the See of Strasbourg. The decree marked the first time since the return of Alsace to France in 1918 that a new bishop in Strasbourg was named by mutual accord between the Holy See and the French Republic.

#### Missionary Aviators Fly Children Home for Christmas

Children of missionaries were flown home from school by the Missionary Aviation Fellowship to spend Christmas with their families. A spokesman for the fellowship said that in some remote areas it would be impossible for students to get home in time unless they were transported by plane. As an example he cited the situation in Ecuador where missionaries send their children to a school in Quito run by the Christian and Missionary Alliance.

#### Fear New Tough Policy Against Religion

Church sources in Vienna said that a congress on "problems of atheistic education" held in Prague under the auspices of the Ministry of Education and Culture may herald a new tough policy against religion in Czechoslovakia. *Rude Pravo*, Czech Communist party organ, reported that the congress discussed the "failure of atheistic education in the past" and considered measures to "step up" such education. According to the paper the conference agreed that atheistic education should not be "restricted to the schools but spread over all parts of the population."

#### Auca Indians Again Repulse Missionaries

American Protestant missionaries suffered another setback in their attempts to gain a foothold among the savage Auca Indians of eastern Ecuador. The Auca tribe, said to be the fiercest in South America, has been consistently hostile to the missionaries. Early in January, 1956, they massacred five young Americans who sought to convert them. The latest act of hostility occurred when the Aucas attacked a group of semicivilized Quechua Indians from the settlement where the missionaries had set up an outpost, and killed one of the tribesmen. As a result, the mission post had to be abandoned. Hopes for reaching the Aucas had been encouraged a month earlier when three Auca women visited a shack the missionaries had built near the Curaray and Agian rivers.

His love, satisfied with His presence."

-The Desire of Ages, p. 331. There will be glorious fellowship among the members of God's family in heaven. The sweetness of meeting a fellow believer in a strange city and suddenly finding your loneliness all gone, is just a foretaste of the joy of heaven. God's people will never be lonely again. What will it be to talk with Adam, Abraham, John the Be-loved, and Paul? How glorious it will be to see friends and relatives we have missed so much! At last we will be able to tell them how much their faithful example meant to us in our Christian journey. We will talk with our guardian angel, and the mysteri-ous providences of God in our lives will be made clear.

We will have a work to do for God in heaven, for there is no happiness apart from service. To witness to the power of the sacrifice of Christ will be our joyous duty. We have been saved by His grace, and we know God's love in a way that unfallen beings can never know it. It will be their delight to listen to our story, and to seek to understand the greatness of the Saviour's love.

We shall continually learn and accomplish in heaven. All the fields of science and art will be opened to us. "There every power will be devel-oped, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized."-Education, p. 307. Every creation of art or music, every scientific accomplishment, will be an offering to our God. Our work will be unmarred by selfish motives. We will not strive for personal glory or gain. Our work will be done to the glory of God, and in our companionship with Him the original destiny of man will be fulfilled. Our joy will be complete.

Laws of Soul Winning-4

## The Law of Priesthood

#### By G. A. Coon

It is the special duty of every church pastor to teach the members that "the Lord has a place for every-one in His great plan."—*Testimonies*, vol. 9, p. 37. "There is earnest work for every pair of hands to do."-Ibid.

In a sense, every member is a priest. And those of our membership who do not recognize their priesthood duties will not be permitted to enter heaven. Says the Lord, through His servant: "To every soul a trust is given. Of everyone the Chief Shepherd will demand, 'Where is the flock that was given thee, thy beautiful flock?' And what wilt thou say when He shall punish thee?"—The Desire of Ages,

p. 641. The Lord Jesus makes clear that those who have not accepted their duties will be placed on the left hand with the wicked. Soul winning perfects the soul for heaven. And "in the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation."-Ibid.

God used a peculiar method to shock the writer into this truth. At least sixteen years ago a dear sister in one of our churches came to me one Sabbath morning with a list of names of people for whom she was

burdened. These names she immediately began to transfer to me. One of these she had met only once, and that was on a bus. But our sister immediately asked this stranger if her minister might come to see her. So that was my first appointment, although I had scores of persons already who were in need of instruction for baptism.

Then this sister proceeded to tell me about the other sixteen names she delivered to me. One was a relative of some relative of hers. She thought this might be a good contact. On inquiry I learned that there had been no interest shown by any of the persons on the list. The burden was our sister's. But feeling her own inability, she transferred the list to me. And I foolishly took it, sensing I should not, but not having the law of priesthood clearly in mind.

A few weeks later the same sister brought me a number of pages from the telephone directory, saying she felt impressed that I could do a great deal with them. Suddenly I awakened.

It took that kind of experience to awaken me sufficiently to observe the law of priesthood. Evidently the Lord saw that I needed to have my eyes really opened.

One of the first men to meet me at the next church of which I became pastor, said, "We do not need an

evangelist here; we need a pastor." Then he continued, "As fast as our evangelists have brought people in the front door of the church an equal number have gone out the back door.'

The reason some people I had brought into the church through evangelistic meetings had left so soon was that I had not visualized every church member as a pastor. His flock consists of those nearest to him. They may be persons down the street, or others whom he has contacted and who have expressed an interest in Christ's message.

If I had made the church members centers of influence, if they had heard from my lips the truth that each was a shepherd, and a priest, they would have eagerly cooperated. For this is the law of God. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9). For me to pray for a list of interested names when the church members are not also praying may make my efforts abominable in God's sight.

After the threefold shock I had received (the woman with her seventeen names, her telephone pages, and the doctor's cool welcome to the new church) I really began to awaken.

For months I worked to stimulate the church to action. Finally 150 members pledged that they would each visit three names every week during our evangelistic meetings in the tent. That made 450 names to be visited each week. I asked the conference not to send us any Bible instructor. In explaining to the church the reason, I said, "The names you should take would be piled on her. So we are asking for no one but a tentmaster, who will also lead the music.'

After twelve weeks in the tent we baptized 112 souls. The tentmaster had led out in the organization. I visited baptismal candidates. The church was thrilled. They reported every Sabbath in the afternoon service. The doctor who had received me so coolly was among the most active members in the visitation campaign. With tears in his eyes he told of the great joy he had found in sharing Christ with his little flock.

God is not dependent on a few to finish the work. Had that been His plan He could have used the angels. But He chose to make soul winning a part of character development. The unselfishness that working for others produces, is the type of characteristic that is admitted to heaven. If we live for others, serve others, and witness to others, Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

## "Perilous Times Shall Come"

By C. B. Howe

"This know also, that in the last days perilous times shall come" (2 Tim. 3:1).

Without doubt we have reached the hour spoken of in this text. Perils of undreamed-of magnitude are before us, perils of an atomic war on a global scale and the peril of its radioactive aftermath, perils of threatening economic collapse, perils of growing anarchy and moral breakdown. But the greatest peril before the human race is not a peril of flesh and blood, but the spiritual peril of the soul.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). This war of deceptive propaganda for the hearts and minds of men began with Lucifer, the "son of the morning," before the human race was created. With diabolical and subtle cunning, he who was created "full of wisdom, and perfect in beauty," poisoned the thinking of the angelic host, plunging a third of these heavenly beings into eternal darkness and separation from God.

"Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12). His satanic wrath is concealed in the most fiendish undercover operations of all time, misleading, deceiving, and enchanting the thinking of men.

In a thousand ways and through unbelievably clever devices Satan works by night and by day, by billboard and neon sign, through the newspapers and magazines, daily through millions of radios and television sets, through the captivating influences of earth-girdling satellites, and even through a false cloak of Christianity itself. Men are being confused, enchanted, and carried away with all this insidious maze of attractions. So well concealed and camouflaged are his designs that Jesus sounded the warnings: "Take heed that no man deceive you." "If it were possible they [false christs and false prophets] shall deceive the very elect." (Matt. 24:4, 24.)

Our Saviour, looking down through the years to our time, offered up this prayer: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:11-20).

Joseph's life in Egypt is a guiding light to all who would be kept untarnished from the beguiling influences of the world today. "The sights and sounds of vice were all about him, but he was as one who saw and heard not."—Patriarchs and Prophets, p. 214.

"Every Christian must stand on guard continually, watching every avenue of the soul where Satan might find access. He must pray for divine help and at the same time resolutely resist every inclination to sin."—*Testimonies*, vol. 5, p. 47.

How carefully we should guard the television sets in our homes! "The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract the minds from the solemn work of preparation for the scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world."—Counsels to Parents and Teachers, p. 325.

"Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved."—Ibid., p. 281.

The counsel of God to us in these last days is: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). By thinking the thoughts of God, we are transformed into His likeness, and where can we find a richer source of the thoughts of God than in the Holy Bible?

Our greatest peril today is that we may lose the way to eternal life. "Individual vigilance is the price of safety. Satan is playing the game of life for your soul. Swerve not to his side a single inch, lest he gain advantage over you. If we ever reach heaven, it will be by linking our souls to Christ, leaning upon Him, and cutting loose from the world, its follies and enchantments. There must be on our part a spiritual co-operation with the heavenly intelligences.... The end of all things is at hand."—*Testimonies*, vol. 6, p. 148.



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

#### Two Sons Converted and Rebaptized

A mother in California writes that she has followed the Parents' Fellowship of Prayer column for years and has joined in prayer each Friday evening "with the many parents who are praying for their children. During the time my two sons were wandering from God, it was a great source of strength and comfort to know that a multitude of others with the same purpose were entreating God for the same blessing at that very time."

She continues: "The prayers for my sons have been answered sooner than I had dared to hope, and in such marvelous ways. They had very different experiences, which I won't take time and space to tell you, but both have been rebaptized and have established Christian homes with consecrated wives (to whom much credit is due) and are preparing for places in God's work."

Her letter concludes with a bit of Christian philosophy that we are passing along to all of our readers, feeling that it may prove helpful to a large number. She writes: "I wish I could warn all parents against the temptation which threatened to make my life miserable and which I see destroying the happiness of other homes. . . . Satan makes a wonderful success of whispering discouragement and self-reproach into the ears of parents whose children are doing wrong. It is one thing to say we have faith, and quite another to go about day after day radiating cheer and courage, when deep in the heart there is an ache that only God can heal and that only a living faith can overcome.

"We have all made mistakes, but when we have done our best and have left the rest to God, it is displeasing to Him and certainly no help to our children to go about moaning over our failures or over their ingratitude. . . The example of a consistent Christian life and a positive faith will command respect and is worth more than any amount of weeping and regret. In bringing ourselves into a position where God can honor our faith we shall be doing much toward bringing about the answers to our prayers."



## The Greatest Deception

When men and women accept Christ into the life, definite changes should take place. Evil habits should be overcome. Christian graces should appear. And the affections should be set on heavenly things.

But many do not see the necessity of this. They believe that a mere acceptance of the theory of truth constitutes righteousness. This was "the greatest deception of the human mind in Christ's day."—*The Desire of Ages*, p. 309. Men were jealous for the forms of religion. They were quick to defend orthodoxy. But they failed to see the importance of reflecting the divine image in the life.

As we study the Bible and observe the religious leaders of the Jewish nation scrupulously observing their rites and ceremonies yet at the same time proceeding with plans to crucify Christ, we say, "How could they!" But unless we bring our faith into everyday life, we are no better than they. "Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world." —Ibid., p. 310.

It is not enough for us to have the truth; the truth must have us. It must have every part of us—body, soul, and spirit. When this is our experience, our Christdenying inconsistencies of conduct will be overcome. Jesus will be seen in the life. And people of all religious persuasions, though they know little of our theology, will by our influence be prejudiced in favor of the truth we profess. K. H. W.

### The Board of Elders

The newly elected officers of our churches across the land are busy setting in operation their plans for 1958. Certainly no church member worthy of the name would care to see his church achieve less than it did in 1957, nor should he be content merely to repeat the accomplishments of the year recently ended. Either would be equivalent to deliberately postponing the coming of the Lord. This week we are thinking most particularly of the elders of the local church and of their collective role as a board with respect to the plans of the church for enriching and strengthening its ministry to its individual members.

Now, in Seventh-day Adventist church polity the Board of Elders is not an administrative body as in certain other denominations. It is, rather, a group entrusted by the membership of the local church with the general supervision of its spiritual interests as a church. In a similar way, the church entrusts the supervision of its material needs to a Board of Deacons. Supervision of the spiritual interests by the Board of Elders calls for united effort and close cooperation between the board and the pastor; in fact, it is the high privilege and sacred duty of the elders to work shoulder to shoulder with the pastor in bearing this burden. Neither is free to leave or delegate it to the other.

We may classify the factors that contribute to the spiritual health of the church under three principal

heads. The first of these is the spiritual strength and vitality of the individual member. The degree of personal interest the Board of Elders takes in the individual members is a major factor in determining the state of their spiritual health. One or more of the elders should be personally acquainted with every member of the church. They should take a special interest in new members, whether added by letter or by baptism. They should seek ways to integrate each member with the various activities of the church, each to receive and to give according to his needs and his abilities. There might well be an elders' "welcome wagon,"

with two elders visiting new members in their homes, getting acquainted with them, and praying with them. The "welcome wagon" could present them with compli-mentary copies of THE REVIEW AND HERALD, The Junior Guide, The Youth's Instructor, and other periodicals, accompanied by an invitation to subscribe to such as would be appropriate to the needs of the home. A gift copy of some Spirit of prophecy volume such as The Desire of Ages or the forthcoming Selected Messages might also be included. On this visit the elders should take special interest in the children, talking over ar-rangements for their Christian education and for participation in Missionary Volunteer and Pathfinder activities. Plans could also be discussed for participation in the home missionary, welfare, and other activities of the church. One of the elders should serve as spiritual guardian of each new member for at least a year after he unites with the church, whether by baptism or by letter.

Another phase of church activity in which the Board of Elders may well take interest is the effectiveness with which the church operates as an organization—the Church Board, the Board of Deacons, the Sabbath school, the Missionary Volunteer Society, the church school, the missionary and welfare activities of the church, and its finance and membership records. Church organization is church members working together for certain well-defined objectives. Each branch of the church organization is one agency by which the church endeavors to enrich, upbuild, and strengthen the spiritual life of its individual members. It is therefore the duty of the Board of Elders to take an interest in the way in which each of these departments of church activity contributes to its spiritual well-being, and to look for ways in which each can be made to serve its purpose more effectively. The elders should become familiar with the operation of each of these departments, attending its meetings and taking a friendly interest in its activities.

A third phase of church activity with a direct bearing on its spiritual tone is its public services—the Sabbath morning hour of worship, the Sabbath school, the prayer meeting, the Missionary Volunteer and Home and School meetings, and others. The elders should study the form and content of each of these gatherings, to ascertain the extent to which each contributes to the spiritual welfare of those who attend. Probably few services are so perfectly conducted but that they could be improved.

To be sure, great tact needs to be exercised in making suggestions pertaining to the conduct of the various church activities. But if these suggestions are sincere and constructive they are almost certain to be welcomed. The elders have no right to usurp the responsibilities of other duly elected officers of the church, but they are in a position to be real friends and counselors to all. In fact, it is their duty before God to do so.

The elders of our churches throughout the land should all belong to the tribe of Issachar to the extent of being men who have "understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). If they will purpose anew this year to live up to their high calling, great spiritual growth is sure to result, and many who would otherwise wander from the fold will be saved for the kingdom. Let every elder solemnly covenant with God to magnify his office by faithfully doing his part toward making the church what it should be spiritually in 1958. R. F. C.

### Religion and the Census

United States Government census takers in 1960 will not ask the citizenry: "What is your religious affiliation?" A proposal that such a question be included has been rejected, according to Robert W. Burgess, head of the Census Bureau. Reporting on this decision, *Time* magazine (Dec. 23, 1957) stated that the plan to include the question was dropped because of "pressure from such groups as the American Civil Liberties Union, American Jewish Congress, Seventh-day Adventists, some Christian Science organizations, who feel (since the public is required by law to answer census questions) that by asking about religious affiliations, the Government would be violating the doctrine of separation of church and state."

We are not fond of the word "pressure" as it is used here. To us it carries rather unpleasant connotations stubbornness, ruthlessness, disregard for other people's opinions, bombast, determination to bend the will of others to one's own convictions. Certainly those who represented the Seventh-day Adventist denomination in protesting inclusion of the question on religion were characterized by none of these attitudes. They merely set forth the church's conviction that to include the question would be a mistake. And they gave sound reasons in support of their view. The fact that this opposition was registered as "pressure" seems to provide further evidence that ours is an age when conformity is considered more desirable than true freedom, when agreeableness is thought to be of greater value than being true to Godgiven convictions.

No normal individual likes to disagree unnecessarily with the viewpoints and opinions of others, but sometimes it is mandatory that one do so. The only alternative is to stifle one's convictions and be untrue to oneself. Such a course of action will almost inevitably be inimical to the best interests of the individual, the nation, and the cause of truth.

There are a large number of peripheral reasons why a question about religion should not be asked by Government census takers. However, the central reason is this: Religion is outside the domain of the civil government. Naturally it would be interesting to know exactly how many people claim to be Baptists, Catholics, or Seventhday Adventists. But would the gathering of this information through census channels be worth the risks to religious liberty involved? We think not, especially when we recall that it is a Federal offense to refuse to answer questions asked by census takers. If any citizen should decline to reveal his religious affiliation, he could be prosecuted. Surely no clear-thinking person would give support to a scheme that might impose fines on American citizens for refusing to answer a question concerning their religion!

Perhaps some people will feel that to include a question on religious affiliation is no great violation of the principle of separation of church and state. Perhaps not. However, we agree with the eminent English statesman, Edmund Burke, who declared: "The true danger is, when liberty is nibbled away, for expedients, and by parts." Freedom is seldom destroyed by a single act. It is slain gradually, blow by blow. For this reason we must ever be on the alert.

Prophecy indicates that religious liberty in America eventually will die. Knowing this, would we be true to our trust if we should fail to protest every move against it, even if such a protest is considered by some as pressure? K. H. W.

#### Awake With a Prayer

The Master Craftsman of our souls planned for us to awake each morning with a prayer on our hearts. "Consecrate yourself to God in the morning; make this your very first work."—Steps to Christ (Pocket ed.), p. 70. In our early teens we made the prayer of David in

In our early teens we made the prayer of David in Psalm 51:10 our first conscious thought each day: "Create in me a clean heart, O God; and renew a right spirit within me." Now, as then, we feel the need of a clean heart, of justification because of yesterday's mistakes, and of a right spirit, of sanctification with which to meet the temptations of the new day. What more must a Christian have?

If we fall asleep at night with our thoughts turned heavenward, they will still be there when we awake in the morning. Let us make God first and last each day of our lives, and we will find it easier to keep close beside Him all day long. R. F. C.

A new and appealing project has been added to the two previously chosen for our Thirteenth Sabbath Offering overflow this quarter. Aside from the opening of new work in two unentered countries of West Africa, the Southern European Division brethren have requested us to inform all our worldwide Sabbath school membership of an urgent need for an evangelistic center in the ancient city of Nazareth, the boyhood home of Jesus.

Nazareth is no longer a little village nestled among the hills of Galilee. Today it is a large, modern, prosperous city with beautiful homes and an up-to-date business district. It is an important center in that part of Galilee. Could anything bring greater satisfaction to our hearts than to have a part in establishing a Seventh-day Advent-



ist evangelistic center in this city, where our Saviour spent the major portion of His life on this earth? Perhaps your offering will help some of the descendants of the neighbors of Jesus to learn of Him as their true Saviour. What an opportunity to help the inhabitants of the city of Nazareth to appreciate the Lord Jesus, who once lived there.

M. V. Campbell, president of the Southern European Division, in writing about this project, says: "The city of Nazareth is the natural place for the establishing of our mission. It is at the crossroads of Galilee, at the intersection of the main east-west and northsouth highways. Also, it lies approximately at the mid-point of the highway between the great city of Haifa, on the Mediterranean and Tiberias, on the Sea of Galilee, at a distance of less than twenty-five miles from either city. There are Adventist members in both Haifa and Tiberias who could easily attend meetings in Nazareth."

Thus as we give for the establishing of our work in African Ubangi-Shari and French Guinea, let us also remember to be liberal in behalf of this new undertaking in this city that was once the home town of Jesus our Lord. Surely everyone will want a liberal share in this blessed privilege when the offering is received March 29.

WILLIAM J. HARRIS



FOR SABBATH, FEBRUARY 8, 1958

## The Two Sons; The Unmerciful Servant

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

At the first cleansing of the Temple (John 2:15), the Jews demanded to know by what sign Jesus did such things. That was in His early Judean ministry, in the spring of A.D. 28. The second cleansing followed His triumphal entry into Jerusalem (Matt. 21: 1-11), and after it the chief priests and scribes, enraged at His acclamation as "the son of David," cried out: "Hearest thou what these say?"

The following day (Tuesday) the leaders again accosted Him in the Temple, and once more challenged His authority to teach (Matt. 21:23). He then suddenly went on the aggressive for the express purpose of "compelling them to find a verdict upon their own conduct" (G. Campbell Morgan).

1. The Two Sons and Their Father. Matt. 21:28-31.

"What do you think?" (R.S.V.). It was a dramatic attack, after their cowardly refusal to answer the question of John's baptism. He at once proceeded to "set forth the true nature of the choice the Jewish leaders were making with respect to the gospel of the kingdom as proclaimed by John the Baptist and by Jesus."—The SDA Bible Commentary, on Matt. 21:28.

"Son, go work to day in my vineyard." We are all called to work in God's vineyard, which is, first, the church, then the world. Four attitudes to the father's request are observable.

"I will not." This first son enjoyed his privileges but rejected his responsibilities by this reply. When the father asked the second son, he said, "I go, sir: and went not." The four possible reactions to God's request for service are here seen: "Some promise to serve God and keep the promise. Others refuse to serve God and never repent. And still others refuse to serve God at first, and later repent. And finally others promise to serve God but never do serve Him."—VAN WYK, My Sermon Notes on Parables and Metaphors, p. 24.

"But . . . he repented and went."

Two of these attitudes are shown in the parable. The first son sensed his father's disappointment and his own "wicked ways and associations." This son symbolizes those who "made no profession of piety, who openly refused to come under the yoke of restraint and obedience which the law of God imposes."—Christ's Object Lessons, pp. 275, 276. There is also an unmistakable local application of this to the publicans, harlots, sinners, so despised by the Pharisees. They were the type who heeded John's call: "Repent ye: for the kingdom of heaven is at hand." Thank God that Matthew, Zaccheus, and the Samaritan woman have their counterparts throughout the gospel age.

"[The second] . . . said, I go, sir: and went not." The second picture presented by Jesus had an immediate application to the scribes, Pharisees, and rulers. The second son, "with his politeness of tone and ready promise, but utter neglect of obligations undertaken," represented the enemies of Jesus "with their hypocritical and empty professions" (Edersheim).

"Which of the two did the will of his father?" (R.S.V.). The chief priests and elders, by their brief, reluctant answer, "The first," were now on the horns of a dilemma, and Jesus made them feel it keenly with His unequivocal condemnation: "The publicans and the harlots go into the kingdom of God before you." "There is more hope for publicans and sinners than for those who know the word of God but refuse to obey it."—Christ's Object Lessons, p. 280.

2. The Unmerciful Servant. Matt. 18:23-34.

"The kingdom of heaven likened unto a certain king." We must not press the accidentals of this illustration too far. The dominant thought is God's absolute forgiveness—not "seven times," but "seventy times seven."

"Lord, have patience with me," cried the man who owed the king the immense debt of 10,000 talents. Did he realize the enormity of his crime? Could he really have repaid all? If he could, would that not teach salvation by works? Can a sinner ever propitiate God or repay Him for His redeeming love? (See Christ's Object Lessons, pp. 244, 245.)

"The sinner must know his sins a mountain of transgression, before they can be cast into the deep sea of God's mercy."—TRENCH, Notes on the Parables, p. 151. "Then the lord . . . was moved with compassion, . . . and forgave him the debt."

This forgiven servant went out "and found one of his fellowservants, which owed him an hundred pence." Here came a supreme chance to be magnanimous and forgiving of a small debt, by one who had been freely forgiven for a great debt. Instead, he "took him by the throat, saying, Pay me that thou owest." Then followed a scene in which the creditor heard his own plea for patience and time to repay all. "But he would not: but went and cast him into prison."

"This is no over-colored picture. It is over-colored neither as a representation of what naturally occurs in connection with pecuniary debts, nor as a picture of the treatment which sinners give to sinners like themselves." Manual Des The Barablas p. 123

-MARCUS DODS, *The Parables*, p. 123. "O thou wicked servant." The king's reaction was inevitable, as was the fate of the unmerciful, unforgiving servant. "Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?"

Christ's teaching on forgiveness is seen clearly in two ways: (a) In practice, toward the woman who washed His feet (Luke 7:47), the adulteress (John 8:11), the Samaritan woman (John 4:13-15), His own murderers (Luke 23:34). (b) In precept, He exhorted men to forgive or forfeit God's forgiveness (Matt. 6:12, 14, 15), to forgive without limit (Matt. 18:22), to face retribution if they will not forgive (Matt. 18:35).

3. The Rock Foundation and the Sand. Matt, 7:21-27.

"He that doeth the will of my Father." At the close of the Sermon on the Mount Jesus stressed the necessity of doing rather than saying, in relation to God's will. His second "Lord, Lord," as spoken by nominal believers "in that day," has an early hint of divinity, because they would understand this to mean "the great and dreadful day of the Lord" (Mal. 4:5).

"Thus ends a sermon, the most strict, pure, holy, profound, and sublime, ever delivered to man; and yet so amazingly simple is the whole that almost a child may apprehend it! Lord! write all these thy sayings upon our hearts, we beseech thee! Amen." —*Clarke's Commentary*, on Matt. 7: 29.



CONDUCTED BY PROMISE JOY SHERMAN

## Like Mother!

By Inez Brasier

[The following article, although not describing the author's own experience, is written in the first person for readability and interest.—EDITORS.]

My mind was full of a problem that I had been mulling over when our pastor called.

our pastor called. "I am sorry to tell you that your daughter has been going to-----" and he named a cheap eating place a mile out of town.

"Not Sandra!"

"Yes, with two of our Sabbath school girls."

It could not be! Why, she had always attended Sabbath school, though for the past two or three years I had not gone with her. My mind reverted to the problem. Why had Tom preferred to go to the homes of his friends while in high school? And Sandra the past two years. But had she been to this eating place Sabbath morning as our pastor said? Had she gone there the evenings she was supposed to be at the home of one of her friends? Why? Why?

I stood at the door of her room for several moments, thinking what to say.

say. "What's the grief, Mom? You look really low."

I could not accuse her, but how should I begin on this serious matter?

"Sandra, will you ever learn to pick up your things? Clothes on the floor where you step out of them; shoes, books, parked under the bed." Another glance around and I was sure that a tornado could not have strewn things about much worse.

Sandra lifted an expressive fifteenyear-old shoulder, then was absorbed with the perky bow she was fastening to her pony tail.

"You must listen to me. This room is not all. Where do you spend your evenings?"

"Do we have to go into that? My room? Well!"

For a moment there was that set to her lips that meant she was not talking just then. She held a giggle back as she linked her arm in mine, drawing me down the hall to the door of my room. "Now, Mom! Don't let it raise your blood pressure, but just glimpse your own room." She dropped a kiss on my head. At fifteen she was taller than I. "Like Mom, like me. Bye, Mom! Tom and I will come home with Dad." With that she was off for town with Tom, home on furlough.

I do not know how long I stood looking at my room, really seeing it for the first time just as it was; the way it always had been through the years. I recalled how Keith, my husband, had often mentioned its disorder those first years. But I was too busy with Tommy, or, well, it looked all right to me! I wonder how he ever lived through it when he is, himself, orderly and neat.

Tom is like him, and the reason suddenly dawned like a burst of sunlight through clouds. They had a bit of



rivalry as to which had the neater chest of drawers, the more orderly closet, and the better-pressed clothes. "Boy, Dad, we really look keen!" I was proud of them as they went to Sabbath school together.

But Keith's ruse failed with Sandra. She did not put it in words then, but last Sunday she confided the reason as she preened before my long mirror.

"I thought I looked as nice as you. I'm older now."

She is a very mature sixteen, or so she likes to think. She turned to study my hair-do. "It's simply cool."

Whatever "cool" means in teen-age speech, I seem to have reached her standard of a mother's becoming coiffure.

"And Mom! I don't go to that place any more. I—we—went only a few times. Anyway, it is nicer at home now. Mom, I'm sorry I ever went there."

But back to that morning a year ago. After Tom and Sandra left I went from my room through the living room to the dining room. I saw my home through the eyes of a stranger, as my children and husband did. The sight was anything but flattering to me as a housekeeper, to say nothing of its lack of appeal to my family and their friends.

The clothes I had brought from the lines filled half the couch in the living room. Old papers littered the end tables, and the magazine rack was jammed with outdated magazines. The latest issues were strewn all over the house. I could not remember when I had last seen the top of the buffet, loaded with a miscellany of useful and not-so-useful articles. The chairs around the table were festooned with ironed clothes never put where they belonged.

How could I have expected Tom, before he entered service, to bring his friends into such a cluttered mess? And as for Sandra, even though she was "like Mom" in spite of all Mom's sputtering, she refused to invite her friends for an evening's fun.

For a few minutes longer I looked. Then I went into action, and I have been at it ever since. It is not an altogether easy task to substitute habits of neatness and order for the sloppy, disorderly ways of years. I marched into my room with the ironed clothes. My first reaction was to drop them onto my bed. "O no, you don't," I told myself. It was a pleasure to hang Keith's shirts in his closet. But mine! I opened the door to have several small boxes spill their contents about my feet. And I had to dig the hangers out of the mess on the floor before I could hang my dresses.

But by four o'clock the living room, dining room, and my own looked different. There was a cheeriness and charm in them, for they were furnished when the children were small to be homelike, pleasant places for family living and for friends. I could scarcely wait for the family to return from town.

"Mom, your female offspring has

done nothing but giggle." Tom's voice failed as his face registered disbelief, then amazed pleasure. His bear hug nearly cracked a rib. "Is it something special?"

"Son, it is for keeps, and how about



#### Gabriel's Glorious Secret

#### By ARTHUR S. MAXWELL

Time and again through the long years of their captivity in Båbylon the children of Israel must have thought about their homeland and wondered when they would see it again.

Some remembered Jeremiah's prophecy that they would return after seventy years. But it didn't seem possible that anything so wonderful could ever happen.

The first captives, taken by Nebuchadnezzar, grew older and older. Many died. The others counted the years. Forty. Fifty. Sixty Sixty-five. Sixty-six. Sixty-seven. Sixtyeight. Would God remember? Would He set them free as He had promised?

One day Daniel was reading again the precious scroll containing the writings of Jeremiah. Once more he came to the passage: "After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

"And ye shall seek me, and find me, when ye shall search for me with all your heart."

What beautiful words! What loving-kindness, what tender forgiveness there was in them! How thoughtful of God to give His people "an expected end"—something to hope for, even in their darkest days!

Suddenly Daniel was struck by the thought that the time for the fulfillment of the promise must be very near. Had he not been in Babylon himself almost seventy years? Perhaps, old as he was, he would see Jerusalem again!

What was it God had said His people must do? "Then shall ye call upon me, and . . . pray unto me."

Daniel fell upon his knees and prayed one of the most beautiful prayers to be found in the Bible.

"O Lord, the great and dreadful God," he cried, "keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, . . . neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. ...

"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain... Cause thy face inviting Betty June home for dinner instead of taking her out?"

"Mom!"

I know my ribs would not have held out, but fortunately he had to unwind his arms to telephone. Sandra

to shine upon thy sanctuary that is desolate, for the Lord's sake....

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

Just then, as he was praying, Daniel felt a touch upon his shoulder. Looking up, he saw an angel. It was Gabriel, who had flown from heaven in the few brief moments since Daniel had begun to pray.

"You are greatly beloved," said Gabriel, "and I have come to tell you a secret."

Daniel was not to worry about Jerusalem. A commandment would be given to rebuild it. God would keep the promise He had made through Jeremiah. But just now He was thinking of something far more important than bricks and mortar on a lonely mountain in Palestine. He was planning the future, and how He would work out His grand design to bring all evil to an end and make the whole earth like Eden again.

Daniel had been thinking about seventy years, but God was thinking of seven times seventy years—seventy weeks of years—that would reach far down the stream of time to the greatest thing He would ever do in His struggle with sin and Satan.

"Seventy weeks," said Gabriel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

"Unto the Messiah the Prince." Can you imagine how Daniel must have felt as he heard these words? Wonder of wonders, this was ten thousand times better than the end of the captivity, or the rebuilding of Jerusalem! God was going to send His people the great Deliverer of whom all the prophets had spoken and for whom all Israel had yearned so long. He would make an end of sins and bring in everlasting righteousness.

And it wouldn't be long. Not now. Only sixty-nine "weeks" of years. That was all. Just 483 years.

This was Gabriel's glorious secret.

And how wonderfully it came true!

Three kings of Medo-Persia issued commandments to restore and build Jerusalem: Cyrus, Darius, and Artaxerxes. The last of these decrees was made in 457 B.C. Subtract 457 from 483 and what do you get? Twentysix. Any boy or girl can work that out.

But, if the last decree was given during the year 457 B.C. then 483 full years would end in A.D. 27. Isn't that right? Of course.

And what happened then? Jesus Christ was baptized in the river Jordan and was anointed by the Holy Spirit as the true Messiah, God's chosen champion of righteousness, His greatest and most precious gift to a lost and hopeless world. went through the living room and peeped into my bedroom. A giggle spilled out, and she whirled to finish the rib cracking.

"Like Mom, like me. Wait till you see my room. And Mom! May I invite Judy to spend the night?" She took the stairs, two tomboy steps at a time.

I had not counted on such amazed, such swift reactions to my afternoon's clearing out.

Keith's arms were more gentle. But his face! I nearly wept, for I had not seen him look so rested in spirit in, well, I could not remember how long. "Dear, this is bliss. This is home."

This training myself to orderliness was not so hard as I at first anticipated. My family's happiness in our now pleasant home has had rewards far beyond any effort. And if ever I have been tempted to the old laxness, Keith's words of a year ago have spurred me on to make our home what he meant when he said, "This is home."



#### By Wilma Ross Westphal

I notice that the fire in our fireplace hasn't been burning very well lately. This means that the chimney is getting clogged from such constant use. Oh, well, that will be easy to remedy. We will put newspapers over the screen to keep the room from filling with soot and ashes while Daddy finds the long rope to which is secured a brick and a grass sack. Armed with this paraphernalia, he will climb up the roof and lower the weighted sack down through the chimney, pulling it up and down until all the soot is loosened. After we remove the soot and ashes we can clean the fireplace with some good scouring powder (or a solution of lye if very discolored). We will dry it well and wax it to minimize future cleaning, and then we shall be ready to start over again.

In the summer, when the fireplace is not in use, I like to put a plant box on the hearth and fill it with foliage. This makes the fireplace a point of beauty and interest. Fireplaces and I have been on the best of terms since I can remember. I suppose I'm like the old granddad who went to live with his grandchildren in a modern house equipped with radiant heat. "This here newfangled heat may be all right to heat a house with," he philosophized, "but there ain't nowheres to heat a man's soul."



## The 3-C Highway

By Ellsworth M. Andross

"Dear Mr. ------:

"We are now in the midst of our spring Week of Prayer at ----- College. This morning Elder talked about keeping our spiritual victories permanently. He mentioned that one of the best ways was getting rid of all the sins in our lives and making restitution for past sins. From time to time God's Spirit has brought to my mind things that I must make right. I have remembered the year I spent in your —— class. There were several times the grades I received were not entirely my own. Sometimes I copied my daily work from others' papers. For this I am honestly repentant and ask your forgiveness. Forgive me also for anything else I might have done and don't remember."

Such letters as this are familiar to teachers of experience, and the sincere Christianity expressed forms a part of the reward of teaching. It also illustrates the title of this article, "The 3-C Highway." The State highway known by this name connects the three major Ohio cities of Cleveland, Columbus, and Cincinnati.

God too has a 3-C Highway. It connects earth with heaven. "And I will make all my mountains a way, and my highways shall be exalted" (Isa. 49: 11). "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway;

gather out the stones; lift up a standard for the people" (Isa. 62:10). Here Isaiah is talking about a highway. It is to be exalted; the stones in its way are to be removed; a standard for His people is to be lifted up.

The letter quoted above indicates that the young woman was preparing the way for her future by removing some stones in the way. Certainly some standards were being lifted up. I like to think of the three C's in God's highway as standing for Christianity, character, and courtesy. Christianity naturally embraces the other two qualities, for a Christian will of necessity possess character, and that includes courtesy. It may well be true that a non-Christian can manifest some of the outward forms of courtesy and even a type of character. But the Christian always possesses the essentials of the other two, even though he may sometimes fail to exhibit them. At such times he temporarily denies his own profession.

What then is character? The word is derived from the Greek *charaktēr*, meaning "an engraving." Webster says it is "the peculiar qualities impressed"—or we might say "engraved" —"by nature or habit on a person which distinguishes him from others." Another dictionary says it is an instrument for marking. Thus each of us is an instrument constantly leaving a mark as we travel along the 3-C Highway of life.

The kind of mark or impression we leave reveals our character. If a blot is left, it is not as easily erased as is pencil or ink from paper. The young woman writing her confession knew that. The important thing is that she did her best, and, as far as her teacher is concerned, all is forgiven, just as our heavenly Father forgives the mistakes of the repentant. Furthermore, the character of this young woman has been strengthened to resist future temptations. Character is the golden rule by which we are measured. It is the diamond that can mark all other stones.

"Fame is what you have taken, Character's what you give."

At one time a dispute arose between Queen Victoria and her consort, Prince Albert. The queen spoke in an imperious manner, so the prince withdrew to his apartment, locking the door. Shortly there was a sharp knock on the door.

"Who is it?" asked the prince.

"It is I. Open to the Queen of England," commanded Her Majesty. No reply came from within.

In a short time there was a gentle rap followed by, "It is I, Victoria, your wife." Immediately the prince opened the door. He responded to the request of his wife but had resisted the command of the queen.

"Hearts, like doors, will ope with ease To very, very little keys,

And don't forget that two of these Are 'I thank you' and 'If you please.' "

George Carey said that courtesy was like an air cushion, which, although there is apparently nothing in it, eases our jolts wonderfully. Courtesy means to pick up that piece of paper from the floor of the schoolroom or hallway, carelessly dropped by a thoughtless classmate. It means to deposit gum in the wastebasket rather than on the floor, under the chair or church pew. Better yet, don't chew it in public. It means to refrain from whispering in church, even if the sermon seems dry. It means to have kindly consideration for others under all circumstances. It means practicing the golden rule.

A real test of courtesy often comes while driving. Did you ever experience the pleasure of yielding a place to someone from a side street in a long

line of traffic at 8:00 A.M.? It is hardly courtesy to stop for a red light or a stop sign, but it may test the character if no policeman is watching. It may also save a life that may be your own.

Men sometimes write out the rules of courtesy, and call it "etiquette"—a rather interesting word. It is derived from a French word meaning "ticket," or "label." Long ago a ticket, tag, or label was tied to a bag to indicate its contents. If a bag had this ticket, it was not to be examined. Later the rules of court ceremony were printed on tickets that were given to each person



On the campus and everywhere else, courtesy helps make the wheels of society run smoothly.

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presented at court. Still later it began to be applied to all tickets, or cards, containing rules for guests. These rules, then, were the "ticket," or étiquette. Our politeness, or manners, or courtesy are our tickets to determine whether our characters need examining.

"There's nothing so kingly as kindness And nothing so royal as truth."

Calamity at times awaits those who deviate from the proper lane in the highway. A short time ago I came to a halt along with a long line of cars on a street in the nation's capital during the evening rush hour, when the front ends of two cars were firmly locked together. The engine of one car was forced back into a part of the space intended for the driver's legs. Men in white were scurrying around an ambulance, and siren wails cleared the way for police cars. Evidently one of the cars had wandered out of its proper lane. It might even have had the right of way, but the wreckage of two cars and several broken and bleeding bodies testified to someone's carelessness, and such tragedy often results from a mere lack of courtesy. Courtesy can be very, very practical.

God's highway may seem to be narrow and strait. There is a cross to bear, but "in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Yes, there is a reward at the far end of the 3-C Highway of Christianity, character, and courtesy, for "henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:8). "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming?" (1 Thess. 2:19).

Then travel o'er the 3-C Highway,

Scattering little deeds of cheer and love;

For 'tis God's own exalted skyway Leading to our eternal home above.



#### The Heavens Are Telling

#### By D. A. Delafield

On May 4, 1957, a tiny black dot, the planet Mercury, swept across the face of the sun. This movement of a heavenly body is called by astronomers a transit, and it occurs on an average only thirteen times a century. According to scientists the accurate timing of transits leads to a more exact figure for the earth's rotation period, the standard of astronomical time, and as they say, it helps to verify Einstein's relativity theory. But don't let that puzzle you. I don't know very much about it either.

Of course, juniors, little Mercury about 3,000 miles across—could not be seen with the naked eye as it followed its orbit across the sun's face. The telescope was necessary to observe the planet, which could have been seen high in the right-hand portion of the sun. The full sphere was visible about seven-fifty-six in the evening.

We have had lots of thrilling things happen in the skies lately. Recently I was told that there was going to be an

## Portraits

#### By VELVA B. HOLT

One afternoon several years ago a young man was browsing around in a secondhand store in the city of Spokane, Washington, apparently searching for some specific article. Finally, he came across a lovely picture of Christ set in a beautiful frame. Carefully, he carried it to a clerk.

"Sir," he said, "I'd like to have this picture removed from the frame, if you don't mind, because you see, it isn't the picture I want; I'm planning to put a photo of my boss in here." No doubt the young man hoped to gain favor by this gesture, and was willing to cast aside the image of Christ for a portrait of the master he served.

How different was this man from the elder in a certain church in another Wash-

ington town, who recently gave up a \$16,-000-a-year job for the ministry, and the Master he serves.

George McManus, the famed cartoonist who for years depicted a well-known comic character, actually grew to look more and more like him. He kept at his board eight hours a day, seven days a week, to draw this imaginary man's life and habits.

How much like our Master we would be if we spent only a fraction of that time in copying His life and character. One amateur artist told me that she had never seen the beauty in a leaf until she tried to paint one. And only by attempting to reproduce the likeness of Christ in our lives can we appreciate His beauty and become like Him.

eclipse of the moon early one evening. If it hadn't been for little David, our live-wire neighbor boy, I would have forgotten it. He came running out to the front yard, where I was working on the terrace, and said excitedly, "Where is the moon? I can't find it. Don't you know that there is going to be an eclipse?"

I felt properly rebuked and replied, "That's right, David." And looking upward, I called his attention to the overcast sky. "I'm afraid we won't be able to see the moon, David; it's hidden behind the clouds."

But he didn't pay much attention to me, and with a whoop he ran around the yard, his inquisitive eyes searching for the moon. Not until nine o'clock that night did it break through. Then, of course, the eclipse was over. I trained my eight-power binoculars on it and caught a breathtaking view. The moon appeared a glorious orange color. And all of this leads me to inquire, Do you have a telescope or binoculars with which to study the stars and the planets? Really, it's lots of fun.

I must not forget to tell you about the Arend-Roland comet, which skimmed over our Washington, D.C., horizon some weeks ago. For several nights it was visible—the brightest comet since Halley's in 1910. It was a thrilling sight as it passed by with its long white tail.

Ten years ago my family and I learned that our world would enter the path of a certain comet and that there would be a shower of meteors. We all went out in the front yard, spread our blanket on the lawn, and lay there looking up into the sky. We counted the "falling stars" as they shot through the heavens-hundreds of them. These bright shooting stars plummeted earthward from one central spot in the northwest. When I saw this exhibit of heavenly fireworks I said to myself, "Isn't it wonderful! Who can doubt the existence of the great Creator-God?'

If you want to start a good hobby, juniors, get acquainted with the stars and planets and moons and the constellations and the great, open, night skies. It makes a thrilling study and it brings you close to God. Just think, He is so great that He has a name for every one of those millions upon millions of heavenly bodies. "Lift up your eyes on high," said Isaiah, "and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26). Great is the power of God; small is the power of man. This you will learn as you study the wonderful works of God.



LL over the world, in every land, there are souls who are searching for God. It is so in America, it is so in non-Christian lands where men make wearisome pilgrimages or lie on beds of spikes or perform other acts by which they hope ultimately to find the equivalent of God and salvation.

Some of us who are fortunate enough to have a Christian background may be prone to be like the Pharisee who thanked God that he was not like other men. We are glad that we have not been left in gross darkness. We are glad that we have found God. But have we found Him? Or are we like the Pharisee? It will be helpful for each of us to examine his own experience.

There was a layman one time—we speak of him as the rich young ruler —who came to Jesus with the query, "What shall I do to inherit eternal life?" (Luke 18:18). When Jesus outlined the requirements, this self-righteous man replied, "All these have I kept from my youth up" (verse 21). Here was a man who thought he had found God, but he went away sorrowing when Jesus showed him his true condition.

The danger of thinking we have found God when in reality we are still flying the enemy's colors, is one that faces preachers and leaders as well as laymen. Paul recognized this possibility in his own experience, and wrote: "Lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). I have seen men drawn from the sea in the blackness of the night, and have come to realize how thin and frail is the line between being a castaway and being lost altogether. He who fortifies his soul in order that he might never become wrecked and cast adrift, is safe. He who suffers his bark to capsize is in danger of being lost.

There was another worker, one who had labored with Christ through the years of His ministry; one who had eaten and slept with the Master; one who had sat at the Saviour's feet and listened to the divine instruction; and yet Christ said to Peter, "When thou art converted, strengthen thy brethren" (Luke 22:32).

"When thou art converted"! Here was Peter, one of the leaders among the disciples, indeed one of the chosen three of the inner circle, yet Christ said to him, "When thou art converted, . . ." Peter thought he was converted already, but he had not yet truly found God. Have you found God, my brother, my sister?

Finding God is not some protracted, difficult process. The Bible gives us a very simple formula for finding Him. "Then shall ye call we are of

Four Steps

for finding Him. "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:12, 13). Here we find that there are just

Here we find that there are just four simple steps in finding God: (1) go, (2) pray, (3) see, and (4) find.

You will notice that while we are to do four things, God is to do only one—to hearken. Does this ratio seem a bit unequal? It's not. God has done so much already! In fact, He has done everything to ensure our salvation, including a great eagerness to hearken when we set forth on our search for Him. His listening ear hears every footfall of those who go, every agonized word of those who pray, every distressed cry of those who seek.

Let us now take up these four steps. First, we are to go toward God. The true Christian must always be going somewhere, and that must be forward. Actually there is no such thing as a backsliding Christian. A Christian is a follower of Christ, and one who is not following is-well, just not a follower! Of course we differentiate between the backslider and the stumbler. The backslider might be compared to the mountain climber who turns around halfway up the slope and retraces his steps on the downward trail. The stumbler is he who slips and slides as he endeavors to master the ascent, but always his face is turned toward the peaks above. He is a going Christian.

The word "go" implies that something must be left behind. Truly this is so in the experience of the Christian who sets out in his search for God. All his sins must be left behind. Not only the big sins but the "little" ones too! Even the sins that we have tried to dignify with respectability must be forsaken.

Here is where honesty is needed. If we are going to leave our sins behind, we must call them sins. If we say "borrow" when we should say "steal," we are deceiving ourselves. If we remark that we have "conveniently said" when the proper term is "lied," we have not left all sin behind. The servant of the Lord has said: "The greatest want of the world is the want of men, . . . men who do not fear to call sin by its right name."—Education, p. 57.

FRANCIS R. SCOT

"But," someone asks, "why do we need to go to God? Cannot we find God just where we are?" No, God cannot save us unless we "go." Let me hasten to add, however, that to go means simply the turning of our lives in the Godward direction. It is the surrender of the will to God. Do not think for a moment that going to God is a neverending journey. "Draw nigh to God, and he will draw nigh to you" (James 4:8). God comes to meet us, and more than halfway!

In the parable of the prodigal, Jesus illustrated what He meant by "go." The errant young man, in the filth and surroundings of the swine, "came to himself" and said, "I will arise and go" (Luke 15:17, 18). When he took that first step on the homeward trail, he was going to his father. But not until he completed the journey was he gathered into the loving and forgiving arms of his father.

The next step is to pray. We do not pray enough. I recall some Buddhist neighbors in a house in which my family and I lived in Burma. We had the lower floor; our Buddhist landlord lived upstairs. One night the priest came for prayers with our Buddhist friends. All night long, whenever I awakened, I could hear the sound of prayer above. Is it possible that some peoples who have less light than we pray more earnestly than we who have the truth?

I write this aboard ship in Aden, down where the Red and Arabian seas link their salty arms together. Last night I watched a simple Mohammedan laborer spread out his crude sack on the damp barge below, turn his face toward Mecca, and pray.



He bowed often and low, openly and unashamed. The non-Christian thus practices faithfully the precepts of his religion, without fear of what observers may think or say. Indeed, I doubt if he is even slightly concerned with the opinions others may have of his form of worship. But the Christian! He hesitates to say grace before eating in public! He is ashamed for others to "catch" him praying! We need more of the spirit of Daniel, who did not hide his light, or his prayers, under a bushel.

"I just don't know what to talk about in prayer," someone remarks; "I say all I know in a few sentences." Do not know what to say to God? Why? Think of your childhood for a moment. Remember when Father came home for the evening meal, after both of you had had a busy day? And did you say, "Now let me see, whatever shall I talk to Dad about tonight? I must keep up an interesting conversation. Perhaps I should make a list of the things I ought to say."

say." You who are fathers know that such The words an idea is preposterous. The words from the lips of a child to a beloved parent seem to bubble out almost spontaneously, and often incessantly. Yet in talking with a stranger, the same child will choose his words much more carefully, if indeed he talks at all! What makes the difference? Love, and close acquaintance. Herein lies the reason that words fail when we come into the presence of God. We are almost strangers to Him. Let us get better acquainted, and the words will come, for "prayer is the opening of the heart to God as to a friend.'

We look with scorn on prayer wheels and vain repetitions. But many Christians' prayers would sound but little different, if on the first night they recorded their prayer on

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). tape, then piously played it over each succeeding evening. Our prayers have a parrotlike sameness about them. To be sure, certain basic elements of praise and request will usually be found in a prayer, but the tenor of the petition should vary to fit the needs of different situations.

"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of omnipotence."—Steps to *Christ* (Pocket ed.), pp. 94, 95. And what a key is prayer! It opens the way to blessings boundless."All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). When things go wrong, as they sometimes will, God bends His listening ear and says, "I will hearken."

After we go, and pray, the next step is to seek God. The dictionary informs us that to seek is to put forth diligent effort. It takes effort, real effort, to seek. This is no rocking-chair experience. The Christian must put to the stretch every power of his being to truly find God. We recognize, of course, that salvation comes to each of us only through the atoning death of Jesus Christ. It is a gift in every sense of the word. Yet there is need for careful and persevering search.

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Once I was showing a visiting pastor around our school property in the mission field. Somewhere during our walk my friend's spectacles slipped unnoticed from his breast pocket. After our tour of the grounds he discovered his loss. It was a serious situation, for he was to conduct a Week of Prayer at our school, and without his glasses it would be difficult for him to read or study.

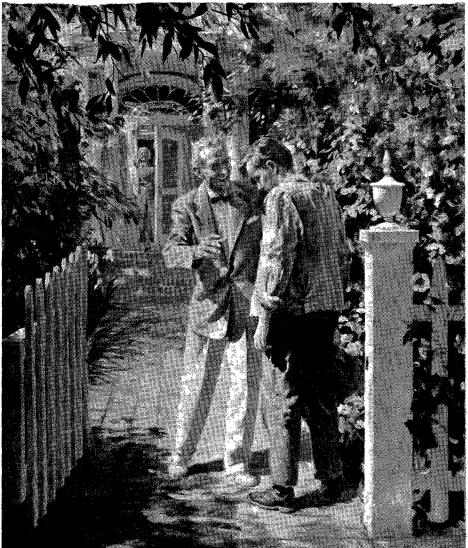
We retraced our steps, but searched in vain. Then I called a group of boys working nearby. Eager to leave their work, they gathered around. I explained the situation and offered a rupee reward to the finder of the lost glasses. The group spread out, fanlike, and we led them over the trail we had taken earlier. Before long, near a small stream, one of the boys gave an exultant shout. "A rupee, teacher, a rupee!" He had searched earnestly and success had crowned his efforts. He was given the reward.

In the story of the lost coin Jesus illustrated how we should seek. The woman suspended all other pursuits until she found that which was lost.

We often fail in our search because we neglect to clear away the rubbish —all the little and big sins—that lies

(Continued on page 25)

HARRY ANDERSON, ARTIST





## God's Cause Advances Under the Southern Cross

By W. R. Beach

The story of Montevideo, Uruguay, dates its beginning to 1519. That year an expedition sailed into the estuary of the Plate River under the command of the Portuguese navigator Magellan and cast anchor early one morning. When the light of day came, according to tradition, a member of the ship's crew exclaimed in Portuguese, "Monte vide eu! ["I see a mountain!"]" This Portuguese sailor had seen what has come to be known as Cerro Mountain, and his words supplied the name of Uruguay's capital.

Montevideo is now a metropolis of one million inhabitants. Clean, brisk, and of inviting appearance, the city reminds one of the larger, more prosperous cities of Latin Europe. The most conspicuous landmark is the Palacio Salvo, with a main building of twelve stories and a tower of thirteen stories. The city is crisscrossed by a number of attractive, modern avenues. Parks and gardens are very much in evidence. Rodó and Prado parks are particularly famous for their flowers. Then, of course, Montevideo's beaches with their piles of powder-white sand are among the world's best and most famous.

Since 1950 the headquarters of the South American Division of Seventhday Adventists has been in Montevideo. Politically and economically this land of Artigas (the George Washington of Uruguay) is a relatively stable little country and provides an excellent base from which to promote and coordinate God's work. Complete liberty is granted our organization both in local and international contacts. Adequate office facilities and lodging have been provided for the division organization in a representative section of the city, and a fine group of overseas and South American national workers share in the responsibilities of the church. My association with these brethren at the division's annual council and in the field has revealed exemplary teamwork.

In South America today labor 69 overseas workers, which implies that the South American fields are providing well for personnel needs. Altogether some 2,121 field and institutional workers are employed throughout the South American Division. Furthermore, the home fields are shouldering the responsibility of work afar. At the present time 40 South American national workers are laboring outside their homelands in fields considered as mission territories of the division.

A very important work is developing throughout South America. The future of our cause is bright. Since World War I this great continent, measuring 4,500 miles from north to Punta Arenas in the south and approximately 3,000 miles from east to west, has developed at a more rapid pace and is moving quickly into the forefront of world affairs. The begin-ning must be considered as having been slow when one takes into account that before the English landed at Jamestown or Plymouth Rock, the settlement of South America had begun and Brazil was already exporting sugar to Europe. The population, which is now approximately 100 million, as well as the general development of the continent, advanced slowly for three and a half centuries. No doubt, position, topography, climate, people, and religion all had a part in this lag. Today, the pace has quickened, and South America's future looms large in world destiny.

The work of Seventh-day Adventists began in South America in the 1890's. In 1916, when the South American Division was organized, 4,903 members were listed on church records. That year 783 were added by baptism. Year by year the results have grown, until in 1956 a total of 9,134 precious souls were baptized into church membership. The membership to date stands at nearly 90,000. These faithful people are organized into 5 unions, 27 local fields, and 478 churches.

The reports presented at the division annual council were heartening. Surveying the work of the past, W. E. Murray, president of the division, set down a number of impressive facts. During seven years of hard work 274 church buildings were secured. The total seating capacity of these facilities is 42,300, or an average of 155 per church building. During the same period 152 institutional buildings were erected. This certainly is a marvelous achievement.

During these same years the financial contributions of God's people have grown unceasingly. The tithe gain in 1956 over 1955 was 37.11 per cent. The increase in Sabbath school offerings was very near this same figure. All offerings showed a 29 per cent advance. To be sure, an important part of this increase was due to currency devaluation and skyrocketing prices and salary increases. However, taking this into account, income increase calculated in gold currency increased 11 per cent, which is above the general membership increase.

Facilities with which to train national workers are considerable. Two



PHOTO COURTESY LEON ROBBINS

Members of the South American Division committee and guests present at the annual division meetings held in Montevideo, Uruguay, November 26 to December 3. colleges and three junior colleges are operated, as are nine schools of academy status. Also 487 elementary schools are scattered across the field. This is extremely heartening when you take into account the total number of local churches, which is only 478. From early childhood our youth can thus be oriented toward a vision of, and a preparation for, the work of God.

In addition to the above-mentioned educational establishments a number of other institutions are operated in South America. Two food factories, two publishing houses, and twelve hospitals and clinics are succeeding nicely. Some of these institutions are small; others are large and represent important investment in means and personnel. All of them are decisive factors in the success of God's cause.

We would like to mention two further aspects of the work. First, the Sabbath school. It is a mighty force in the evangelistic program of South America. At the same time, it is an instrument of santification for God's people. In one year, 1957, 11,000 new members entered the Sabbath schools of the division. The membership of the Sabbath schools stands 24 per cent above the church membership. This is an indication of the growth in church membership that can be anticipated in the coming months. Sabbath schools are springing up everywhere. Recently, a Sabbath school of 37 members was organized in the new capital of Brazil, at Brasilea. Throughout South America the Sabbath school remains a tried and trusted means of evangelism.

Then, there is the radio and Bible correspondence school work. Everywhere the mailman is becoming an efficient assistant to Seventh-day Adventist evangelists. The results are stirring to recount.

Evangelism certainly is an all-inclusive program in the South American Division. "Evangelism," said Elder Murray in his opening remarks, "is the answer to all our problems, and likewise to the deep aspirations of our South American peoples." Dur-ing the past year 110 long evangelistic campaigns were held in South America. At the same time 57 spearhead efforts brought blessings untold. Workers and members alike believe in evangelism. In one union in South America the total employed force, including office administrators and per-sonnel, averaged 26 baptisms per worker. One union president held an evangelistic effort resulting in 70 baptisms. Lay evangelists are joining everywhere in this good work in everincreasing numbers.

Our hearts are cheered and thrilled as we look out from Montevideo upon the South American Continent and contemplate the fields through the reports rendered at the division council. The division committee set a goal of 100,000 members by the time of the General Conference session. We pray God's richest blessings upon the leadership of the cause as laity and workers attempt this great feat for the kingdom of heaven. The mighty stirrings of the Spirit are evident in many places, and we believe that when the two special days of baptism set for March and June of



Kesavan V in the center, with his wife and half brother. He holds in his right hand the spear used for protection as well as for hunting rabbits and other animals. On his head he wears an arccanut leaf. His half brother holds in his right hand a conch shell used to drive away evil spirits by blowing into it. Kesavan's wife has a bit of crochet work thrown across her shoulders. It was made by her husband. All three are dressed in bark skirts, their only costume.

#### The Voice of Prophecy in Kerala, South India

#### By N. G. Mookerjee

When I left Poona in September on an extend d itinerary to South India, I little realized how full of interest would be my trip to the south and especially to our church at Pathanamthitta in Kerala.

On this trip I got in touch with T. K. Kesavan Vettavan who is a member of the Vettavar, or Vedar Hill, caste, one of the most primitive races known, which inhabit Travancore State. These people are by far the most primitive of those that live in and around this section of India. They live in dense forests, and their houses, which may hardly be called such, are just a cluster of leaves to protect them from the rain. These houses are usually on the sides of hills.

The people of this hill tribe clear small portions of the forest and live 1958 have taken place, the South American Division will be close to its goal.

Thus, as the division council closes, I wish to share with our people everywhere the faith and confidence of this noble band of leaders. "Onward, Christian Soldiers," they sing as they lead God's people into truth's last great battle. Let us sustain them in our prayers and by our gifts of men and means, and let us join them in finishing quickly the glorious work that God has committed unto His people.

in groups, subsisting chiefly by their prowess in hunting rabbits, wild pigs, rats, and snakes. These creatures, together with the wild yams and other roots, they bake for food. Clothing is not worn by children or adults, except when they go down to the villages or the plains to beg or barter wild fruit in exchange for ax heads and spears. On such occasions they wrap around their bodies a kind of tree bark, beaten out till it is sufficiently pliable for this purpose.

Kesavan Vettavan, a member of the Vedar Hill caste, slipped away from his tribe one day and joined a school on the plains, thus gaining some knowledge of English. When he heard of the Voice of Prophecy, he requested our lessons in English and seemed very happy to receive them. He erected a small mailbox 20 yards away from the post office, and picked up his lessons there each week after walking 30 miles down the hill.

I noticed that while waiting to meet us on the veranda of the Pathanamthitta church, he did not idle away his time, but took out his crochet hook and thread, which he carried in a bag, and industriously crocheted. He was able to sell his work at one rupee per foot.

He graduated from our youth's course, and then requested that he be enrolled in our senior course in the Malayalam language, which is the regional language of this area. He faithfully studied this course with his wife, who also is a Voice of Prophecy graduate, and at the time of my visit he proudly displayed both Voice of Prophecy certificates, which he had brought with him. He and his wife are exhibiting a deep interest in the truth, and we look forward with eagerness to the day when this young couple may join the church, and then spread the gospel among the jungle folk of South Travancore.

Eternity alone will reveal to us how far into the interior the Voice of Prophecy Bible correspondence lessons have gone. God is truly working miracles for us here in India in making it possible for the message of the Second Advent to reach into the very haunts of uncivilized men and women. We solicit your prayers for Kesavan Vettavan and his wife and this new tribe, which we hope to win for Jesus.

#### **Evangelism in Germany**

#### By H. L. Rudy

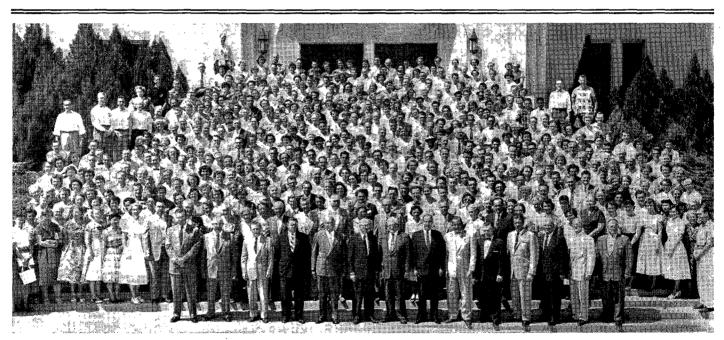
The various reports given at the recent meeting of the Central European Division committee in Berlin indicated emphatically that "evangelism" has become the watchword of our work in Germany. A new epoch in the development of our work has been reached in that great land of the Reformation. There is a definite break with the past in many respects. In many ways this new awakening is opening doors for evangelism that present a fresh challenge to our leaders and youth. There are definite indications that this challenge is being met.

For one thing, the German people, particularly the youth, are seriously interested in plain Biblical religion. They are not impressed with highsounding phraseology that leaves them without spiritual anchorage. They want to hear what God's Word has to say in these times. Our evangelists have discovered that whenever they present the Advent message strongly supported by the Scriptures, their halls are filled with a sincere, well-educated class of people who take seriously what is being preached. This is true in both Western and Eastern Germany.

Second, the ministers and evangelists, under the strong and able leadership of the local and union conferences, are rallying admirably to the call to greater and more effective evangelism. Since public meeting halls are practically unobtainable, either because of the expense involved or regulations prohibiting the use of such halls for religious purposes, our workers are making the utmost use of our own churches and chapels where such are available. (In one union conference, unfortunately, less than one third of our churches have their own meeting places.)

Many of the evangelists have discovered that by alternating public meetings and house-to-house work they are meeting with good success. They hold three to four public meetings, perhaps over one weekend only, and then they work with the interested ones in their homes for two weeks. Then they repeat the plan, as long as the interest warrants. Some of the younger ministers, with less than ten years' experience, have taken as personal goals the raising up of at least one new church each, over a pe-riod of two to three years. This courageous move has stirred the existing churches to new life. They are helping themselves more without pastoral care in order to free the ministers for new work.

Another development that greatly augments the revival of evangelism in



Pacific Union Conference Elementary Feachers Hold Biennial Convention

The 1957 biennial union-wide elementary teachers' convention of the Pacific Union Conference was held at La Sierra College, August 23-28, 1957. More than 570 elementary and intermediate schoolteachers, representing the 167 schools and 12,000 pupils of the Pacific Union, together with union and local conference administrative and educational leaders, were present at this, the largest convention of elementary teachers ever held in the denomination.

The teachers arrived on the campus on Friday in time to welcome and enjoy the Sabbath together. On Sabbath afternoon they learned how to guide Adventist children into suitable Sabbath activities by actually participating in these activities themselves.

A varied and highly functional program

of inspiration and instruction had been carefully prepared, under the direction of A. C. Nelson and his associates in the Pacific Union department of education; and the teachers entered into the program enthusiastically and wholeheartedly. To meet the needs of teachers in various types of schools, eight sectional meetings were planned, and the teachers attended the section of their choice. At these sectional meetings a variety of professional topics were discussed, demonstrations were made, and exhibits shown. Under the direction of the section leaders, the teachers then prepared actual teaching aids, with all of the materials furnished.

Two general meetings were held daily; each morning a devotional study was conducted, and in the evening meetings a variety of interesting activities were presented. One of these evening meetings was devoted to a discussion of teacher ethics and good grooming, another to a variety of special interests, and a third to meetings of the teachers in local conference groups with their administrative and educational officers. The closing meeting had a dual purpose. At that time a special tribute was paid to three teachers who were retiring after lifelong service to Christian education. The second feature of this last evening was a presentation entitled "Keepers of the Lights," in which was used a lighted map, narration, and living pictures to depict the growth of Christian education on the West Coast, and its contributions to evangelism.

G. M. MATHEWS, Associate Secretary Department of Education General Conference Germany is the character of our literature. The Hamburg Publishing House has been successful in producing literature that effectively presents the truth of God for our time. In addition to the missionary magazine sold by the literature evangelists along with the books, the publishing house is now printing a magazine designed for use by our members in their missionary endeavors.

At the same time, a two-volume set of Bible readings ("The Word of God for Our Time") is coming off the press. The first volume is already out and the next one is soon to follow. This is a beautiful, new, up-to-date presentation of the message. The literature evangelists are meeting with great success in selling these and other truth-filled volumes to the Bible-hungry people of Germany.

It has taken many toilsome years to reconstruct the groundwork for evangelism in Germany since the great political, social, and military upheavals of the second world war. Now that at least some of our churches have been rebuilt, our seminary is graduating young men for the ministry, and our publishing and youth work have been rehabilitated; evangelism is coming into its own again. There is still much to be done in further developing the above-named endeavors, but it can be said now that the tide is definitely turning. The good seed of the Word of God is bearing fruit, and the harvest of souls will come as the laborers go forth in ever-increasing numbers to gather in the precious sheaves.

#### Annual Institute of Mental Hygiene

#### By T. E. Unruh

The third annual Institute on Mental Hygiene was conducted at the Harding Sanitarium, Worthington, Ohio, November 4-11, 1957. This institute, sponsored jointly by the Harding Sanitarium and the Seventh-day Adventist Theological Seminary, aims to assist Seventh-day Adventist ministers and institutional workers in their counseling activities. As in previous years, the enthusiasm of all in attendance was an effective witness to the helpfulness of the institute.

The attendance included 16 church pastors from 9 conferences, 4 conference presidents, 3 sanitarium chaplains, 3 senior college representatives, and representatives from the Theological Seminary, the General Conference Medical Department, and one union conference.

The four-day program was packed with lectures, discussions, and demonstrations. On the agenda appeared such



Group attending the third annual Mental Hygiene Institute at Harding Sanitarium, Worthington, Ohio, November 4-7, 1957. Staff members pictured in front row are, left to right: T. E. Unruh, president, East Pennsylvania Conference; Mary J. McConaughey, chief psychiatric social worker, Harding Sanitarium; Dr. Charles Anderson, chief of psychiatric service, Hinsdale Sanitarium-Hospital; Dr. L. Harold Caviness, clinical director, Harding Sanitarium; Dr. George Harding III, director, Harding Sanitarium; Charles E. Wittschiebe, professor of Pastoral Care, SDA Theological Seminary; Kenneth Crofoot, chaplain, Washington Sanitarium; J. L. Hagle, manager, Harding Enterprises; Mrs. Van Ness, psychiatric social worker, Harding Sanitarium; Dr. William Brunie, resident physician, Harding Sanitarium; and Dr. George Harding, IV.

topics as "SDA Psychiatry," "Pastoral Counseling and Mental Hygiene," "Personality Development," "Emotional Problems in the Church," "Ministry to the Sick," "The Pastor Has Feelings Too." The opportunities for free discussion made the institute exceptionally helpful.

The instructional staff was headed by Dr. L. Harold Caviness, who also served as the general chairman of the institute: Lectures were given by Dr. Caviness, Dr. George T. Harding, Dr. Harrison S. Evans, Dr. Grace M. Collet, Mary J. McConaughey—all of the Harding Sanitarium staff; Dr. John A. Whieldon, Ohio State University; Dr. Charles L. Anderson, Hinsdale Sanitarium; Charles E. Wittschiebe, Theological Seminary; James Parsons, Alaska Mental Health Department; and Kenneth S. Crofoot, chaplain, Washington Sanitarium.

Each day the work of the institute appropriately began with a devotional service. The three were conducted by Dr. Charles L. Anderson, Donald Hunter, and the writer.

The pressure of the institute program was eased somewhat by a number of special features—a fellowship supper, an inspection trip through the Harding Sanitarium and related industries, and a special musical program for sanitarium patients and institute guests by Charles Keymer, G. H. Nelson, and Jon L. Hamrick.

The closing session was given over to an evaluation of the institute and the formulation of plans for the future. Many voiced the hope that the sponsors would find it possible to open the fourth institute to a larger attendance. It was also requested that plans be made for advanced training for those who have attended past institutes.

#### Our Medical Launch Work in South America

#### By Leo B. Halliwell

In 1929 my wife and I were asked to go to the Amazon and begin the work in five northern states of Brazil, which had been organized into the Lower Amazon Mission. At that time this area was part of the East Brazil Union. In these Amazon valleys there are 40,000 miles of navigable waters along whose banks live 1 million needy people. There are no railroads or automobile roads through these jungles, and life centers entirely along the banks of these rivers. Travel is entirely by water.

In 1931 our first launch, the Luzeiro ("Light Bearer"), was built to serve as transportation to reach these people. As the Amazon runs parallel to the equator, this region is hot and humid, and everywhere swarms of mosquitoes and other insects bring suffering in the way of malaria and other tropical diseases.

In 1942 two more launches were added, one, the Luzeiro II, to accompany the original Luzeiro, and the other, the Auxiliadora ("The Helper"), to work on the rivers of the upper Amazon in Peru. Alfredo Kalbermater, the captain of the Auxiliadora, is doing a great work in taking care of the sick, pulling teeth, and preaching the gospel to the people along the rivers. It was my privilege to accompany him for a month up the Amazon and Huallaga rivers. Here we found several groups and churches with members who had been baptized by F. A. Stahl.

In one small town, Utopia, we dedicated a fine little church building and held a baptism. In this place

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## **MORE HOMES**

## **MORE SOULS!**

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.

there is a church school of some eighty students. We then went on to Yurimaguas, where we have a church of one hundred members that was raised up more than twenty-five years ago by Elder Stahl. At that time it was reached only by boat; now it is served by airlines, with planes three times a week.

In Bolivia we have a launch, El Mensajero ("The Messenger"), which is captained by Enrique Marker, and travels up and down the rivers of Bolivia, with its base in Guayaramerín. This place is also the terminus of the Madeira-Mamoré railway, which was built to ship rubber around the rapids. This railway was begun by the French, continued by the English, and finally in 1927 completed by the Americans. The ties for this railway were brought from Australia.

Owing to the terrible malaria fever and the many poisonous arrows from the savage Indians, a high-tension wire was placed around the section where the men were at work. Even so, it is stated that for every crosstie that went into the construction of this railway, one human life was sacrificed. Our boat on this river is inadequate for the work there, and definite steps are being taken to secure a new one. There are hundreds of miles of navigable rivers which cut across the lower part of Bolivia that are inhabited by thousands of people who have never heard the gospel.

In May of 1957 it was my privilege to conduct the first baptism on the Bolivian side of the Mamoré River, where we have a fine school of some seventy primary students. We also have a small group of believers on the Brazilian side; so now we have closed the circle between the Portuguese- and Spanish-speaking territories. In the highlands of Bolivia, Brother Keppler is operating a rolling clinic, which is equipped just as the launches are, and is used in visiting

the Indians, in giving treatment to the sick, and in taking care of the children in the many Indian schools.

We are also operating launches on four other rivers in Brazil. Adams Correa is the captain of our boat *Pi*oneira ("The Pioneer"), which sails the Araguaya River. This river separates the states of Goiaz and Mato Grosso and flows through a territory that is inhabited by various tribes of savage Indians. On our recent trip we had to drop anchor on the Goiaz side of the river, since it was impossible to sleep safely on the Mato Grosso side because of the danger from the hostile Indian tribe of Chavantes.

On Bananal Island we met the chiefs of the Caraja tribe, who came to us asking for a school. We remained several days in Fontoura, distributing clothing and showing color pictures of the life of Christ and giving the gospel message. We were much interested in the many strange customs of this tribe, which dedicates an hour in the morning and another hour in the afternoon to lament the dead. Their moans of anguish were so great during this period of time that it was almost unbearable to us.

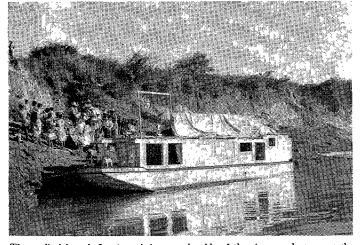
In the forest there is a beautiful tree that at certain times of the year is covered with yellow blossoms. These people mourn their dead until the blossoms fall. However, should someone die soon after the blossoms fall from this tree, they once again begin a new season of mourning, which must last until once again the blossoms return to this tree and fall. When an elderly person is near death, they do all they can to hasten death before the flowers fall, so that the mourning can end. Two months ago we were able to send a teacher to this place, and we are happy to report that we now have a good school there, in which we hope to teach the people a better way of life.

The great São Francisco River has regular navigation from Pirapora, Minas Gerais, to Joazeiro, Bahia. In its lower course navigation is interruted by rapids and by the great Paulo Afonso Falls, where it plunges through a narrow gorge that leads on to the Atlantic Ocean. Just ten years ago we built the *Luminar* ("The Light"), which has been doing excellent work on that river. Last year Brother and Sister L. C. Scofield, both nurses, were called from the United States to take charge of this boat. During the first nine months of their labor they treated fifteen thousand patients and won forty-five to the truth.

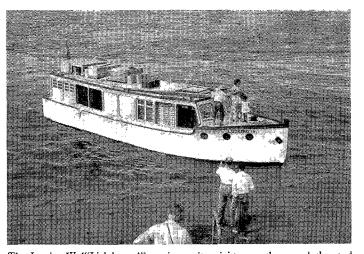
The Luzeiro III works on the Paranaíba River, which forms a boundary between Piauí and Maranhão states, Brazil, and is captained by Americo Quispe. Last year, as a result of his medical launch work, Brother Quispe was able to baptize seventyfour believers.

On the Ribeira River in Paraná and São Paulo states, we have a small boat called the *Samaritana* ("The Samaritan"), which is captained by Benito Raymundo. The people have become so interested in this work that without any help from the conference they have built medical posts in five places so that when Brother Raymundo arrives he can conduct a clinic and hold his public meetings in these places. So much interest has developed that the conference has had to send him a helper to instruct the many who are searching for the truth.

All the unions in the South American Division are now operating medical launches, with the exception of the Austral Union. The Catholic influence is so strong in the northern part of the Argentine and Paraguay that our work has not progressed as it should there. We believe that a medical launch could travel up and down the Paraguay River, which flows through this district, and do much to



The medical launch Luminar tied up at the side of the river, ready to treat the group of patients gathered on the shore.



The Luzeiro IV ["Lightbearer"] carries on its ministry on the second thousand miles of the Amazon River and its tributaries.

break down prejudice and open the doors to the gospel message.

I have just returned from a trip through this field, where I was able to show films of our medical launch work. In the city of Paraná, Argentina, we borrowed a projector from the pastor of a local Protestant church to show these films, and after seeing one of our films he was so interested that he dismissed his church that evening and brought his members over to our church to see our films of the launch work. The following night he again lent us his projector and went with us to our college in Puiggari.

When we arrived in Asunción, Paraguay, we showed our films in a large theater, and just as we were leaving, a fine-looking man stepped up to H. J. Peverini, president of the Austral Union, and me and asked whether he could arrange an hour for an in-terview with us. We were so rushed for time that we suggested he talk with us right then and there. He asked us many, many questions, and during our conversation a man passing down the street greeted him with "How are you, General Yegros." Imagine our amazement to discover that we were talking to the most important military man in the country of Paraguay! He is most interested in our desire to put a launch on the Upper Paraguay River and volunteered his services to help us with the authorities there.

We are thankful for these boats and the faithful workers who each year treat some fifty thousand sufferers along the riverbanks. Many are embracing the message all along the Amazon and its many tributaries where we now have sixteen church buildings and many small groups and isolated members. We thank the Lord that He is blessing the work of these twelve launches in bringing many to a knowledge of the truth.

#### God's Spirit at Work Among Our Youth

#### By Wm. H. Bergherm

The soul-winning experiences related by our chaplains at the San Antonio chaplains' conference greatly stirred our hearts. Surely the Holy Spirit is working today among our youth.

Chaplain R. L. Chism, of San Diego Naval Training Center, told an incident that occurred while he was visiting in the sick bay. He was passing from bed to bed greeting the patients as any chaplain ordinarily would do. As he stopped at one bed the young man said, "Chaplain, I have a real problem and would like to ask you what to do about it." "Go right ahead," replied Chaplain Chism.

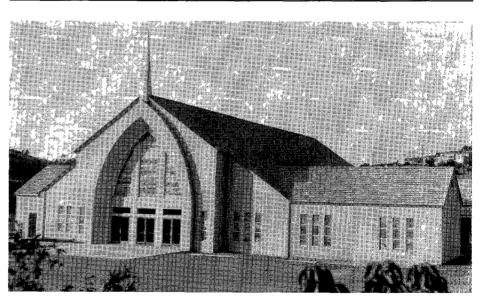
"On my religious question card at the time I was interviewed," he continued, "I stated I was a Protestant, but actually I was brought up in a very strict church. I don't know whether you ever heard of it or not. It is called the Seventh-day Adventist Church. The trouble is, you can't have any fun in that church. You can't go to the movies or do a lot of things young men like to do. My mother is a devout member, and I have been wondering what a man ought to do under these circumstances. One has to make a decision some day, and I have been thinking a lot about it since coming in here.

#### Later Baptized

Chaplain Chism did not tell the young man then that he was an Adventist. He invited him to come to his office the next morning, an invitation the young man accepted. An opportunity accordingly was afforded Chaplain Chism to tell a surprised and bewildered boy that he, himself, was a Seventh-day Adventist. The young man felt deep conviction and later was baptized by Chaplain Chism. He is now a faithful Seventh-day Adventist. When Chaplain Chism was giving an orientation lecture to recruits, one young man asked him whether he should put on his preference card the name of his church or just use the name "Protestant." He stated he was a Seventh-day Adventist. The chaplain told him to put down "Seventh-day Adventist" in that case, and be proud of it. This the young man did, and went out feeling happy as well as considerably surprised that he had met a Seventh-day Adventist chaplain.

He told his buddy about his experience the next day. The buddy said he had once thought about being a Seventh-day Adventist himself and that he was really looking for an Adventist to talk to. The young man brought his buddy to Chaplain Chism, and now both of these men are baptized members. Said the chaplain: "It surely is a privilege to be stationed at this important center. I believe God had something to do with bringing me here."

This story of three young men could be extended on and on and embrace many others who are having similar experiences today. Altogether, 41 men were reported as having been baptized during the first nine months of 1957 by our chaplains.



New Church at La Mesa, California

For many years the churches of Lemon Grove and La Mesa (near San Diego), California, had felt the need of a new church building. The need and desire was for a simple, yet representative edifice where church members might study and worship with their families and invite neighbors and strangers to join them. The 200 La Mesa and Lemon Grove members set themselves assiduously to the task of purchasing an appropriate site and of erecting a suitable church building to accommodate 400 people in the main auditorium and 200 more in the wings. Simplicity with elegance and efficiency was the wish of the church carried out through the pastor, William Robinson.

The church was built by Elmer Miller, a Seventh-day Adventist contractor. The artisans who constructed the building were all church members. The church is unique in that it has eight Sabbath school rooms just to the side of the auditorium. This improves the efficiency of the church at study. Special acoustical engineering gives the church an unusual listening ease. The church cost \$130,000 and has 13,000 square feet of floor space. A fiberglas steeple glows a welcome to those who pass by. R. L. HUBBS

#### Another Open Door in West Nigeria

#### By G. M. Ellstrom

On good black-top road I recently went from Ibadan to Benin City, a distance of about 230 miles, then 42 miles farther on dirt road to the town of Siluko, in west Nigeria. Upon arriving I found that Mr. Utuedoye, the man I had come to see, was in Benin City. His wife was home, however, so through her I made arrangements to visit the school he had suggested turning over to the Adventists. I slept in an old rest house in town and got up at four in order to get on my way early. It was about five-thirty before I left by dugout canoe to travel five miles up the river. Then I trekked five miles by foot to the village where I found the school.

In traveling up the river and through the bush I had hoped to see a hippopotamus, or a crocodile, or maybe even a gorilla, but I saw only some monkeys. This was a little disappointing, but otherwise my visit was entirely successful, for I found a school in operation with seven teachers and about 125 children in attendance. As I entered the school grounds I saw a sign reading, "Cherubim Memorial School," and underneath were the words, "Seventh-day Adventist Mission." Already the school was considered as ours.

An effort was being made to teach some of our doctrines in the school, but a Missions Quarterly seemed to be the only material available. The headmaster, the one in charge of the school, said that he and the other teachers were trying to hold some services on the Sabbath. When I asked him how and why he had come to believe in the Sabbath, he replied that the Bible told him so and he believed what it said. Just think, with such a limited knowledge of our faith the people in this village and from surrounding encampments were holding services on the Sabbath!

The teacher told us that up to 60 children and adults attended. How much they are in need of the full light of this gospel message, and we must give it to them. What is being done here is due to the work and interest of Mr. Utuedoye, a graduate of the Voice of Prophecy, whom I first visited a little more than a year ago.

When this school is turned over to us, two of our trained teachers can be sent to teach the children and to instruct those who attend the Sabbath services. The interest in the area reaches out farther than this village, for in Siluko we have several believers as well as in the city of Benin, and on the road between these two

places is a fairly large village where we have a number of believers who have already constructed a small church. In Siluko land has also been cleared with the expectation of building a church during the dry season. These interests have been started through the zealous labors of Mr. Utuedoye, who is not yet a baptized member of the church.

Here the door is ajar, and surely we will be accountable to God if we do not enter into this area while the door stands open.

#### Four Steps to God

#### (Continued from page 17)

between us and God. "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59:2). If we clear away the sins we shall "find him, though he be not far from every one of us" (Acts 17:27).

The last glorious step is to find God. What a pity that so many fail here! To be always seeking, yet never finding! But unless we search with all our hearts, our quest will be fruitless. Thank God, we can find Him! The promise is sure: "Ye shall . . . find me." There is only one thing that prevents our finding our Saviour. It is sin. Let us abandon all alluring side trails, and by taking these four simple steps, place ourselves within the circle of God's mighty love.

Go. Pray. Seek. Find. God is at the end of the journey. Even now, my brother, my sister, He holds out entreating arms as He pleads, "Come unto me, . . . and I will give you rest" (Matt. 11:28).

#### Opening the South American Division Mailbag

#### By W. E. Murray, President South American Division

We in South America have thought that our readers in the United States might like to have a peep into our mailbag, which reveals from day to day the ever-expanding work of the Advent message in South America. From this mailbag we shall give but a few of the good reports that come to our office constantly.

In a letter from Nicolas Chaij, our division publishing secretary, comes the news that we now have 105 colporteurs in the Peru Mission of the Inca Union. In 1956, 169 persons were won to present truth as a direct result of the work of our faithful colporteurs in the Peru Mission. In 1956 it had the largest literature sales of all the

local fields in the Buenos Aires Publishing House territory.

Moyses Nigri, president of the South Brazil Union, writes about the church in Brusque, Santa Catarina. He tells us that many years ago the little group there constructed a meeting place about 16 by 23 feet, but it was not long until this place was too small for the growing membership. In 1940 a new church about 22 by 40 feet was built, but this also within sixteen years was far too small. In 1956 the brethren there decided to build a third church, this time 40 by 80 feet, and also a church school building large enough to accommodate thirty students. As this third church was dedicated there were more than 400 believers present at the ceremony. This is one of the first churches that was organized in that part of our territory. Elder Nigri reports that on this same trip he was present at the dedication of four church buildings.

Ellis R. Maas has just handed in a report of the training schools of South America on the basis of their opening reports for the school year 1957. We now have in our division territory 14 training schools, with 3,011 secondary and college students. Think, dear reader, of the potential for the preaching of the word bound up in these young people!

A letter just received from Americo Quispe, one of our medical launchmen in the North Brazil Union, tells about a public effort in one outlying district. He also reports that during the first half of 1957 he baptized fortytwo precious believers in connection with his work on the medical launch on the Paranaíba River.

Enoch Oliveira, the East Brazil Union evangelist, sends a report on his work for 1956 and the first part of 1957. He tells about holding a spearhead effort in the city of Natal in the state of Rio Grande do Norte, Brazil, where we have just finished a church building. In this spearhead effort 100 people handed in their names and addresses for Bible studies. On the last night of the series a baptism was held and an appeal was made to those who attended this service. Thirty people manifested their desire to be baptized in the near future.

A letter comes from the director of the Upper Amazon Mission of Peru, Francisco Piro, telling us that so far this year twenty-seven persons have been baptized. Then he continues to relate the story of the plans he has for evangelism during the rest of 1957. Elder Piro tells of a man he baptized last year in a little town called Lamas. This man was an Indian of the Quéchua tribe. After his baptism he went back to his tribe and now has fifteen ready for baptism.

Gaston Clouzet, radio secretary of the Austral Union, sends a most encouraging report. He states that on his recent trip in the Austral Union Braulio Perez gave fifteen lectures, and gathered in 1,300 new names and addresses for the Bible correspondence school course. Five hundred people met with Elder Perez in each of the three meetings held in the Rossini Theatre at Bahía Blanca, Argentina. Two hundred and seven gave their names and addresses for literature. The radio work goes onward in the Austral Union in a very encouraging way.

The evangelist of the South Brazil Union reports on his evangelistic effort in Cuiabá in the state of Mato Grosso, Brazil. Cuiabá claims to be the geographical center of the South American continent. Geraldo Oliveira is having an attendance of between 600 and 700 each night. He reports that he has lawyers, doctors, and teachers in his audience. He is now planning to take his congregation from the theater where he has been holding his meeting to our church in the city, and he states that he expects to have from 150 to 200 people in our church where we had a congregation of about fifty before.

An interesting circular has come to our attention from the Parana-Santa Catarina Conference in Brazil. The president of the conference, José Siqueira, last year held a short evangelistic effort in one of the cities of the territory, and he reports that at the first baptism nine were baptized; in the second, twenty-seven. A third baptism has been arranged, in which they expect to baptize twenty more candidates.

J. T. Araujo, our division MV secretary, sends a message from the highlands of Bolivia and Peru, where a series of fourteen young people's congresses have been held among our Indian believers, with an attendance of 5,000. There were more than 500 decisions for Christ among the young people on this round of meetings.

Don Christman, home missionary and Sabbath school secretary of the South Brazil Union, sends in a most encouraging report. He writes: "Last evening Pastor Josino, Pastor Ermano Rasi, and I finished a successful weekend congress in the Tucuruví district here in the capital." This church has 386 Sabbath school members and 222 baptized members. The members are directing eight branch Sabbath schools. He continues:

"The closing appeal brought to the front approximately eighty people who wished to unite with the church. It was a specific appeal to those who were not members of the church. At the close of the service one of the women, a member for many years, gripped our hands and said joyfully: 'I have been praying for seven years that my husband [a policeman] would take his stand. Tonight the Lord answered my prayer.'"

Elder Christman reports that the São Paulo Conference has a goal of 6,000 members enlisted in one or another of the missionary groups of the churches by the end of 1957, the Lay Preacher Year in South America.



#### **OVERSEAS**

#### Australasian Division

• Baptisms in the Trans-Tasman Union Conference for 1957 constituted a record—between 1,100 and 1,200.

• The Ratcliffe evangelistic meeting in Brisbane closed in December with a 1 acked City Hall and a total of 230 souls added to the church. Also in the Queensland Conference, Evangelist J. Cherry reports the large total of 90 new members.

In the most disastrous bushfires known in New South Wales, toward the end of last year, was one in the scenic Blue Mountains area. Among the first organizations to offer relief to the victims was the Greater Sydney Doracs Welfare Society in conjunction with the Sanitarium Health Food Company. They distributed food, clothing, and bedding.

• E. D. Thomas, of the Southern Asia Division, spent some weeks in Australia recently inspecting health-food units around the continent. The knowledge thus gained of health-food manufacture, marketing methods, and other angles of th business will be used in the establishment of units in India.

• The Seminary Extension School opened at Cooranbong, N.S.W., on December 9, 1957, with approximately 86 students from all local conferences in the division and some missionaries. The three instructors, E. Heppenstall, A. L. White, and M. K. Eckenroth, gave their services freely at the North New South Wales camp meeting held a few miles away.

• Three weeks after his arrival in Australia in November, W. A. Scharffenberg had attended 11 luncheons, addressed 12 public meetings, kept numerous appointments with men in government, judicial, medical, and business circles, made many radio broadcasts, and engaged in a discussion on the air. He made a noticeable impact upon the temperance bodies and brought them new encouragement.

• The board of Australasian Missionary College, also known as Avondale, recently honored the memory of a number of American ministers and teachers. To the workers honored the Australasian Division owes its knowledge of the Advent message and the preparation for service of many who have since become leaders of the church in this territory. The various existing buildings and those listed on the construction program were named by unanimous vote: the four halls— Haskell, Irwin, Rachel Preston, and Hattie André; the administration unit—Ellen G. White. It is the prayer of the board members that the spirit of loving zeal, earnestness, loyalty to truth, and sacrifice that characterized those whose names are thus perpetuated will permeate the lives of all our young people today.

#### South American Division

• Mocidade ("Youth") is a new periodical published by the Brazil Publishing House. For the first number, January, 1958, an edition of 65,000 was printed.

• 1957 was "Lay Preacher Year" in the South American Division. Emphasis was laid on enrolling all the laymen possible in a course of study to qualify them for all-around lay ministry, stressing especially preaching to small congregations and giving Bible readings. Recently a laymen's institute was held in the São Paulo Conference in Brazil with an attendance of 600, and 141 were commissioned as members of the "120 of Today." On September 15, in the city of Buenos Aires, a regional institute was held, where 132 others were commissioned.

• Recently the Bolivia Mission mobile clinic with its director, Burton Keppler, and Lynn Baerg, pastor-evangelist in Sucre, made a tour of remote towns in southern Bolivia where the gospel has not yet been preached. They offered medical and dental aid free of charge to those in need. Evangelistic services were also conducted, and nearly 300 were enrolled in the Voice of Prophecy correspondence courses. Hundreds of tracts and magazines were distributed in the course of the twoweek trip.

#### Southern African Division

• R. H. Wentland, reporting to the division committee at its year-end meeting in November, said that in the Congo Union Mission baptisms up to September 30, 1957, were 6,971, bringing the church membership in that union to 60,241. "We rejoice over this growth in membership," continued Elder Wentland, "and yet it brings us much perplexity. We have in tl past urged, and still do urge, our people into active missionary work. But the results of their work only increase our problem to know how to shepherd this rapidly growing membership. Our great need is for funds with which to employ more regular workers and to establish our church work on a stronger footing."

• "The outstanding departmental achievement this past year," G. S. Stevenson, president of the South African Union, reported to the division committee, "has been the promotion of our temperance journals, *Think* and *Dink*. It was decided to make the fourth quarter's issue available at a reduced price for Temperance Sunday in all churches and schools throughout the Union of South Africa. It was estimated that 40,000 copies would be called for, but so enthusiastic were the church and educational leaders over the quality of the magazines that

#### **REVIEW AND HERALD**

orders poured in to a total of almost 95,-000. This venture has placed Seventh-day Adventists in the forefront of the temperance movement in the Union of South Africa.'

• Phyllis Standen, the nurse in charge of our dispensary at the Rwankeri Mission Station in the Belgian Congo, reports participation in a government campaign to prevent a smallpox epidemic. Our medical personnel at Rwankeri vaccinated 33,-644 persons. Also, in a drive to check tuberculosis, which is a rather prevalent disease in Ruanda-Urundi, about 1,000 children and young people received injections. During a recent inspection the gov-

nment medical officer rated this dispensary as the most representative in the entire area.

• At an Investiture service at Solusi Missionary College, November 22, 1957, 40 Master Guides were invested. This brings the total number of Master Guides at Solusi to 77. In addition, 26 Guides, 64 Companions, and 24 Friends were invested. Even the small children shared in the service as 23 pre-Friends were in-vested. This was the largest investiture service ever held at Solusi.

#### Southern Asia Division

• In attendance from the General Conference at the year-end division committee meetings, held at Poona, India, December 5 to 15, were O. A. Blake, E. E. Roenfelt, L. L. Moffitt, and L. A. Skinner. S. A. Wellman, who spent 16 years in India and later served in the General Conference Sabbath School Department, was also present. The courageous messages at the devotional services and the wise counsel in the committees, on the part of these General Conference representatives, will long be remembered in Southern Asia.

• L. A. Skinner, associate secretary of the General Conference Missionary Volunteer Department, in company with the division MV secretary, spent September 19 to December 22 conducting MV camps, congresses, and rallies throughout the division. A special feature of Elder Skinner's Golden Jubilee service in Southern Asia was the conducting of 12 MV Leadercraft training courses. Leadercraft certificates were given to 798 youth leaders. Hundreds of others benefited by the instruction, but did not complete all the requirements for certificates.

• The Spicer Memorial College symphonic choir of 60 voices, under the directorship of L. R. Burns, presented several concerts in the Poona area during the pre-Christmas season. Non-Christians as well as Christians expressed appreciation for the beauty and harmony of the sacred numbers and were surprised to learn that twenty-six languages were represented by the choir personnel.

• C. B. Guild, president of the Burma Union, reports: The Rangoon Hospital has an inpatient average of 106; the union membership has passed the 2,100 mark; there are 156 national workers employed; tithe from laymen in the union has practically doubled during the past three years; more than 400 students are enrolled in Burma's boarding schools;

the schedule for government examinations was changed for all of Burma to accommodate one Seventh-day Adventist teacher.

#### NORTH AMERICA

#### Atlantic Union

• C. M. Pike, pastor of the Stoneham, Massachusetts, church, reports that on January 4 the congregation held the first service in its new church structure on Maple Street.

• Biennial conference sessions will be held in all the conferences of the Atlantic Union in March, April, and May.

• Noble Vining, manager of the Atlantic Union College Press, gives instruction in printing at the trade school in Leominster, Massachusetts, two nights a week.

Erling Odell, of Glens Falls, New York, has been elected president of the junior class of Atlantic Union College. Robert Schermerhorn is vice-president; Betty Parrett, secretary; Ronald Turk, treasurer; Richard Valle, parliamentarian; and Peter Cooper, pastor. John Morris, instructor in science and mathematics, has been chosen as sponsor.

R. H. Carter of the Northeastern Conference was recently asked to speak to an adult class of the Scarsdale Congregational church, which was studying about different denominations. After his lecture and an enthusiastic question-and-answer period, copies of the book Your Friends the Adventists were given to all present.

#### Columbia Union

A total of 481 baptisms was reported by the Allegheny Conference for the third quarter of 1957, the highest of any conference in the North American Division.

• Laymen of Trenton, New Jersey, are conducting Sunday night evangelistic meetings in their church. Arthur Covell is moderator of a panel that takes up the major part of the evening program. Everett D. Calkins, pastor, reports an excellent attendance.

• William A. Loveless, from Spokane, Washington, is the new assistant pastor and missionary leader of the Sligo church in the Potomac Conference. Taylor G. Bunch is the pastor.

• After serving the denomination for more than 40 years, R. F. Woods, of Alexandria, Virginia, in the Potomac Conference, has retired from active service.

• A joint MV and temperance secretaries' council was held in New York City in December for the Columbia and Atlantic union conferences. Directing the meeting were A. J. Patzer and Vernon Becker. All of the MV secretaries of the Columbia Union Conference attended the threeday parley.

J. W. Clarke, district pastor in the Ohio Conference for the past nine years, has accepted a call to district work in the Northern New England Conference.

#### 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 attend-ance at that time.

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

#### **General Conference** Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meet-ing of the members of the General Conference Cor-poration 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 mem-bers of this corporation are the delegates to the forty-eighth session of the General Conference. By order of the Board of Trustees. R. R. FIGUHER, Chairman

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

#### North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corpora-tion 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, President R. H. ADAIR, Secretary

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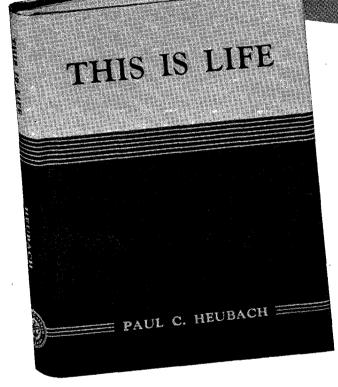
Television_Offering	January 25
Christian Home and Family Altar	February 1
Home Missionary Offering	February 1
Signs of the Times Campaign	Feb. & March
Home Visitation	March 1
Home Visitation Home Missionary Offering	March 1
Missionary Volunteer Day	March 15
Missionary Volunteer Week of Prayer	March 15-22
Temperance Commitment Day	March 22
Thirteenth Sabbath Offering (Souther	
Furencer Division	March 29
European Division)	April 5
Ingathering Rally Day	April 5-May 17
Ingathering Campaign	Apin J-May 17
Home Missionary Offering	April 5
Spirit of Prophecy Day	April 12
Dorcas and Welfare Evangelism Home Missionary Offering	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 Offerin	ng June 14
General Conference Special Missions	0 0
Offering	June 21
Thirteenth Sabbath Offering (Australa	
Medical Missionary Day and Offering	July 5
Enlightening Dark Counties	July 5 August 2
Linghtening Dark Countes	August 2
Home Missionary Offering	August 2
Educational Day and Elementary Sch	
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
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th School Rally Rally Day and 13th School Rally Rally Day and 13th School Rally Ral	abbath
Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible scho	ol
enrollment)	October 4
	October 4
Home Missionary Offering	October 4
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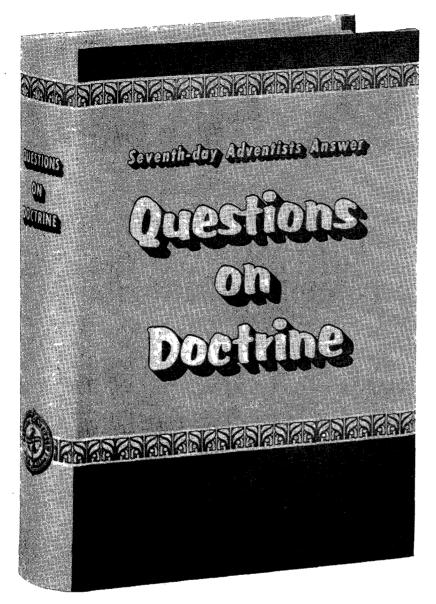
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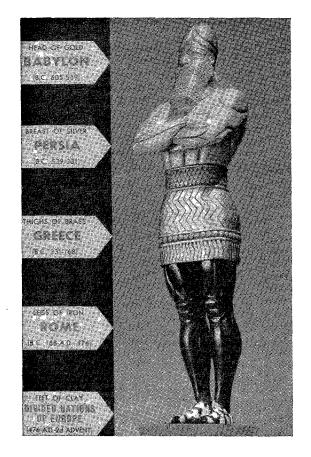
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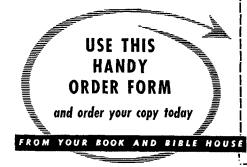
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#### Two More Conferences Now Minute Men

A telegram dated January 2 from D. R. Rees, president of the Southern Union, and S. S. Will, home missionary secretary of the Southern Union, declares: "Florida and Kentucky-Tennessee Conferences again Minute Man fields for 1958. This is second year of Minute Man achievement for Kentucky-Tennessee and the twelfth year for Florida Conference."

The cause of Christ appreciates this demonstration of missions loyalty and devotion. Workers, members, and youth are to be commended for their enthusiastic participation in this important crusade to extend God's cause. J. ERNEST EDWARDS

#### California Adventists to Aid Medical Research

The Department of Preventive Medicine and Public Health of the School of Medicine of the College of Medical Evangelists is undertaking a study that will be of interest to all Seventh-day Adventists. The study is concerned with the rate of occurrence of certain chronic diseases, and deaths resulting from those diseases, among Seventhday Adventists in California. The study is under the direction of Dr. Frank R. Lemon. It is supported by a research grant from the United States Government.

Today medical research is vitally interested in knowledge concerning disease and death rates among peoples with different health habits and practices. This is especially true in respect to alcohol and tobacco, since it has been shown that these are important factors in several major diseases.

The project involves several phases, the first of which is very important. It will consist of mailing a questionnaire to every Seventh-day Adventist family in California during the fourth week of January. The questionnaire will request only simple data such as sex, age, race, marital status, place of birth, and a history of employment and place of residence. To facilitate statistical comparison of results of the study with those obtained from other groups, this basic information is vital. Subsequent portions of the investigation having to do with church death records, and other sources of information, will be based upon this data.

The cooperation of church members in the State of California is urgently requested in following the instructions that will be mailed with the questionnaires, in filling out the simple information required accurately and completely, and in returning the questionnaires as promptly as possible.

G. T. ANDERSON, President College of Medical Evangelists

#### Names and Addresses Requested for Effort

The Detamore evangelistic team is soon to hold an effort in Newark, New Jersey. In preparation for this meeting the evangelistic committee in charge of preparations wishes to secure the names of your relatives and friends who may be living in the Newark area. Please address a postcard to Thomas P. Ipes, First Seventh-day Adventist Church, 202 Norman Road, Newark, New Jersey, stating the name and address of all persons to whom you want invitations sent. Do this at once, and pray that God may bless the forthcoming effort.

JOHN W. OSBORN

#### Appreciation Expressed for New Books

From our veteran and beloved teacher, scholar, and writer, George McCready Price, come words of appreciation for several recent denominational publications. Though past the allotted three score and ten, Professor Price keeps bright and active mentally, and abreast of developments generally. He writes:

"I received volume 7 of the Commentary a few days ago and have now read the part on Revelation, as well as large portions in other sections. Some weeks ago I read Seventh-day Adventists Answer Questions on Doctrine. I feel constrained to congratulate your assistants on the splendid, scholarly works that have been appearing during recent years, and which would not have been possible without the fostering care of your committee. These, of course, include Elder Froom's monumental four volumes, and the book Problems in Bible Translation which was published some four years ago.

"What a difference this collection of solid, careful scholarship is bound to make among those whom Sister White termed the 'neglected classes.' Every Adventist ought to be proud (perhaps thankful would be a better word) that we now have such a collection of works to show our position... All of which adds up to the fact that we are now nearly home. Sister White has repeatedly told us that this work will not be hid in a corner... Again let me say that all intelligent Adventists ought to be thankful for this array of solid, worth-while books that have been appearing recently."

From overseas, as well as from North America, other appreciative expressions come regarding our latest book Seventh-day Adventists Answer Questions on Doctrine. The president of one of the largest conferences in North America writes: "In my opinion, there has no publication come from our presses in my lifetime that will mean so much in solidifying our people and keeping us together in our faith."

The president of another large conference writes: "This book Seventhday Adventists Answer Questions on Doctrine should have been published by this denomination about 30 years ago. To my mind, it is the finest, most intelligent, logical, Biblical explanation on the various questions treated, that could be given by anyone. It is just good."

And from a pastor: "The new book Questions on Doctrine is very much appreciated. I consider this book one of the kindest and most courteous books we have printed in a long time in defense of the faith. The usual defensive spirit has been omitted and the book truly displays a fine Christian attitude through its pages."

The contents of this book have probably been more carefully and widely read, before printing, than any other volume we have ever produced. The material that went into it was widely circulated among Seventh-day Adventist Bible students in North America and around the world. It is therefore not the product of one or a few men but of many, and sets forth faithfully and clearly the teachings of the Seventh-day Adventist Church. R. R. FIGUHR