

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

GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS

Million-Dollar Mission Offering

By R. R. FIGUHR, President, General Conference

FAR-REACHING plans are being laid for the coming General Conference session, to be held in Cleveland, Ohio, in June. This will be an important gathering for Seventh-day Adventists. World conditions speak in no uncertain tones, telling us that we must hasten with our task, for time is running out.

At General Conference sessions it has been the custom to take a special offering for the world work. This session will be no exception in this respect, save that this offering will undoubtedly be the largest that has ever been received for this purpose. Plans are being made for a one-million-dollar offering, with all our people around the entire world participating. Every Adventist can have a part, whether or not he is present at the General Conference session. The program of proclaiming this message must be enlarged. We must press forward with our task while still there is time, for "the night cometh, when no man can work."

The messenger of the Lord tells us that "agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

The following significant statement regarding last-day financial problems, of which we hear so much, fits our time precisely:

"They [government leaders] are struggling in vain to place business operations on a more secure basis."—*Ibid.*, p. 13.

Everything in the world is insecure—investments, property, business, even life itself. The future promises nothing better. Rather, it appears even darker and more foreboding. "Would you make your property secure?" Where, how, can it be made secure? The answer is, "Place it in the hand that bears the nailprint of the crucifixion."—*Ibid.*, p. 50. There it will be secure. Jesus said, "Lay up for yourselves treasures in heaven." He reminds us that nothing nor anybody can touch that which is placed in heaven. Again, from the Spirit of prophecy writings: "The money invested in this work will bring rich returns."—*Ibid.*, p. 49.

Returns from earthly investments are but temporary. All such will ere long amount to nothing. One day soon, money hidden away for future security will be brought forth and thrown into the streets. It will have become worthless. Today, while money the world over has greatly cheapened, it does still possess some worth. Shall we not therefore invest it while we may, where it will bring rich and everlasting returns? We hope that our people everywhere will begin planning now to give a sacrificial offering for worldwide advance on June 21, thus helping to hasten the coming of our Lord.

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A Thought FOR THE WEEK

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

"God Shall Be First in Everything"

In the making of a Hollywood movie depicting a scene in an African desert, the microphone recording the sounds picked up the unmistakable chirp of a cricket. Since California crickets are not native to the African desert, the whole action had to be stopped until the offending insect could be found and dispatched.

If so small a thing as a dissonant sound spoils the realism of a modern moving picture, can even a small sin be indulged in a life that professes to reflect the character of the Master of men? In his warning against the potential evil of the tongue, the apostle James observes: "Behold, how great a matter a little fire kindleth!" (ch. 3:5). Like the annoyance of a pebble in the shoe or of a bread crumb in an air passage of the lung, even a small sin, retained in the life and indulged, can banish peace from the heart and eventually bring death to the soul.

It is conceivable that Satan is not concerned about our repenting of the major sins in our lives if we only cling to the little ones, for he knows these can destroy us as surely as the cankerworm destroys its host. One of the surprising things about these so-called little sins is that their presence often goes unnoticed until they have done extensive spiritual damage. Unlike the cricket in the movie lot, they do not loudly proclaim themselves. But however unobtrusive, they undermine one's moral defenses, and like termites in the foundation timbers, which endanger the whole structure of a house, these small indulgences eat away the soundness of the heart.

So familiar was Lot with the wickedness of Sodom that when the Lord told him to escape its destruction by fleeing to the mountain, he begged to be allowed to sojourn in the city of Zoar because it was only "a little one." And his prolonged association with evil made him indulgent of it, dulling his spiritual perceptions until he was guilty of the revolting sin of incest. In matters of right and wrong there are no minor decisions.

H. M. TIPPETT

Well Said

Nurture your mind with great thoughts; to believe in the heroic makes heroes.—Disraeli.

We always have time enough, if we will but use it aright.—Goethe.

The soul would have no rainbow had the eyes no tears.—John Vance Cheney.

He who would govern others should first be master of himself.—Massinger.

Conditions for Answered Prayer—1

By J. L. TUCKER

If one so desires, he can take up the receiver of his telephone and call a friend in Bern, Switzerland, or almost any other city in the world. The genius of man has connected continents by the marvels of our twentieth-century inventions, but God has by His love connected heaven and earth through the medium of prayer.

Just as there are laws and rules to be followed in the realm of electronics and electricity, so there is law in the realm of prayer. When prayer is answered it is because the spiritual laws governing prayer have been obeyed. The reverse is also true. When prayer seems not to be answered it may be because there has been some violation or infraction of the laws of prayer. The laws of prayer are as real, as definite, and as sure as the laws of nature.

It is the will of God that men pray. Repeatedly we are asked to pray. "Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you" (Jer. 29:12). "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "If my people, which are called by my name, shall humble themselves, and pray, and seek my face . . . ; then will I hear from heaven. . . . Mine eyes shall be open, and mine ears attent unto the prayer that is made" (2 Chron. 7:14, 15). "Men ought always to pray" (Luke 18:1). "Pray without ceasing" (1 Thess. 5:17). Yes, we might multiply texts both in the Old and New Testaments where we are commanded to pray. Prayer is the will of God.

It is not only the will of God that we pray, but that we pray earnestly, persistently, with desire. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2).

Expressing the need for fervent prayer, the servant of the Lord writes, "Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness."—*Testimonies*, vol.

7, p. 12. "Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch."—*The Great Controversy*, p. 621.

Importance of Fervency

Bishop Hall emphasized the place of earnestness in prayer when he wrote: "An arrow, if it be drawn up but a little way, goes not far; but, if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be, which God cares for. Fervency of spirit is that which availeth much."

Think of Elijah on Mount Carmel.

Our Common Legacy

By CLIFFORD B. HOWE

We each receive at birth an equal share
Of the talent we call time.
To some of us it's but an empty thing,
With others it's a gift divine.

How we use this common legacy,
This precious boon of life to men,
How we squander or improve it now
Makes all the difference in the end.

When we grow old we treasure every hour,
In youth we find it all too slow;
And the ticking of that prison clock
Will try our soul in death's dark row.

Anoint our eyes, O Lord, that we may see
The value of this fleeting gift,
That we may consecrate each day to Thee,
To pray, to work, to love, to lift.

The test by fire is over. The victory has been complete. Then Elijah says to Ahab, "There is a sound of abundance of rain" (1 Kings 18:41). Not a cloud is in the sky. While Ahab eats and drinks, Elijah goes higher on the mount and prays. Wouldn't it have been wonderful if Ahab had left his feasting and joined Elijah in his supplication?

Not once does Elijah pray, nor twice, and then say, "Thy will be done, Lord." He knew God had promised rain. God's promise was sounding in his heart though the heavens were brass. *It must rain*, even though it had not rained for forty-two months. Six times Elijah earnestly prays. Still no sign of rain. The only report: "There is nothing."

Shall he give up? No! The promise of God is sure. The seventh time he prays, and his servant, the lookout man, says, "I see a tiny cloud the size of a man's hand." He prayed *until* the answer came.

The Advent Movement is the Elijah movement of today, but where are the praying Elijahs? God knows. He keeps the books.

We let go of God's arm too soon. The need for importunity in prayer is not to change God or His attitude toward us, for He delights to give. The delay may be because of our incapacity to receive the blessing asked for. Usually when answers are delayed we should look within for the cause. Importunate prayer is God's means of increasing our capacity to receive and our ability to share what He gives. Also it is His method of cultivating fellowship and oneness with the suppliant. It is in frequent communion that we come to know Him.

Prayer does not change God, but it does change us. It is not for us to question why the delay in answering our prayer, if perchance there be a delay. It is ours to keep on praying. Sometimes in order to answer prayer God has to humble proud hearts, subdue hard natures, convict, convert, change conditions, send adversity, permit sickness, et cetera. Give God time, but keep praying.

Some time ago I was permitted to share in the fruitage of thirty-nine years of importunate praying by one of our sisters. This dear soul accepted this message, but as is often the case the husband turned against it. Her piety only angered him. The more she prayed the more bitter he became. But her prayers and hope never fal-

tered. The day of victory came. What a glorious occasion it was when this rebellious soul finally responded to the Spirit of God and I buried him in the waters of baptism. There was joy unspeakable in our sister's heart. During those thirty-nine years a friendship and intimacy had developed between her and her Lord that only importunate praying can cultivate.

In George Müller's life we see a most striking example of importunate praying. As he was nearing the end of his long life of more than ninety-two years, seventy of which were spent in vigorous service for his Lord, he was asked by Dr. A. T. Pierson, "Have you ever prayed for anything you have not received?"

"Yes," he replied, "sixty-seven years ago I began praying for fifteen men. Two of them have not been saved."

Dr. Pierson asked, "Do you expect them to be saved?"

And this believing man of prayer said, "Do you think my heavenly Father would lay it upon my heart to pray for these two men for sixty-seven years and have no intention of saving them?" He continued praying for them to the day of his death, and they gave their hearts to God shortly thereafter.

It is the will of God that man persevere in prayer. It is the will of God that the grace of forgiveness for all be in our hearts. No one can pray effectively with a root of bitterness in his heart. We can have no assurance of forgiveness from God if from our hearts we are not eager and willing to forgive those who have wronged us.

Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). In Mark 11:25 it is recorded, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." A great number of prayers are not answered because the suppliant is not willing to forgive another.

If we are cherishing hard feelings or nursing an unforgiving spirit, how can we ask God to forgive us? Did He not teach us, "Forgive us our debts, as we forgive our debtors"?

Jesus, who taught us to forgive a brother even until "seventy times seven," surely had the sweet spirit of forgiveness in His heart. Maligned, betrayed, shamelessly abused, cruelly crucified, yet He pitied and forgave His tormentors and murderers. Looking to heaven from the cross, He prayed, "Father, forgive them; for they know not what they do."

Forgiveness is the sweet perfume that flowers give when they are tram-

pled upon. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32).

"Several years ago the Church of England sent a devoted missionary to

New Zealand. After a few years of toil and success, he was, one Sabbath, holding a communion service in a district where the converts had not long since been savages. As the missionary was conducting the service, he observed one of the men, just as he was about to kneel at the rail, suddenly start to his feet and hastily go to the opposite end of the church. By and by he returned, and calmly took his place.

"After the service the clergyman took him to one side, and asked the reason for his strange behavior. He replied: 'As I was about to kneel I recognized in the man next to me the chief of a neighboring tribe who had murdered my father and drunk his blood; and I had sworn by all the gods that I would slay that man at the first opportunity. The impulse to have my revenge at first almost overpowered me and I rushed away, as you saw me, to escape the power of it. As I stood at the other end of the room and considered the object of our meeting, I thought of Him who prayed for His own murderers, "Father, forgive them; for they know not what they do." And I felt that I could forgive the murderer of my father, and came and knelt down at his side.'"

An unforgiving spirit is keeping many people of the church powerless in prayer. God will not hear the prayer of an unforgiving suppliant. The shortest route to the throne of grace is by the way of reconciliation with an alienated brother or sister. Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

To what lengths God commands us to go, that there may be unity, harmony, peace, and oneness in the brotherhood! We may have nothing in our hearts against a brother, but has anyone ought against us? We dare not shrug our shoulders and say, "That's none of my affair," for it is. If there is someone who thinks we have done him wrong, then we must seek him out, talk the trouble over, and settle the matter. Access to the throne of God is too priceless to let anything stand in the way. We will be greatly blessed in making the effort at reconciliation, and our going to the brother will lift him up in his Christian experience.

We must forgive and forget. God forgives our sins and, praise His name, He forgets. "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). Surely it is the will of God that we always have a forgiving spirit.

Full of Years — AND GOOD WORKS



M. Wallace Newton

Prof. M. Wallace Newton is now 91 years old. He lives with his son, Dr. John Newton, and family, in Santa Barbara, California. An 1891 Battle Creek College graduate, Professor Newton taught science and mathematics for several years at Union College, Lincoln, Nebraska.

In 1910 he connected with Pacific Union College, Angwin, California, and remained on the faculty for forty years. His talents were many. Among them we find these: teacher, astronomer, surveyor, music leader, rugmaker. This "grand old man of Howell Mountain," hard working and ingenious, was an able associate with Prof. G. A. Irwin, PUC's first president, in the building of the college in its early years. If any man was ever considered indispensable around a college, that man was Professor Newton. One of his gifts to the institution was the Newton Observatory. And after his retirement from active classroom teaching, he still enjoyed showing students and visitors the wonders of the heavens through his two telescopes.

What is the professor doing now? He has a six-inch telescope of his own making in his son's yard in Santa Barbara, and he enjoys entertaining and instructing the many visitors who call. Professor Newton is a tall man and still stands erect as a soldier! His former students are scattered over the earth, many of them among the leaders in our denominational work. What a happy day when students and teachers join in the glad reunion awaiting the faithful, and then go on with their studies throughout eternity.

ERNEST LLOYD

Persecutions of the First-Century Church

By Frank H. Yost

The Mediterranean world that formed the environment of the first-century church was a complex, cultured, bustling, immoral world. Its complexity was more racial than political. The mixture of races—Jewish, Arab, Syrian, Greek, Macedonian, Italian, Berber, Gallic, and British—was under one rule, the militant, iron-like, yet, paradoxically, tolerant, rule of Rome. The complexity lay in the multiplicity of races, customs, and religions that lived under the controlling Roman political system.

The early Christians, like their leader Jesus, were Jews. The earliest converts were also Jews, as were, for instance, the three thousand, of diverse geographic backgrounds, won at Pentecost (Acts 2:9-11, 41). The first non-Jewish converts, the Ethiopian (Acts 8), and Cornelius (Acts 10), though Gentiles, were already believers in the God of the Hebrews. The first Gentiles converted from raw heathenism were gained in Antioch of Syria not earlier than about ten years after Pentecost.

The culture of the time was polished, but was spotty and unequal. Greek culture was decadent, but was still the envy of all who saw it, and it was frankly and eagerly borrowed by the conquering Romans. The Latins had imitated Greek art and letters till they had attained a cultural proficiency of their own. Indeed, the age of the apostles was exactly the "classical" age, the golden age, of Roman culture. But education and its attainment were for the wellborn and moneyed classes. Below the noble caste were the millions, rude and untutored, many of them slaves, who did the work of the world, and furnished by their toil the means of leisure for the wealthy.

Greek was the lingua franca of the Mediterranean. A spoken classical Greek was the language of the cultured. A common Greek, the language in which Mark, Luke, John, James, Peter, and Paul wrote the New Testament, was understood by almost all, even the uneducated. Every man had, too, his own native dialect. Latin, not so widely known, was the tongue of imperial waiting rooms and courts of law. Decrees were published in Greek in the eastern parts of the empire.

The Mediterranean, the Roman sea, was crowded with shipping, and the tideless harbors were full and busy. Ships were little and big; some, particularly the grain ships, being hundreds of feet long, rowed by three, four, five, and more, banks of oars, worked by chained galley slaves, whose labor was supplemented with sails, set to favorable breezes. The excellent Roman roads, built as post roads for official business, teemed with the traffic of commerce, which, however, was not permitted to crowd out the marching feet of legionaries or the wagons loaded with military armament and supplies.

The Mediterranean world, which recently saw millions of men fighting in the second world war, was kept at peace during Jesus' boyhood with only 250,000 soldiers under the Pax Romana of the emperor Augustus Caesar. To do their work, so small a force in so large a territory needed

The Measure of a Man

By MILDRED WOOD HARRIS

To see the beauty of a flower,
To contemplate awhile
The reaches of eternity,
The glory of a smile;
To be an honest friend to one
Whose heart is aching so;
To pat a dog, to sing a bit,
To watch a sunset glow;
Such little things are these to stand
Against life's greater span,
And yet it is the little things
That measure up the man.

swift transport. It was over the usually well-policed seas, rivers, and roads of that bustling time that the Holy Spirit sent the apostles to take to the world the message of salvation.

But this world of polish and ignorance, of wealth and poverty, was an immoral world. Paul describes it disgustedly in Romans 1:18-32. His biting indictment is witnessed to and corroborated by the classical pagan writers of that day, who described some scenes and episodes so vile that translators now refuse to put them in English for modern readers. The worship of the gods, who according to the standard religious tales of the day

behaved like immoral human beings, presented no moral standards to the people, by either precept or example. The philosophies of the day, even the ethical refinements of a Plato or the Stoics, reached only the upper veneer of society, and were too little effective there. Moralistic Judaism, itself weakened by worldliness, or entangled in Pharisaic legalism, was, though secretly admired for its cleanness, ridiculed for its external peculiarities.

Into this world, so needful of the purity of Jesus' example and doctrine, and so culturally sophisticated, Christianity ventured. From the human point of view, Christ's followers were unprepared for the task awaiting them. Little is known about the educational equipment of the disciples. Nathanael was evidently a thoughtful and studious man (*The Desire of Ages*, pp. 139-141). It is assumed that Andrew and Peter as Galilean fishermen had little formal schooling. With James and John, the "sons of thunder," it was probably different. With their father, Zebedee, it appears that they owned a fishing business in which Andrew and Peter were some sort of partners (Matt. 4:21, 22; Luke 5:7, 10).

But John was more than a fisherman. When he and Peter followed Jesus, after His arrest, to the high priest's house, John was a familiar enough figure there to be admitted at once, while Peter remained outside (John 18:15, 16). All through John's writings he shows marked familiarity with the details of the Hebrew holidays and ritual. It may have been under John's influence that "a great company of the priests were obedient to the faith" (Acts 6:7).

A very curious statement is made concerning John a century after his death by Polycrates, overseer of the church at Ephesus, where John had spent the closing years of his life. Polycrates speaks of "John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest, wore the sacerdotal plate. He fell asleep at Ephesus."—Quoted in EUSEBIUS *Church History* v. 24. 3. John had educational equipment for his work.

Levi-Matthew was a man of wealth with considerable training for the work he had been doing when called (*The Desire of Ages*, pp. 272, 273). It is possible that the seven deacons—who judging by their names were all from outside of Palestine, and one of them a Greek convert to Judaism, a "proselyte" (Acts 6:5)—were men of some personal attainment. Stephen was particularly well equipped to meet the arguments of the Hellenistic Jews (verses 9, 10). Joses Barnabas was a man of wealth (Acts 4:36, 37),

and may have been, with his sister, the owner of the upper room where Jesus conducted the Last Supper, and where the disciples assembled later (Acts 12:12).

The standing of Saul of Tarsus with the Jewish leaders and with the Sanhedrin itself is obvious from the Inspired Record (Acts 9:1, 2). Undoubtedly he had as good an education as the very excellent Jewish school system of that day could provide (Acts 22:3).

Among the men who did the work of the gospel in those early years there were probably represented all levels of educational equipment from the less to the more. But the point is that these men had the power of the Holy Spirit. No amount of education and training can take the place of this divine Presence. But it was good that men like Matthew and John and Stephen and Barnabas and Paul had a personal training that the Holy Spirit could use effectively. Paul was able to speak to the simple-minded, superstitious people in the back country of the province of Lycaonia (Acts 14:8-18), as well as to the decadent philosophers of Athens (Acts 17:16-23). With these backgrounds, and with this human and divine equipment, the disciples proceeded to carry out the gospel commission.

The first enemy they met was a jealous Judaism. The carpenter's Son had been brutally rejected, not by the Jews of the roadside and village street, but by the Jews of influence and power. Christ had told His followers that they would fare no better (Matt. 10:34-39; John 16:2-4; 17:9-16).

Nor did they. The apostles' evangelistic success on the day of Pentecost, their persistent indictment of the chiefs of Judaism as killers of Christ, the strange death of the lying Ananias and Sapphira, brought upon them flogging and imprisonment ordered by the Sanhedrin. When the disciples were commanded to preach no more concerning Jesus of Nazareth, Peter courageously answered that Jesus' followers, committed to evangelize in His name, must "obey God rather than men" (Acts 5:29). The liberty to preach denied them, they exorcised anyhow, and suffered in consequence.

In A.D. 34 the Jewish leaders capped their rejection of the true Messiah by the stoning of Stephen, and the severe persecution that followed scattered the church, and thereby sowed broadcast the seed of the gospel. A persecuting Saul of Tarsus, marked by God for a great gospel work, was marvelously converted just in time to save the infant Christian church of Damascus from destruction at his hand.

Saul of Tarsus, now Paul the slave of Christ (Rom. 1:1), met the fires of Jewish persecution almost everywhere he went. The sufferings the Jews brought upon him were more severe than those he himself had once inflicted. He cataloged some of them for the record (2 Cor. 11:23-30). In the provinces of Pisidia and Asia, in Macedonia and Greece, the Jews stirred up opposition against the Paul they hated, and he was driven from place to place, stoned, flogged, jailed. But pagan officials were at least occasionally kind to him, as in Corinth (Acts 18:12-17) and Ephesus (Acts 19:20-41). Even at Rome, when first a prisoner there, Paul received mild treatment.

Not so at his second arrest. Witnesses appeared before Nero, the depraved emperor, against Paul, and the apostle, having finished the "course" and "kept the faith" was "offered" (2 Tim. 4:6-8). His time had come (*The Acts of the Apostles*, chs. 47-50).

Others Persecuted

Paul's was not the only Christian death at Nero's hand. Peter, escaped from Rome, was brought back to die (John 21:18, 19). For Nero needed scapegoats. He had burned Rome, or connived at its destruction, and in the face of popular fury blamed the Christians. The resulting persecution was not pleasant. Christians were driven from Rome. Those who were captured were tortured, imprisoned, put into slavery. Some were wrapped in tar-soaked garments, tied to posts in Nero's garden, and burned to light his garden parties.

But Nero's imperial fury was not from Roman policy. It was the gusty wrath of one who was presently proved a madman. There was as yet no Roman law against the Christians. None was needed. Christians were an unregistered sect, and therefore illegal, suspect, and fair game for any marauding hand.

A quarter of a century later the irascible emperor Domitian, a brother of the Titus who had destroyed Jerusalem in A.D. 70, became exasperated at certain Christians, and began a persecution against them. John the apostle was exiled by him to the Isle of Patmos (Rev. 1:9), and other Christian leaders were attacked.

Because of these distressing and often bloody experiences, there were defections from the faith. Some apostatized entirely. Some temporized, attempting to hide their faith in the hope that the troublous times might pass. But undoubtedly the large majority held firm, and the Christian church prospered in those dangerous times.

ON THE Religious Front

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

New York Rabbis Urge Amendment of Sunday Law

Legislation permitting businesses closed on Saturday for religious reasons to operate on Sunday, and liberalization of the State's divorce law, were urged by the New York Board of Rabbis in resolutions adopted at its 77th annual meeting in New York City. In its statement on Sunday business, the rabbis said they deplored "discriminatory legislation which penalizes those citizens who, out of deep religious conviction, keep Saturday as their day of religious rest and observance."

Baptists Called to Uphold Christian Ideals, Religious Liberty

The need to uphold Christian truth and ideals and to preserve religious liberty was never more vital than today, the Baptist World Alliance declared in a special message issued in Washington, D.C. The message was released in connection with Baptist World Alliance Sunday, February 2, when more than 22 million Baptists in 101 countries joined in prayers for world brotherhood and understanding. "Perhaps the greatest contribution of Baptists to the ongoing of the Christian faith," the message stated, "has been our devotion to the concept of full religious liberty and the supreme value of the human soul."

Fourth-Century Christian Church Discovered in Israel

Discovery of the oldest Christian church ever excavated in Israel was announced in Jerusalem by the Israeli Antiquities Department. It said the church was uncovered in the village of Shavei Zion on the Mediterranean coast. An inscription on one of its stones sets the date of construction of the basilica-type church during the reign of Emperor Constantine the Great in the fourth century. Said to be one of the greatest of such discoveries in recent times, the church measures 80 by 50 feet. Its extensive mosaic floors are believed to be far older than anything preserved in Nazareth or Jerusalem.

School Board Upholds Aid to Parochial Students

The town school board in South Burlington, Vermont, denied a taxpayer's plea that it stop using tax money to pay tuition of students in parochial high schools. The board cited a Vermont statute requiring towns that do not have public high schools to pay tuition to a school of the parents' choice. F. Ray Keyser, Jr., attorney for Raymond Swart, the taxpayer, said the only way to test constitutionality of the State statute would be through a court decision. He intimated that he planned court action.

Looking at Things We Can't See

By W. H. Bergherm

It is strange but true that to be a Christian one actually has to keep looking at things that he can't see—things that no one can see.

The apostle Paul gave utterance to this great truth when he said that we faint not "while we look not at the things which are seen, but at the things which are not seen" (2 Cor. 4:18).

How can this be done?

Some years ago I was aboard a transport on which were a thousand men being carried to a front-line battle zone. There were submarines in the area. Our ship had been doing a great deal of twisting and zigzagging. All hands were alerted concerning the possible dangers lurking about us. It was a dark and bitterly cold night, as could be expected in those faraway Aleutian waters. As I stood at the railing of that large troop-carrying transport, I fell to reflecting on what might happen were a torpedo actually to strike us.

At that moment an officer friend touched me and asked whether I would like to go with him into the radar room. I had never looked upon a radar screen before, so gladly accepted his invitation. Upon entering the room he pulled the curtains behind us, and in the darkness I could clearly see the screen of the radar. My attention was drawn to small white objects moving across the screen, and I asked what these could be. "Those," replied my friend, "are our protecting ships. You see, we are now in the center of a large convoy that moved in upon us after sunset for our protection."

Protecting ships! I had supposed we were all alone, for I had seen no other vessels. Although those ships were there, it took radar to see them. How often in the everyday affairs of life this same experience has come to all of us. Feelings of loneliness and defeat fill our souls, and we have to learn all over again the preciousness of His constant presence and the nearness of His never-failing love. For me, on that occasion, I learned that more help is often around me than I can see, and the fact that I do not see these invisible forces should by no means indicate to me that they are not there.

Then, too, there is the lesson that comes to us from Elisha's servant at Dothan. Arising from his sleep on that eventful morning, this man went forth to look around. The sight that

he saw was not good. He saw the mountains about him filled with horses and chariots of war. What he saw frightened him. He ran to his master, Elisha, and exclaimed, "Alas, my master! how shall we do?" Ben-hadad, with his Syrian host, had found them. But Elisha had seen things his servant had not seen, and he sent him back to take a second look. This time what he saw was entirely different. Now he saw horses and chariots of fire.

Note that the first time the servant of Elisha had seen only the material things, chariots of wood and iron, with horses of flesh drawing them. The second time he saw some invisible things, although they had been there all along.

Lot saw the plains of Jordan, that they were well watered everywhere, "even as the garden of the Lord." Those were the things visible, and he chose them. Abraham saw an invisible city "that hath foundations, whose builder and maker is God." He chose the things not seen, and became the father of the faithful in all ages.

Healing the Blind Man

When Jesus placed His healing hands on the blind man of Bethsaida, He asked the blind man what he saw. He replied: "I can see people: I see them like trees—only walking" (Mark 8:24, Weymouth). Little wonder that this is the only recorded miracle Jesus had to do in stages. The blind man was only partially healed to begin with. When his eyes were opened, his vision was distorted and confused. So Jesus again put His hands upon the man's eyes. We now read: "And the man, looking steadily, recovered his sight and saw everything distinctly."

Jesus, with all His miracle-working power, was unable to do a completed work upon this man until he fully appreciated his need. At first his eyes were intent upon people and what they were doing. The same is true with us. When we take our eyes off Jesus and when our Christianity no longer is a Christ-centered experience to us, we too become confused and see men like trees walking. Men lose their value. They become like trees, instruments in our hands to be bought and sold. Life loses its meaning. Our perspective becomes confused. Once again it is necessary for Christ to place His hand upon our eyes, while we look steadily upon Him only.

Some years ago, while visiting men at the front in Korea, at times only short distances from enemy guns and fortifications, I talked to a young man who had been badly wounded. He had been taken to a receiving hospital for emergency treatment. The doctor had told him it would be necessary to amputate his left leg immediately and ordered him prepared for surgery at once. He told me that as soon as he learned they were going to amputate, he asked to see the doctor.

"Captain," he said, "may I ask a favor of you? They tell me you are going to take off my leg; but could you wait an hour before doing this?" "You see, sir," he continued, "I am my mother's only son. My father is dead. I know Mother is praying for me, and will you give me one hour to join her in prayer?"

The captain was deeply moved by this young man's simple request, and although not a religious man himself, he consented to wait. At the close of the hour the captain sent the nurse and an attendant to bring this man into the surgery room where he was prepared to amputate his leg. However, the nurse returned without the boy.

"Captain," she said, "that boy insists he must see you, and I presume there is nothing to do but to take off your gown and go in and see him." The captain went to the ward and looked at the leg. He realized at once something had happened during that hour.

"Young man," he said, "I can't understand this. An hour ago I was about to remove this leg, but something has happened here. It is going to get well. What did you do to it, son?"

With tears of joy in his eyes, the lad looked at the doctor and tried to speak. "Captain," he said falteringly, "I prayed. But I know someone else was praying too. I could just feel it. I could almost see my mother back home; and doctor, she was praying too."

And she was praying. When I talked to this young man, now completely restored, he had received the confirming word from his mother. As they compared times, they discovered that in that same hour she had been praying for her son. She wrote that a strange feeling came over her, a conviction that her son was needing her just at that hour.

Both mother and son saw not what others saw—the mangled leg, the doctor's surgical instruments. They looked at those things that are not seen and saw the Great Physician. Their faith triumphed because they looked steadily at Him who is invisible.



• EDITORIALS •

Are We Losing Ground?

Statistics point to the fact that there are proportionately fewer Christians in the world today (820 million) than there were twenty-five years ago, although in actual numbers the net increase amounts to more than 100 million. The number of Protestants has remained practically unchanged (now 208 million), but the number of Roman Catholics has increased by about 40 per cent (to 484 million). Interestingly, the world's population also grew by about 40 per cent during the same period of time. Whereas a quarter of a century ago one person in every 2.64 professed Christianity, today that proportion has shrunk to about one in every 3.33. Even with its tremendous gains the Roman Catholic Church has shrunk slightly in comparative size, from one to every 5.44 persons to one in every 5.46. Thus it would seem that, taken as a whole, Christianity is rapidly losing the race for the minds and souls of men. Actually, there are nearly 800 million more non-Christians in the world today than there were twenty-five years ago!

We are naturally interested in comparative figures for Seventh-day Adventists. In a recent comparable period the number of church members around the circle of the earth increased by about 218 per cent (to 1,067,551). To be sure, this represents a vastly greater proportionate growth than Christendom as a whole, or even the Roman Catholic Church, can boast. Whereas twenty-five years ago there was only one Adventist to every 5,732 persons in the world, today there is one to every 2,522. This gain is truly impressive. But the fact that there are about 900 million more non-Adventists in the world today than there were a quarter of a century ago may well give us pause for the most serious thought. At this rate, can the work of the gospel *ever* be completed? To think that each passing year increases the number of men and women who have not heard the third angel's message by some 36 million makes the prospect of finishing the task seem staggering, even preposterous.

Obviously, more than human effort will be required if all the world is to hear God's last warning message to mankind in this generation, or in any generation. In spite of our phenomenal growth in membership, in spite of our commendable record of giving to missions, in spite of record sales of our books and periodicals, in spite of radio, television, and Bible correspondence courses, we are, numerically, losing ground. Our position is somewhat like that of the airplane pilot in the early days of aviation whose ground speed was less than that of the head winds he encountered in the wild blue yonder. After some two hours aloft and despite full speed ahead in the right direction, he landed his craft some forty miles farther from his destination than when he set out.

Perhaps it would be well for us to devote the sixteen weeks intervening between the date of this issue of the REVIEW and the convening of the forty-eighth session of the General Conference to a most searching inquiry into the reasons for the present situation and into appropriate procedures for remedying it. What stands in the way of completing the task God has assigned us as a people? More personally yet, what stands in our way as individuals of being fit and ready for the Master's use? What

may we do, individually and as a church, to unite our efforts more effectively with those of Heaven for completing the task God has given us?

At this point we can hear many of our readers earnestly propose that what we need is the outpouring of God's Holy Spirit. We agree. But it is altogether futile for us to sit around idly waiting for God to pour out His Spirit upon the church. Shall we not at this time turn with a new and consuming purpose to study the wealth of information Inspiration has provided us concerning the future, and then set about in all earnestness to comply individually with the pattern of preparation Heaven has outlined? Certain it is that the Holy Spirit cannot take possession of lives that have not been intelligently consecrated to His use.

Let everyone who yearns to see the glorious triumph of the gospel in our generation pray most earnestly that the Holy Spirit will so take possession of all who shall be delegates to the coming General Conference session that the plans there laid will open the way, under divine guidance, for unprecedented progress in the coming quadrennium. More than that, let us pray that God will condition us, individually, to bear a more effective witness by the lives we live and by the efforts we put forth to hasten the coming of our Lord in power and glory.

R. F. C.

The Coming Crisis

It is not a pleasant thought to contemplate, but it is true nevertheless—Sabbathkeepers will eventually become objects of universal execration. They will be persecuted, jailed, exiled. Ultimately a decree will be passed calling for them to be put to death.

Why will they be treated thus? Because of their loyalty to the law of God. Their insistence that the Ten Commandments are still binding—including the fourth—will put them out of harmony with the rest of the world. "Those who fear God cannot accept an institution that violates a precept of the Decalogue. On this battlefield comes the last great conflict of the controversy between truth and error."—*Testimonies*, vol. 5, p. 451. When progressively more severe attempts fail to make God's people yield their faith, annihilation will be demanded.

Last week in the article "The Sinister Shadow," we pointed out that there is at present a rather widespread and strong movement for the enactment and enforcement of Sunday-closing laws. Considering the forces that are back of it—business, labor, and various Protestant and Catholic church organizations—it is possible that the current agitation may continue to grow. On the other hand, it may prove to be a mere flurry of excitement that will run its course and die out. No one can say for certain.

God's Counsel to Us

In view of the present situation, however, it seems wise that we should consider carefully what has been revealed concerning the course God's remnant should pursue when faced with liberty-curtailing laws. They are not to pay homage to Sunday, but neither are they to create unnecessary difficulties for themselves. We read:

"I wish them [God's people] to understand that they are not doing God's will by braving opposition when He wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. . . . We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness."—*Ibid.*, vol. 9, p. 235.

Elsewhere we are counseled: "It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Ibid.*, vol. 5, p. 452.

We ought also to pray earnestly that God will reveal His power by holding in check the forces of oppression. "Now is the time to lay hold of the arm of our strength. . . . [God] can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth, and His people can be turned aside, even as the rivers of water are turned, if He orders it thus. Prayer moves the arm of Omnipotence. . . . He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict."—*Ibid.*, pp. 452, 453.

Improve Providential Opportunities

It is apparent from this statement that any delay of the final crisis is granted that we might have opportunity to proclaim the truth more widely. What should we do, then, just now when there is so much interest in Sunday closing? Here is the inspired answer: "Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities that is hindering the advancement of the cause."—*Ibid.*, vol. 9, p. 51.

In the light of this counsel it seems clear that today we should be speaking out plainly wherever attempts are being made to give Sunday a preferred status on a religious basis. By a wise distribution of literature, through space in newspapers, and through meetings of various kinds, the serious issues involved should be set forth. Let us not fail in this; God expects it of us.

Eventually, of course, God will permit Satan to have his moment of apparent triumph. A national Sunday law will be passed. What then? "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Ibid.*, vol. 5, pp. 464, 465.

Very serious times are ahead—times that will sift out of the church all who have not received "the love of the truth" (2 Thess. 2:10). All who have not been sanctified by obedience to the truth will leave the church and join the ranks of the opposition. "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—*Ibid.*, p. 136.

On whose side will you be in the day when the final crisis must be met? On the side of Christ, with His despised remnant, or on the side of the world—the popular side? Down deep in your heart, on whose side are you now?

K. H. W.

From the Editor's Mailbag

A brother writes to ask about the payment of tithe on our income before Federal income tax is deducted. He states that some in the church who have high incomes find that their tax is so large that a 10 per cent subtraction from income, before tax, is a heavy charge. He declares that a person who is in the highest tax bracket, and must pay 91 per cent on the top part of his income, would actually be paying out more than his whole income if he paid tithe before subtracting his tax. Our answer, adapted for publication, follows:

Our Reply

Let me begin my reply by quoting the text of an action taken by the General Conference in 1943 Autumn Council assembled:

"WHEREAS, The Lord says that His people are to bring all the tithe into the storehouse and receive from Him a blessing; and,

"WHEREAS, Throughout our history the visible blessing of the Lord has rested upon this people as a result of their faithfulness in recognizing God's ownership by the payment of the tithe; and,

"WHEREAS, It is our understanding that Government taxes on earnings or salary whether withheld at the source or otherwise, should not in any way diminish that portion of the income which we recognize as being the Lord's; therefore,

"We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any other expense from the salary to affect that portion reserved by God for Himself. This would mean paying tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes."

With this action I find myself in full agreement. I see no reason for deducting, before paying tithe, the Federal taxes any more than the city, county, or State taxes. All taxes are levied on the assumption that in return for the tax paid the citizen receives certain services. These services run all the way from sewer and garbage disposal, through police protection and park beautification, to Federal aid and national defense. If all these services ended, we would soon return to the tribal or family pattern and spend our time and money providing as best we could the various services and protection we needed. And that certainly would cost money.

I do not believe that the mere fact that the tax grows higher as the income rises is in itself a valid argument to offset what I have said. Those who declare that to pay tithe on the income before the high tax is paid might wipe out all spendable income, have forgotten an important fact. Let us imagine that a married Adventist brother in the United States receives a one-million-dollar income in a year, that he has no deductions, and that he files a joint return. (To keep our illustration simple we will ignore the \$1,200 exemption allowed on a joint return.) The total Federal tax that could be assessed against this one-million-dollar income would be \$859,640. Now according to the General Conference recommendation, he would pay \$100,000 tithe, that is, 10 per cent on this one-million-dollar income. But that \$100,000 is a tax-deductible item. If the brother did not pay this tithe, then this \$100,000 of his income, as well as the remaining \$900,000, would be subject to tax. Hence he would actually have, for his personal use, not this \$100,000, but only \$9,000, for the Government would collect \$91,000 of the \$100,000 as a Federal tax. Hence the

brother's "take home pay" from his income of one million dollars is reduced only \$9,000 as a result of his paying his tithe on the one million dollars. Or let me state it this way: While the tax on one million dollars is \$859,640, the tax on \$900,000 is \$768,640, that is, \$91,000 less—the amount by which his tax is reduced by his paying \$100,000 in tithe.

The same rule applies with regard to a man's freewill gifts to the church, to educational institutions, and to various other tax-exempt organizations, up to a possible total of 30 per cent, or \$300,000 of his one-million-dollar income. If he gives this \$300,000, the Government tax applies, not to the one million dollars, but only to the \$700,000 remaining.

Actually, the higher the tax, the lower, percentage-wise, is the amount that comes out of a man's net income as a result of his gifts to the church.

The Inside Story

In the national confusion that followed the launching of Sputniks I and II, there were many attempts to find a scapegoat. The most recent ex-President was blamed, the incumbent President was verbally excoriated, the scientists were accused of working too slowly, and there were mutual recriminations between the political parties. However, according to an item in *U.S. News & World Report* (Nov. 1, 1957), "Scientists who know the inside story . . . say that this country lost one full year and wasted tens of millions of dollars to build a special rocket for the launching [of an American satellite] when one was already on hand. The reason they give: Personal pique and jealousy on the part of some scientists and officials who do not like Werhner von Braun, the man who developed the Army's Jupiter rocket."

Perhaps such conduct can be expected in government. Human nature has not changed much since the days of Haman and Mordecai or of Daniel and his jealous rivals. It would be tragic indeed, however, if pettiness or envy were ever to enter the church on any level. How Satan would rejoice! Let all of us examine our hearts carefully; let us police our conduct; let us keep the old man of sin so thoroughly subdued that our lives will hasten and not hinder the advance of the truth—an assignment infinitely more important than missile development.

K. H. W.

The International Geophysical Year

Doubtless many of our readers have been following with more than usual interest the progress of the diverse activities set in operation in connection with I.G.Y.—the International Geophysical Year—now in progress. An interim report for the first five months brings to light a number of interesting phenomena concerning our earth. Among these is a "river" of electric energy that girdles the geomagnetic equator in the upper atmosphere. Another discovery is that displays of the aurora borealis and the aurora australis occur simultaneously. A counter-current to the Gulf Stream flowing southwest at the rate of eight miles a day, nine thousand feet below the Gulf Stream itself, has been found and measured. Rocket flights have identified bursts of X-rays from the sun as the cause of a layer of ionized air that in turn is responsible for blackouts of radio waves.

Thus far I.G.Y. has impressed us with two important facts. The first of these is how little man really knows of the secrets of the natural world about him. We are led again to exclaim with Job, "Lo, these are parts of his ways: but how little a portion is heard of him?" (Job 26:14). For thousands of years men have delved into the secrets of the natural world and have found ways to harness and control many of its forces. But our knowledge to date probably carries us no farther than the first lesson or so in a course that will take eternity to complete. Eternity will be none too long to investigate the far-flung handiwork of the Creator.

The second impressive fact is that in I.G.Y. the nations of earth have found a way to unite their efforts in an enterprise that promises to be of practical benefit to all. They have found it possible to work together as brothers and friends when they turn together to investigate the little-understood forces of nature set in operation by the Creator.

Perhaps, in turning man's thoughts from his own achievements to those of God, I.G.Y. could teach mankind moral and spiritual lessons of at least equal, if not greater, importance than his discoveries in the natural world. Every investigation of the secrets of nature should lead men closer to the discovery and acknowledgment of the great Creator Himself.

R. F. C.

Of great importance to every Seventh-day Adventist, in his relationship to the Sabbath school, is *The Review and Herald*. The weekly visits of the *Review* took on new meaning to Seventh-day Adventists and the Sabbath School Department when the plan was perfected whereby the Senior Sabbath School Lesson Helps were placed in the *Review*, thus giving the precise help needed for the current lesson.

The Sabbath school has for years been known as the church at study, and if ever there was a time when the church needed to study diligently, that time is now. *The Review and Herald* presents these weekly Sabbath school helps without added cost to the pupil. It is no longer necessary to spend extra money for valuable lesson helps.

These added services provided through *The Review and Herald*, the journal that is affectionately known as the "good old *Review*," is an extra that the church paper is glad to furnish. And through its pages of advertising are presented to our church members at home and abroad, the newest in



books, Sabbath school supplies, audio-visual aids, and the latest in journals and other items of special interest. Surely, every home needs the weekly visit of the *Review*, the authoritative voice of the church.

In addition to the services rendered the Sabbath school in the church paper, the *Review and Herald* Publishing Association publishes the *Junior Guide*, which carries the junior Sabbath school lessons, and the *Youth's Instructor*, with the youth lessons. Then there are the junior and youth lesson quarterlies, also published by this house.

Probably the most valuable service rendered all divisions of the Sabbath school by the *Review and Herald* Publishing Association is the publication of the monthly journal the *Sabbath School Worker*, with articles

of general interest to the leaders and teachers in all divisions, and its special sections and lesson notes and teaching suggestions for all divisions from the cradle roll to the senior division.

The SDA Bible Commentary, published by the *Review and Herald* Publishing Association, provides a wealth of information for both Sabbath school pupils and teachers. A study of the *Commentary* along with the *Lesson Quarterly* can make the Sabbath school lessons come alive as perhaps never before.

The *Review and Herald* Publishing Association is providing an ever-increasing supply of attractive visual aids for the Sabbath school, as well as songbooks, books on teacher training, mission tapes, filmstrips for Bible lessons, et cetera.

The *Review and Herald* Publishing Association is happy to be a part of the ever-expanding Sabbath school work.

R. J. CHRISTIAN
Circulation Manager
Review and Herald Publishing Assn.

Sabbath School Lesson Help

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

FOR SABBATH, MARCH 15, 1958

The Two Worshipers; The Marriage Feast

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

The parable of the unjust judge dealt with persistence in prayer in the face of *unrighteousness*. In the first part of this week's lesson we see in the parable of the Pharisee and the publican a contrast between *humility* in prayer and *self-righteousness*. The second part of this lesson deals with the universal call to the wedding feast, and the limited acceptance.

1. The Pharisee and the Publican. Luke 18:9-14.

"Certain which trusted in themselves." The Pharisees and their followers believed in their own righteousness, but "their idea of righteousness was on a low level" (Morgan). That is clear from the words of Jesus: "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5:20, R.S.V.).

"Two men went into the temple to pray." These two men were at the extremes of Jewish society—a proud Pharisee, representing the religious and socially elite, and a tax collector, despised by all. They went together into God's presence, where all men are equal; but immediately upon reaching the Temple they parted company.

"The Pharisee stood and prayed thus with himself." The publican stood "afar off." "How differently men can stand! A man can stand with the braggadocio of an uplifted chin that tells a great story about him. He can stand with head not uplifted, but bowed down, which tells an equally great story."—MORGAN, *Parables and Metaphors*, p. 214.

"God, I thank thee, that I . . . I . . . I." Seen that way, there was just too much "I" in that prayer! "They [hypocrites] . . . love to pray standing . . . , that they may be seen of men" (Matt. 6:5). Such people do not pray to God; they pray to themselves, and to men.

"I am not like other men" (R.S.V.). "He judges his character, not by the

holy character of God, but by the character of other men," whom "he condemns as transgressors of God's law." Paying tithes, fasting, even praying in the Temple, are not, as this man thought, works of merit that earn God's favor. (*Christ's Object Lessons*, p. 151.)

"God be merciful to me a sinner." Literally, "to me, the sinner." No confession of need or of sin came from the Pharisee, but this downcast publican, "standing afar off" from men, came near to God with this self-abasing confession. He felt unclean, undone, in the presence of "the King, the Lord of hosts" (Isa. 6:5). "As the Pharisee had singled himself out as the most eminent of the saints, . . . so the publican singles himself out as the chief of sinners, the man in whom all sins have met—a characteristic trait!"—TRENCH, *Notes on the Parables*, p. 510.

"This man went down . . . justified rather than the other." The Pharisees (i.e., separated ones) divided men into two classes, themselves and "the rest of men." To the latter every sort of sin was attributed. They looked down upon "the rest," and one of their fundamental ideas was that "the unlearned cannot be pious." These exalted men, for all their earnestness, "shall be abased; and he that humbly himself shall be exalted." (Compare Matt. 23:12.)

2. The Marriage Feast. Matt. 22:1-14.

"A certain king which made a marriage for his son." The similarities between this parable and that of the great supper (Luke 14:16-24) are outweighed by their dissimilarities, which are outlined in *The SDA Bible Commentary*, on Matt. 22:1. The Spirit of prophecy comments also treat them as two distinct parables. See *Christ's Object Lessons*, pp. 219, 307.

"By the marriage is represented the union of humanity with divinity."—*Ibid.*, p. 307. Jesus is God's son (Luke 1:35) as well as the Son of man (Mark 2:10).

"The two favorite images under which the prophets set forth the blessings of the new covenant, and of all near communion with God, that of a festival (Isai. xxv. 6; lxv. 13; Cant. v. 1), and that of a marriage (Isai. lxi. 10; lxxii. 5; Hos. ii. 19; Matt. ix. 15; John iii. 29; Ephes. v. 32; 2 Cor. xi. 2), are united and interpenetrate one another in the marriage festival here."—*Notes on the Parables*, pp. 214, 215.

"Them that were bidden to the wedding." Throughout the Old Testament, God had spoken to Israel of the coming Messianic feast, which was to culminate in the marriage of the Lamb. John the Baptist and our Lord called to the Jews, then the disciples brought God's call to the Jewish nation after the resurrection, "but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner."—*Christ's Object Lessons*, p. 308.

"Go ye therefore into the highways." This third call represents the great gospel message to the Gentiles. As many of the Jews were consumed with worldly care, and with animosity toward the King's servants, so many of the Gentiles called to the feast failed to appreciate their high privilege. In both cases the indifferent guests come under judgment.

"When the king came in." Garments were provided for invited guests. As "both bad and good" were called, the garment clothed both classes in a manner befitting the great occasion, and made them acceptable to the king. This obviously refers to the church on earth during the reign of grace.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot or wrinkle, or any such thing.' Rev. 19:8."—*Ibid.*, p. 310.

"Then said the king, . . . take him away." The ill-clad man was "speechless" (literally, "gagged," "muzzled"), plainly conscious of the indefensible position he was in, and therefore responsible for the king's decision to "cast him into outer darkness."

"Many are called, but few are chosen." Every sinner is called by grace, to the blessings of salvation. This parable reveals that many refuse through indifference and materialism, others through open enmity to Christ and His gospel, still others through insincerity of confession. The choice of a comparative few depends upon the reaction to the gospel call to the feast.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Just Father—or Dad?

* * *

Soon after Margaret and I were married we bought a home in the block where we still reside. There were several of us—four young couples—eager to succeed and still more eager to raise families of model children. We pledged each other that ours would never become hoodlums or worse.

The other families seem to be succeeding. I thought I was too, but six months ago I found I had failed my two and had almost lost my chance of ever winning my twelve-year-old son.

All of us took our children to Sunday school. We went with them; we didn't just send them, perhaps to spend their collection money at the corner dairy bar or to loiter on the street, making nuisances of themselves. We were, and still are, really interested in the work of our church. All eight of us were teachers in its Sunday school, and leaders in other ways. We always sat in its services as families. It has had a most telling influence.

When we went driving there was no noisy give-and-take in the back seat. Len and Kay were models when we took them to concerts and to museums or out to dinner. Our two were certainly having the best I could give them—or so I thought through those years.

No, I didn't fail there; but in my own home I was far too strict. Len and Kay were models of quiet courtesy in my presence. As I see it now, there was no spontaneity, no hilarity, no talking of school doings and ball games. It was "Good morning, Father," as they slipped into their chairs at the breakfast table; "Good night, Father," when they went to their rooms after a quiet hour with books in the evening.

What fine children they were, and how I boasted of them to the neighbors! But as months went by there often was a strange expression on my next-door neighbor's face.

Len was the older of the two. He most definitely was not roaming the streets, not even our quiet one. But he was often away in the early evening. "Where is that boy? He knows our rule," I sometimes shouted.

"Dear, he is only across the yard with Clark's Jim. And you know Clark and Lana are as careful as we are."

One day I needed certain legal papers I had left at home. I reached for the telephone, and then remembered that Margaret was taking our church group of Brownies to the lake. I had mistaken the day. I needed the papers before I could transact certain business, so I hurried home. I let myself in. Noise, in this house? Bedlam, or so it seemed to me. It poured down the hall from the kitchen. As I reached the door I heard Len's voice. What he said stopped me as though I had been paralyzed.

"I can't see why Dad—I mean Father—never wants any fun in his house. It isn't home. There, Mom, how's that for a popcorn ball?" Len's voice suddenly had a deeper tone.

I never opened that door, but beat a hasty and unobserved retreat to the office. I was still shocked at the revelation of myself when I sat down at my desk.

"Have you had bad news?"

At my secretary's concern, a host of thoughts crowded my mind. "No; well, yes. Will you call Mr. Lake to keep this appointment in the morning, early, before I leave on that trip? And you may have the remainder of the day off."

I had to be alone to think this thing through. My son's indictments were true. "Father never wants any fun in his house." His house! And not my son's home? Clark's remark when I held forth on my model children and ideas for their training, came to mind.

"Parents should be friends, chums, to their children, not merely paragons ill-fitted to cope with their everyday problems. This will help produce well-adjusted children and youth with high ideals and a keen sense of right and honesty."

Slowly I reviewed the years one by one to find where I had failed. Conscience accused me, for in what had grown to be an almost morbid desire that my children be models of goodness, I had forgotten that childhood and early youth can and should be times of not only sharing home duties but sharing mutual interests and pleasures.



EWING GALLOWAY

A quiet family hour together.

The insistent ringing of the telephone on my desk roused me. "Margaret? Don't wait dinner for me. I have something of utmost importance to think through."

I thought on for a time, then prepared to leave my office. I would make a new beginning this very evening. I did not take a full brief case home with me.

Len was not in the living room with his books when I came in.

"He is with Jim." Margaret sat down on the arm of my chair. "More than weary?"

"Yes; no—I think I'll wander over. I haven't seen Clark for some time."

I stepped through the gap in the hedge separating our yards and stopped just out of the light streaming from an open window. Clark, his two boys, and Len were absorbed in a lively ping-pong game. I envied the verbal give-and-take and the laughter.

"Say, Len, that's a fine paddle and ball you have. Where'd you get it?"

"Mom got them for my birthday."

"Mom!" I had always resented the terms Mom and Dad. Children should show the respect implied in Mother and Father. But there was a world of love and comradeship as well as respect in the way Len said "Mom." I suddenly wanted him to call me Dad.

"What do you say, Len? Let's work hard and have a tournament. Your game, Dad." Jim drove a ball down the table.

"If you will help me spade around the shrubs."

"Sure thing. Then we'll have that tournament, and invite your mom and dad. Hey, Len?"

"Aw, Dad—I mean Father—won't."

"Try it and see." Clark retrieved the ball. "Your serve."

That bewildered, half-crushed look on Len's face hurt far worse than his words six hours back. What had I done to my son!

Without making my presence

known I slipped back home and let myself in at the front door to a house that was suddenly oppressively quiet.

Kay's bedroom door opened upstairs and I heard her laughing. "That was a good story. . . . Mother, why can't the Brownies be here next week? Father will be gone so he can't hear our fun—only he calls it noise, and it isn't, really."

"It is prayer time. Come, dear."

The murmur of her voice in her evening prayer was followed by a laughing outburst, suddenly subdued. "He won't hear. He's always reading."

I sat down heavily. Even Kay, who had always smiled her way into hearts, was feeling my constant "Do this," "Don't do that."

Margaret sat down on the chair arm, her favorite place for years. "Home so soon? I thought you wanted a visit with Clark."

"God forgive me, Margaret. I have failed our children so."

We talked long. Margaret, with her always-understanding heart, had done her best to help the children in their bewilderment over my impossible demands and in giving them normal outlets for their young needs.

"Ping-pong with Clark and his boys gives Len the energy outlet he needs, and in the best of places."

I winced inwardly. It was the best, but it should have been his own home—his as well as mine. What a shame that he had to find such activities at a neighbor's, even such a good one!

"I am surprised at his game. He is really good, for a twelve-year-old."

"You used to play in college. A fine game, too, as I recall."

That was true. Just how had I degenerated into being so aloof, so stuffy, forgetting my children's need of a real father interested in all their doings? Margaret was the kind of mother who was interested.

"Can you have Len's things ready by ten tomorrow for that two weeks' trip I must take? I think I'll take him with me. Then when we return we can get that game room ready—that is, the room that will be a game room."

It was late when I went up to Len's room and sat down on the edge of his bed. "Asleep, Len?"

"Dad! Father!"

"How would you like to go with me on that trip tomorrow?"

Len sat up. "You mean it, Dad? You mean go with you as Jim does with his dad?"

"Yes, son."

He wrapped his arms around my neck as he did when a little fellow, before I lost the way of true parenthood. I am not ashamed of the tears as I held him close.

"Dad! Oh, Dad!"

THE Children's Story

Songs and Tears

By ARTHUR S. MAXWELL

Slowly the great caravan made its way from Babylon to Palestine. Fifty thousand people plus all their camels, horses, mules, and donkeys could not have moved very fast. But what did they care? They were free! They were going home! The long years of captivity were over at last! No wonder they sang and shouted for joy!

As day followed day, excitement grew. Memories of life in Babylon faded as the beloved homeland drew nearer and nearer. At last a great shout of joy went up from those in the lead. They had sighted the mountains of Judah!

Back through the whole long procession spread the glad tidings. The singers burst forth with new songs of praise while many a weary pilgrim found new strength to finish the journey.

"Are we nearly there?" I can hear some tired little boy asking his mother.

"Yes, dear, nearly there," she says; "only a little way more."

Then came the greatest shout of all.

"Jerusalem! Jerusalem!"

They were home at last!

But it was a sad sight that met their gaze. Where the great wall had once stood nothing was left but scattered stones, so far as the eye could see. Solomon's beautiful Temple was a heap of charred ruins. So, too, was the royal palace and all the fine homes and stores that some of the returning captives remembered so well. All were gone. Only a few poor houses remained.

Of course the dreadful ruins were no surprise to the two leaders, Zerubbabel and

Joshua. They knew all along what they would find. And now—the very first thing—they set to work to rebuild the altar that had once stood in the Temple court. This done, they offered burnt offerings upon it.

In the days that followed, the people scattered over the countryside, looking for good farmland and places where they could build their homes.

Meanwhile Zerubbabel sent messengers to Tyre and Sidon to buy cedar trees, to be sent by sea to Joppa, for the rebuilding of the Temple. At the same time he ordered stonemasons to begin clearing the site.

It wasn't easy to get started, especially as the whole city had lain in ruins for the best part of seventy years. But so well did everybody work that within seven months Zerubbabel was ready to lay the foundations of the new building.

What a ceremony that was! The people crowded round. Priests and Levites, all dressed in their robes, came with trumpets and cymbals. "And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel."

How happy they were!

"And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

Then the strangest thing happened. In the midst of the singing a sound of wailing was heard. While all the young people were shouting for joy, all the old people were crying out loud, with tears running down their cheeks. "So that the people could not discern the noise of the shout of joy from the noise of the weeping . . . for the people shouted with a great shout, and the noise was heard afar off."

The trouble was, of course, that the old men, "the chief of the fathers, who were ancient men," remembered the old days and the glory of Solomon's Temple, and this one seemed so small, so poor, by comparison. So they wept; and songs and tears were mingled on this day of the new beginning.

The Privilege of Failure

By Miriam Brown Wood

"Anna's basic trouble is that she was never allowed the privilege of failure at the proper time," remarked the teacher, as she shook her head sadly.

We had been discussing a young girl, a mutual friend, who seemed unable to steer a straight course down life's highway.

I asked Mrs. Mason to clarify her remark.

"Well, when Anna was a little girl she didn't do very well in her school-work. She was inattentive and uncooperative. Consequently she got a very poor foundation. Several times her teachers recommended that she repeat a grade. But her parents acted as if the suggestion was an insult of some kind. They wouldn't hear of such a thing!"

I interrupted, "But if she had failed, how could she be promoted?"

Mrs. Mason's eyes were thoughtful. "That's just it, you see. She was a *borderline* case—not a clear-cut failure. If she had been completely below grade standard, there would have been no question. She would have had to repeat the grade, no matter how her parents felt. But she managed to be in that 'never-never land' of in-between."

For a moment we were silent. Then Mrs. Mason summed it up. "If her parents had allowed her to fail, she would undoubtedly have obtained the solid factual knowledge that she so much needed. But she moved along from grade to grade, albeit uncertainly. When she got to high school, she could hardly read well enough to manage her subjects. And her lack of skill in mathematics was positively shocking. All this created such a frustration that you know what has been happening ever since. And all because she was denied the privilege of failure!"

I don't know what will eventually happen to Anna, but the thought of failure as a "privilege" was new to me. And yet—why should it be?

Modern individuals worship at the shrine of success and achievement. We are dedicated, compulsive "succeeders." And surely this is as it should be. When a project is launched, whether it be the getting of an education,

raising funds, or of just redecorating the house, if one felt that he could not reach his objective, he would be in a shaky position indeed. Yet an *artificial* sense of success can be devastating to the future of a young person.

A young man whom I know quite well always managed to "succeed" in his high school years on the strength of his pleasing personality. He also had certain "political" connections that made teachers a bit reluctant to give him the grades he deserved—in most cases, very unfavorable grades. He studied very little and prided himself on the fact. One particular subject gave him all manner of trouble and he failed flatly; but the teacher, from a mistaken sense of kindness and "hoping that he would buckle down in college," passed him.

He didn't learn a thing from all this kindness. When he got into college he felt that he had been so "successful" thus far in his methods of

evading study, why should he change? And so the inevitable happened—he bumped up against a professor who just wouldn't settle for a magnetic smile and a warm bit of conversation. Now he is lacking about six college hours, owing to an F.

Failure would have been a real privilege for this young man when he was still in high school. It wouldn't have been disastrous then. He could have made up in summer school the credit he lacked, and he would have been prepared to face the inalienable facts of college life.

Sometimes young people are so eager to climb the success ladder, they want to skip as many rungs as possible, and by "influence" and "pull" and other deplorable devices, they manage to land in positions for which they simply are not ready.

A young minister comes to my mind as an example of this. He was outstandingly talented—so much so that it seemed a shame, said his admirers, for him to follow the established routines of experience, gaining the precious maturity that comes *only* from experience. By "pull" and "influence" he was given a large church, long before he was ready, and things didn't go well at all. Five years later it would doubtless have been a different story.

However, his admirers just weren't satisfied to accept the judgment of certain other more seasoned individuals, and he was transferred to an-

The Green-eyed Monster

By DONALD W. MCKAY

"I certainly go for that new fellow," Martha confided to Doris as they hurried down the corridor from their last class. "So do I," Doris responded.

Jack and Bill overheard the conversation. Life had been miserable for these two young men since tall, handsome Dale had arrived on the campus. No longer did Martha and Doris have any time for them.

"I'd like to muss his black curly locks and deface his Grecian profile," said Bill, giving vent to his feelings.

But would that solve the problem? Hardly. Bill can never win back his special friend by permitting the green-eyed monster—jealousy—to get the best of him. Nor can you.

Instead, try to improve yourself if you want to win the admiration of those of the opposite sex. You may not have been endowed with exceptionally good looks or an outstanding physique, but you can improve on what you've got. Exercise will transform flabbiness into muscle, and neatness will improve your appearance.

Radiate Christian character. Smile! The telephone company uses the slogan, "It's the voice with the smile that wins." If you are pleasant, you are bound to win friends of both sexes. They will overlook some of your physical imperfections.

One thing is certain—people become less beautiful with age. But as one grows older he is attracted more by a person's character, ability, intelligence, and gracious personality than by good looks.

Get an education. If you become engrossed in study you will be surprised how rapidly jealousy disappears. You will be too busy to feel sorry for yourself. In fact, you will become attractive and gain many friends as you intelligently discuss varied topics.

Drive jealousy out of your life. Instead of being jealous, cultivate a spirit of brotherly love and fellowship. "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6:27, 28, R.S.V.). When one lives by the golden rule (Matt. 7:12) he cannot be jealous.

other position of great responsibility. Chaos followed.

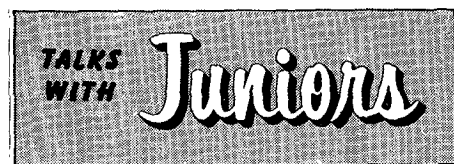
A mature administrator, as he discussed the matter, said, "If Alex had just been told, firmly but kindly, after his unhappy debacle in his first large pastorate, that he wasn't quite ready for such large responsibilities, that he was still immature, in a few years he would have developed into an outstanding worker. There was nothing wrong, really—"

Nothing wrong, except he had been denied the privilege of failure!

A very talented young girl, always the natural leader of her group, was heaped with honors through her school years. Just before she graduated, however, she failed to receive an honor that everyone thought was hers by right. For a brief while she was hurt, bewildered, and confused. Then she rallied, and her sweet, strong character was more attractive than ever. I asked her about it recently, feeling that sufficient time had elapsed so that it was not untactful to discuss the incident.

"I learned a lot more by that failure than I did by success," she answered cheerfully. "Up until that time I hadn't known what kind of person I really was. I'd had it pretty easy. When that disappointment came, for a little while I thought maybe there was nothing to me but just a shell, and I was horrified. But when I was able to make the best of things, I got more satisfaction out of it than all the honors I'd had before."

The development of character is a steady progression of successes and failures—with the former finally far outweighing the latter. It is best to accept failure cheerfully, try to look for the lesson to be learned, and go on to greater glories, including eternal life!



Lost in the Sky!

By D. A. Delafield

After a successful evangelistic tour into an unentered area, one of our brave missionaries was on an airplane headed back to mission headquarters. Under good conditions the trip across the mountains should have lasted only fifteen minutes, but he knew from experience that bad weather often delayed the plane. And now they were caught in a storm and were being battered around by the elements many miles off course.

After they had been in the air almost two hours, the captain, who knew the missionary from previous flights, came back and invited him to come into the cockpit of the plane. He seemed a little worried and said that because of the storm they had just gone through, he and the crew were unable to chart their position by any landmarks below them. They were lost in the sky! The captain knew that the missionary was well acquainted with the country, having walked over much of it, so he wondered whether he might be able to recognize any of the villages they were passing over.

As Tommy, my missionary friend, looked out over the nose of the plane, he was at a loss to recognize anything in the patches of jungle that were visible through the clouds below.

Tommy had never been in this particular section before, but as he looked downward anxiously, trying to peer through the clouds that formed an almost solid blanket beneath, he breathed a prayer to the Lord.

Suddenly there was a break in the clouds, and he saw a little opening in the jungle below. There in the clearing stood a tower with a sort of propeller. It was an American wind charger.

"Now I know where we are!" he exclaimed. "Do you see that wind charger? That belongs to one of our missionaries. I helped him rig it up back at our mission station only a few weeks ago, so that he could have electricity in his house. I know that we are right over his station."

The captain turned to his maps, studied them carefully for a minute, and soon found his way back on the course again.

When Tommy got off the plane, the captain came over to visit with him in the lobby of the airport. He said: "You know, I have been thinking about that little break in the clouds where we saw that wind charger. It certainly was lucky that the opening was right there over the wind charger."

"Do you think it was luck?" Tommy asked. "As a Christian missionary," he said, "I give God credit for many providences in my life. I think this incident was an answer to prayer and a demonstration of the power of God."

"Do you really believe that?" asked the captain, looking at Tommy keenly.

"Yes, really," he replied.

"You Christians have something—" the captain remarked, with a faraway gaze in his eyes, "something the rest of the world would like to have."

That something the captain was talking about was Jesus, who said to His followers, "Lo, I am with you always, even unto the end of the world."



● Pacific Union College senior class officers are as follows: Charles H. (Bing) Brinegar, Jr., president; Zoe Ann Gillespie, vice-president; Marilyn Schroeder, secretary; Jim Sconza, treasurer; Bob Heisler, pastor; Jim Jacobson, sergeant-at-arms; and Norman Cole, historian.

● The student Week of Consecration at Columbia Academy, Battle Ground, Washington, was conducted January 19 to 24 under the direction of Samuel Pellicer, a student from Guatemala. Other student speakers were Gene Shafer, associated student body president; Cathy Williams; Leslie King; Mari Anne Jensen; Jerry Bramlett, senior class president; and Geri Van Tassell.

● Three students of Walla Walla College appeared in recent issues of the *Spokesman-Review*, Spokane, Washington, newspaper, in its annual series of articles featuring "Campus Citizen of the Week" from Inland Empire college students. Ann Haraden, Merlin G. Anderson, and Art Nelson were selected to represent Walla Walla College.

● Twelve student speakers emphasized basic Christian ideals during the student Week of Consecration on the Walla Walla College campus, February 2 through 8. Speakers and topics were: Dave Iglar, "Peace of Mind"; Dorothy Hancock, "Love of God"; Melvin Northrup, "Prayerfulness"; Eric Ngo, "Studiousness"; Tom Rockwell, "Honesty"; Marvin Piper, "Decisiveness"; Al Kwiram, "Humility"; Pat Halsey, "Sociability"; Joe Thompson, "Faith"; Dale Bealieu, "Character"; Phil Lindsay, "Happy Living"; and Luther Johansen, "Service."

● Nine students of the evangelism class at Walla Walla College, under the direction of G. S. Balharrie, associate professor of religion, began a series of meetings February 9 in the Burbank, Washington, fire hall. Don Kindig and Art Hemple are coordinating the meetings, with the other class members, Lael Burton, Darrel Perry, Horace Shaw, Gordon Olson, Melvin Northrup, and Leon Ringering, assisting.

● The student Week of Prayer at Union College, sponsored by the senior MV Society, was held January 5 to 11. These meetings were conducted entirely by the students. The theme was "Steps to Christ," and the theme song was "Christ Above All." Speakers during the week were: Max Singhurst, Anne Whitsett, Matthew McKinney, Jerry McManus, George Sharpe, Patricia Peterson, David Copsey, Bud Siebenlist, Melvin Campbell, Robert Beck, Nathan Sims, and Sherwood Jones.

● Michael and Dan Richmond, teenagers of the Clyde, Ohio, church, spearheaded a unique Investment program in their church that netted \$105 toward the church's Sabbath school Investment goal. The boys built a "house of money" from the Investment proceeds.

OUR Jengre Mission Hospital is among the pagan and Moslem people of North Nigeria. These people are primitive, and very little mission work has been established among them. Progress has been slow.

Our work in this area was begun in the late 1920's by J. J. Hyde, who only recently returned to the homeland because of illness. Here we have a hospital under the direction of Dr. Richard Davenport. He is assisted by Mr. and Mrs. Gerald Turnbull, nurses who recently graduated from Madison College School of Nursing.

Perhaps 500 miles east of Jengre, lying along the southern edge of the Sahara Desert, live some of Africa's most primitive people. Until recent years they were as little known, and in turn knew as little about the outside world as did the people of central New Guinea. One of our most able missionaries, R. H. Bergstrom from Sweden, entered this field 25 years ago and began what has proved to be a solid work.

The most highly cultured people of the area, if they can be regarded as cultured, are the Fulani. These are a Moslem people who extend practically the entire length of the south Sahara. In the past century or two they have succeeded in pushing the more primitive pagan tribes from the fertile plains into the rugged highlands. There are several tribes of people in this general area. Each tribe speaks a different language. Some tribes occupy an area of not more than 20 or 30 miles in extent, but the larger tribes extend for 100 miles.

These people are almost entirely naked, although a few inhabitants of the lowlands have taken to wearing some clothing. The first likely manifestation of interest in this evidence of civilization is seen when the man of the family acquires a piece of brightly colored cloth to throw over his shoulders. The rest of the family can wait. Here the fair sex is certainly not the weaker sex; they do the heavy work. Womankind is held in low esteem,

chattels evaluated in the light of the amount of work they can accomplish. We see in this one of the greatest instrumentalities of the evil one to hold a people in darkest ignorance and depravity.

Elder Bergstrom, who speaks several of the local languages, has visited some of the chiefs of tribes farther into the hills to propose Christian missions, schools, or medical work. In several cases the response has been a cold refusal and a sinister advisement that he should leave and not return. However, from such areas occasional patients venture to come down to our new hospital for help.

In 1953 Dr. and Mrs. F. W. Brennwald arrived to open medical work among these people in the French

of God's people living in all parts of the world.

Over in East Nigeria, south of the Benue River and east of the mighty Niger, is the most populous portion of Nigeria. Here live perhaps 15,000 of Nigeria's 20,000 Adventists. This country supports a lush, heavy, tropical vegetation, comparable only to portions of the Amazon or to certain islands of the East Indies. The tropical forests are deep and dense. Giant hardwood trees of majestic proportions tower high above the lesser trees and tangles of vines, interspersed with palms and tree ferns. Considerable areas of this forest have been cleared and cultivation is carried forward. Corn, bananas, papaya, cassava, and cocoa are the principal products.

Our West African

By T. R.

Cameroun. This is United Nations Trust Territory, and the French have set up funds for the betterment of the peoples here. Hospitals hold top priority on these funds. Under Dr. Brennwald's direction a fine hospital plant has been built. Dr. Brennwald has been more recently joined by his brother-in-law, Dr. Arthur Bergman, and three young women, nurses from Europe, Huguette Tierce, Verena Tobler, and Jacqueline Vuillecard. These folks, in this remote interior location, surrounded by the darkest of heathen degradation, living in an oppressive climate, with limited food and little outside association, richly deserve the prayers and the support

Healthwise, this is a most trying area. The humidity is the highest in West Africa. Even a nylon shirt takes 24 hours to dry, and then it is still damp. The temperature remains monotonously in the upper 80's and 90's.

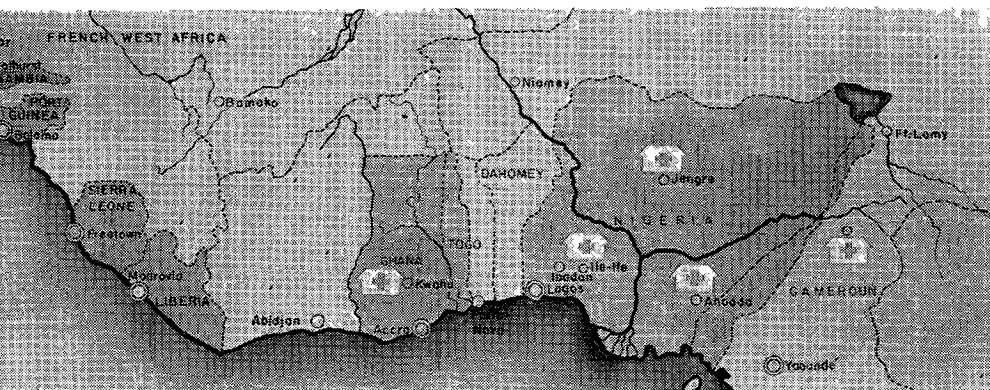
Seasonally, there is imperceptible change. There is the wet season and the rainy season. There really is no dry season. What a relief it would be to have a really dry day. The air is always heavy with moisture.

It is in such an area that Dr. and Mrs. Harold Cherne are opening up our new Ahoada Hospital. On a 20-acre site, carved out of the forest, and yet in a heavily populated area, it was expected that this new hospital would be ready to receive patients in January of this year.

Job may have had his problems, but he was never called upon to build a hospital under the climatic and labor-and-supply conditions prevailing in southeast Nigeria. That Dr. Cherne and his plucky wife have retained their courage and purpose through this experience speaks volumes for their character and fortitude.

A few months ago the country known for a century as the Gold Coast passed into history, and in its place arose the new country of Ghana. Pursuing hard on the heels of her former sister colony, Nigeria

The location of five of our major medical missionary enterprises in West Africa.



looks to 1960 as the probable time when she too will become an independent nation within the British Commonwealth of nations. During the last week of November, as the Princess Royal from England, personal representative of the Queen, moved from section to section of Nigeria, opening local parliaments, new hospitals, schools, and water projects, she was escorted by richly caparisoned African chiefs, outdoing one another in a show of opulence and personal loyalty.

In this little African country we have many schools and churches, and our medical work is represented by three hospitals, the largest and most central training school being our Ile-Ife Hospital, 50 miles east of the large

program carried on at this medical center. Sixty nurses are in training here besides ten young women in the midwifery course. Daily, six days each week, the outpatient clinic cares for 150 to 200 patients. The staff of the institution, physicians and nurses, still find time to conduct a full-fledged and very fruitful evangelistic effort in the town of Ife. Dr. Sherman Nagel, the medical director, is assisted by Dr. Donald Peterson and Dr. Paul Gensler. Esther Rose, the director of the school of nursing, is assisted by Sylvia Turtill and Betty Jenkinson.

From Nigeria's seaport of Lagos, it is 350 miles to the port of Accra, capital of the new state of Ghana. This Lagos-Accra roadway crosses the French colony of Dahomey and the

Mission Story
OF THE WEEK



Mission Hospitals

IZ, M.D.

est African village, Ibadan. This tin-roofed village of 800,000 persons, this immense black metropolis, has recently burst out of its age-old tribal atmosphere and boasts one of the most modern universities and certainly the most modern medical college hospital in the commonwealth. The colonial authorities are most anxious that this new member of the commonwealth, Nigeria, get off to the best start possible as it assumes independent status two years hence.

Lagos, the principal shipping and air center of Nigeria, is a typical British-built colonial city. Wresting many square miles of swamp and mangrove-covered backwaters from an apparently useless status, the British have built up one of the busy cities of Africa. Singapore of Southeast Asia was likewise built on supposedly useless mangrove swampland and is now one of the most beautiful and busiest cities of the Orient. And Hong Kong, built on a practically uninhabited rocky island, is one of the great seaports of the world.

Our 130-bed Ile-Ife Hospital is our largest medical institution on the continent of Africa. Nor is there a busier clinical center to be found among our African mission hospitals. Last year nearly 1,000 major operations and 800 minors were just a part of the heavy

old German colony of Togo. For nearly 100 miles the road follows hard by the beautiful sandy beach washed by the warm waters of the Gulf of Guinea. In Accra is the headquarters of our West African Union Mission. We have a fine office building and good homes in which the union mission staff are housed.

Accra, built also on the seaside, is credited with a slightly better climate than other coastal areas of West Africa. Even so, this hardly makes it a health resort. All of this West African area has for 100 years been appropriately known as the white man's grave. Much has been done to bring the deadly malaria under control. Other tropical diseases of this area are largely controlled by recently developed medicines. Even so, the constant heat, the high humidity, and the almost total lack of change makes this a most undesirable place.

One hundred miles inland from Accra, at Mpraeso, is our Kwahu Hospital. The circumstances under which we operate this hospital are unique in modern missions. Officials of the Gold Coast Government had become acquainted with Adventist medical work when they were patients in our Ile-Ife Hospital. Impressed by what they saw, they came to our people in Accra and stated that they wished to

develop a new hospital in Mpraeso. They stated that they had neither the staff nor the know-how to operate a hospital such as ours, but if they built the hospital to our specifications, and if they paid all operating costs above income, would we staff and operate the institution?

Guarded by a carefully worded contract, we accepted the responsibility of operating this hospital for the people of the Gold Coast. Not only do we operate a clinical hospital but we also conduct a school of nursing in which we are preparing fine Christian nurses to serve their fellow Africans of this nation now known as Ghana. The hospital is under the direction of Dr. John Hyde, assisted by Dr. Peter Lowe. They have an excellent nursing staff consisting of Mr. and Mrs. L. A. Hubbard, Mrs. J. A. Hyde, Margaret J. Sanders, and Amy Horder, director of the school of nursing.

In each of these various colonial areas, the language of the home country has become the official language. In the British territories English is very generally spoken. In the colonies of France the French language is somewhat less generally understood. Add to this the fact that the numerous African languages are still the common tongue of the people, many of these languages not having been reduced to written form, and you have a picture of the language confusion complicating the mission task in West Africa. Although this area is a difficult field, our work is surely and solidly moving forward in West Africa. Let us remember our West African workers in our prayers.



Dental Health and Your Child

By John O. Neufeld, D.M.D.

Dental diseases cause many lost child-hours at school and many lost man-hours in business and industry. Surveys show that 50 per cent of the two- and three-year-olds have dental caries and need immediate attention. These surveys of many different areas in the United States also inform us that school children average a per capita incidence of three abscessed teeth and six decayed teeth. Nineteen out of every hundred young people at the age of seventeen have lost one or more permanent teeth.

Dental defects were the cause of the greatest number of rejections for men in military service during World War II, even with a lowering of desirable dental standards. The American Dental Association advises that there will be an additional 40-million-cavity increase a year if we continue employing present methods of care.

The dental profession has worked hard to solve this problem and will continue to do so, but dental health is a total community project, and to attain success, society as a group (dentists, physicians, parents, educators, welfare agencies, youth leaders, et cetera) must participate and aid in the control of dental diseases.

A tooth attacked by dental caries will never get well when left alone, and the condition is contagious from tooth to tooth in the same mouth. This is the problem that confronts us, and no person or professional group alone can solve it. Dental health is a joint problem.

Every available means to aid our children in maintaining better dental health should be used. Four possibilities of improving dental health are available: dental service, oral cleanliness, nutrition, and fluoridation of community water supplies.

Dental services are the responsibilities of parents. Through the combined efforts of the dental profession, dental colleges, hospitals, and health departments, dental care can be made available to all. Infection resulting from primary (first) teeth is just as injurious to a child's health as the infection of secondary (second) teeth. Decayed teeth may lead to the infection of the jaws, infection of the

sinuses, cheeks, neck, and throat regions. Infection spreads to such remote parts of the body as eyes, ears, kidneys, intestines, and bones.

The slogan of the 1956 Children's Dental Health Week, "It's the brushing that counts," is very timely and should be frequently repeated to impress on all the importance of guarding the health of the mouth and, in turn, the general health itself. Clean teeth do not decay readily or rapidly. Some authorities have demonstrated that decay can be reduced approximately 50 per cent through proper oral hygiene. Owing to lack of muscle coordination some elementary school children do not and cannot brush their teeth clean, and need adult help.

A very important time to clean the mouth thoroughly is just before bedtime. When one goes to sleep the mouth goes to sleep also. The tongue does not move, the saliva does not flow, and there is no action by cheek or lip muscles. If fermentable carbohydrates (sweets and refined foods) remain in the mouth, acids will form that destroy tooth structure.

Importance of Nutrition

Nutrition possibly plays the most important role in oral and body health. It is so involved in monetary gain, individual thinking, misinformation, social customs, and acquired tastes that scientific information and common knowledge are forgotten or obscured by false advertising, misleading statements, and nutrition faddists.

We as a people, who have been given so much light on diet and nutrition, should be leaders in the dental health parade. Dietary control can be healthful and profitable. Surveys show that one out of every five children has candy before school begins, one out of every two and a half has candy before 1:00 P.M., and one out of five has soft drinks before the afternoon school session begins.

Are we controlling the nutrition of our school children? Too many times we see sweets and carbonated drinks being sold in our own schools. Even though this method is being used as a means of raising extra money for

some worth-while school project, we are at the same time defeating the important goals of dental health. Parents are the principal guides in dietary control as they purchase food-stuffs, put up lunches, and furnish the funds for their children to make wise or unwise purchases. Parents train the undeveloped taste buds of their children for better or for worse, and it must be borne in mind that proper nutrition will greatly reduce attacks of dental decay and improve the general health of the child.

A method of improving the dental health of the general population is fluoridation of community water. When we deny fluoridation to the population, we are denying one of the best and least expensive methods of improving dental health. The adjustment of water fluoride levels to one part per million is a safe and effective way to aid in the control of tooth decay.

No evidence has been presented that drinking water containing one part per million of fluorides will produce toxic or harmful effects, while, on the other hand, dental and public health literature contains masses of evidence that demonstrates conclusively that there are approximately three times as many dental caries in children who use fluoride-free domestic water as in children who are born and reared in communities whose water contains one part per million of fluoride.

This public health measure has been approved by all major health, scientific, and professional groups in the United States, including the American Dental Association, the American Medical Association, and the United States Public Health Service. One of the greatest benefits of fluoridation is that it reaches all children regardless of educational background or economic status. In this respect it benefits all the people.

Fluorine is considered to be one of the trace elements of the human body along with the other chemicals with which man was originally created when God formed him from the dust of the earth. In order to keep the necessary elements that are required for the proper function of the body, these minerals must be supplied by man's daily diet. Fluorides are found throughout nature.

If we are going to succeed in the control of dental caries and give our children better dental and physical health, we must not leave the matter of adequate care and nourishment to chance. Knowledge, understanding, and doing something about it will do much toward preparing our children and youth for better service to God and humanity.

News From Home and Abroad

Evangelizing the Heart of South America

By G. G. de Oliveira, *Evangelist*
South Brazil Union

It was my great privilege in April of 1957 to hold a series of evangelistic meetings in the very heart of South America, in Cuiabá, capital of the state of Mato Grosso, in the geographic center of South America.

Cuiabá is a unique and colorful city. It was founded 239 years ago, hewn out of the dense Brazilian forest on the right bank of the river that gives it its name. For many years this city attracted thousands of adventurers who sought its precious gold, which flowed through the very streets of the city. Even today, when it rains, people can be seen collecting little nuggets where the heavy rain washes away the pebbles and deposits the rich metal. It is calculated that more than four tons of this coveted treasure was sent to Portugal in the days of colonial Brazil. Cuiabá's famous hills, the largest of which today display temples of secular origin, have their own story of gold. It is believed that in some of them still lie great veins of gold reserves.

Cuiabá is a city steeped in tradition, having been closed for many years to any modern improvement. Its winding streets, its dwellings constructed of adobe, its walls erected by slaves, inform the visitor of, or conceal from him, untold mysteries. A typical people with their own customs inhabit this region. For many years the only communication with Cuiabá was down the rivers to the Atlantic Ocean. It was perhaps easier for the people to go to London, New York, or Lisbon than to their own capital, Rio de Janeiro. Now, however, the city is connected by a highway, soon to be paved, to São Paulo, the capital of the state of São Paulo. This is beginning to open up the city to modern progress and new ideas.

The people of Cuiabá have their own culture and way of seeing things. Their advancement in education is behind other parts of Brazil. Educated by Jesuit priests, they still keep their ironclad method of treating other sects, always opposing anything that

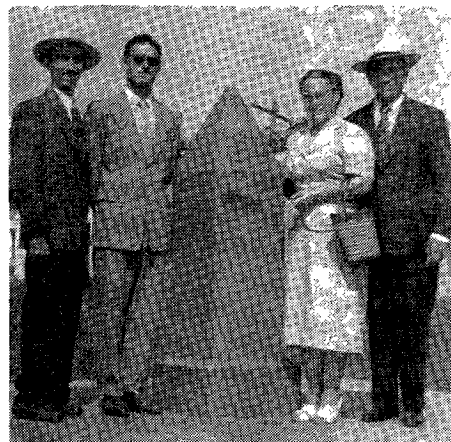
is not approved by the church. The traditions of the church are what they consider of value along spiritual lines.

During the months of June to September the families of the city, in groups, go through the streets each night singing folklore music, sometimes accompanied by orchestras, until they come to the creek St. Antonio. Here they have a ceremony representing the washing of Saint John in the creek. It is difficult to persuade the people to abandon such customs. For them, their city is the center of the world and they do not want to live anywhere else.

Cuiabá is one of the hottest cities in the world, the heat reaching 110° F. in the shade in summer. The only time that it is possible to grow vegetables is in the months of May, June, and July, when it is a little cooler. Therefore, the people eat principally fruit and fish. In the great swamps formed in the basin of the river, millions of fish spawn, and the young go up the rivers in big schools when the



Seventh-day Adventist church located near the house of the state governor, in Cuiabá, Mato Grosso.



Team of evangelists by the monument marking the geographic center of South America, in Cuiabá, Mato Grosso.

water becomes low in the swamps. Thousands of fishermen wait for this occasion. Often the nets break because of so many fish. It is common to catch 3,000 fish at one time.

It was in this closed city, where the more popular Protestant churches had not progressed, that I began a series of evangelistic meetings. Our church, which is in the very center of the city, a few steps from the governor's house, was nearly always empty. We had few members. But the fact that we were neighbors to the governor resulted in his friendship.

We rented a large warehouse without a roof in which we put chairs for 500 people. When everything was ready I began the series of meetings. From the beginning there was a large attendance. In this city where most of the people usually come late, I had to begin the meetings half an hour before the appointed time because the people came an hour early and filled the hall. I moved along rapidly with the series of subjects and soon had presented all the fundamental doctrines. I had the impression that they were being well received.

But the "Cuiabano" is still a Cuiabano and thinks as he has always thought. We doubted that we could invite him to our little, despised church. There was hardly a window in the building that had not been broken by enemies. We were in a dilemma. What should we do? In order to receive the people the church would need repairing. It would have to be enlarged and painted. We would have to spend a great deal of money, and what if the people would not come?

But we went ahead by faith and worked on the church, spending precious money that really was needed to finish the series of meetings. The church finally appeared like new with seats for 200 instead of the former 100. On the appointed day I invited the people to divine worship on the holy Sabbath. To our surprise, the new and beautiful church was filled with visitors. The older members cried for joy. We had proved that it is not true that the Cuiabano cannot be converted. At the present time the church is always full. I have already baptized 59 new believers and hope to raise this number to 100.

The most touching conversion was that of Basilio de Souza, whose new way of life surprises all the city. Five years ago he had poliomyelitis and became completely paralyzed in his legs, which atrophied and became useless. However, until he was 18 years of age he continued to work on the farm where he was born. He had to work crawling on the ground and did the farm work with great difficulty. Dragging himself 30 kilometers, he came to the city. After many struggles he finally was able to obtain a wheel chair in which to get about. He sold lottery tickets and other things to earn money, but all of it was spent on depraved women and other vices. He attended the meetings, was converted and baptized. He now plans to open a cobbler shop. All recognize a miracle in this conversion.

There is still much to do in Cuiabá. Our school operates in a shelter outside the church. We have plans to erect a building at the back of the church for the school and other activities.

The Light Shines in South England

By J. A. McMillan, President
South England Conference

The year 1957 was a fruitful one in the South England Conference. The New Gallery Center in London continued to enjoy a large attendance, and 107 candidates were baptized as the result of the work there in 1957.

In Oxford, S. G. Hyde opened up the work, and despite many difficulties incidental to a city where there are no members to support the effort, a strong interest is developing and we anticipate a good harvest.

In yet another unentered town, Tiverton of Devon, A. H. Cowley began services in the early part of the year, and five new believers have been baptized. At the present time some 14 campaigns are under way in the conference, and the prospect for a har-

vest of souls in 1958 is most promising.

The total number baptized in 1957 was 262, which is the second highest figure in our history. We have made a net gain of 1,000 members during the past 10 years as against the 15 years it took to make a similar gain before. Our membership is loyal in tithes and offerings. The Ingathering last year reached an all-time high of approximately \$90,000, a gain over 1956 of \$9,000.

As we advance into 1958 it is with the assurance that the Lord will bless His cause in this populous area, where 22 million people still await the full impact of the Advent evangel. The Lord's messenger wrote in 1900: "The light radiating from London should beam forth in clear, distinct rays to regions beyond."—*Testimonies*, vol. 6, p. 25. Fourteen years before that she wrote: "God's eye is upon His conscientious, faithful children in England, and He will make a way for them to keep all His commandments."—In *Historical Sketches*, p. 163.

We press forward, convinced that in this part of the vineyard, with its ancient culture and traditions, the Lord has a firmament of chosen ones who will yet shine for Him as the stars forever and ever.

Progress in Korea

By C. A. Williams
Home Missionary Secretary
Korean Union Mission

A very profitable biennial session was held at our mission headquarters in Seoul, Korea, December 16 to 24, 1957. Representing the 56 churches of Korea, 115 delegates met at our union headquarters church to conduct business and report progress

made in winning souls to the truth during the past two years.

C. H. Davis from Formosa, who was recently appointed president of the Korean Union Mission, took charge of the session meetings. Elder and Mrs. Davis have spent many years in China and Formosa, and we believe they will give strong leadership to our work here.

Visitors from abroad were A. L. Ham and W. P. Bradley from the General Conference, and F. A. Mote, W. L. Pascoe, and C. P. Sorensen from the Far Eastern Division. The fine counsel and help these brethren gave in the meetings was greatly appreciated by all.

One of the high lights of the meetings was the ordination service, in which five of our Korean brethren were ordained to the ministry. This truly is a milestone of progress and adds greatly to the strength of the church in this important field.

Korea, a country racked with war and struggling under an unstable economy for the past ten years, is today one of the most fertile fields as far as missions are concerned. In the year 1950 we had only 18 churches with a membership of 3,048. At this biennial meeting we were able to report 56 organized churches with a total membership of 7,689. Our Sabbath school membership in 1950 was 5,680; today we have more than 17,000 members. Our Sabbath school work is one of the fastest-growing branches of our work in Korea and is one of our best evangelizing agencies.

The publishing department has made large gains. In the year 1950 only a little more than \$4,000 worth of literature was sold, but in 1957 this field sold \$59,114.38 worth of truth-filled literature. We had only 27 colporteurs seven years ago; now we have more than 70.



Delegates and visitors who attended the eighteenth biennial session of the Korean Union Mission, held at Seoul, December 16-24, 1957.



Five Korean brethren who were ordained to the ministry at the time of the eighteenth biennial session of the Korean Union Mission. From left to right: Chai Sung Man, Pak Choon Sup, Pak Sung Sik, Oh Suk Yung, Kang Chin Ha.

Because of the expansion of our work and the increase in church membership it was felt necessary to add a new mission to our present group of three, making a total of four missions in the union. The new mission will take in an area of land on the east coast of the peninsula that is cut off from the central and western part of the country by a range of mountains.

It seems that everyone in this country is well acquainted with the work Seventh-day Adventists are doing. Our radio work, a department virtually unknown until recently, is now prospering, and the message is going out by air over ten stations. Through this means thousands are now able to hear the message right in their own homes.

The Voice of Prophecy Bible Correspondence School is doing an exceptionally good work in teaching thousands the truths of the Bible. Last year alone, 386 were baptized as a result of this part of our work.

I believe the best days are ahead for our work in Korea. People are being won to the truth every day, and interests are springing up everywhere. One of our greatest problems now is to find means to provide church buildings to care for those who join the church. We here in Korea feel that the coming of Jesus is near at hand and that we have but a short time to work. As we view the past and our work as a whole, we are grateful to God for His care over His church through the dark days of the war. It is with hearts full of courage and expectancy for the future that we set to the task of finishing the work in this corner of the world field.

Voice of Prophecy in Nepal

By A. E. Rawson, *Radio Secretary
Southern Asia Division*

"Nepal. Where is Nepal?" a tourist asked me the other day. He continued, "I want to go to Nepal. I must see Nepal!" Many have asked this question in recent years, and I presume that many more will.

Nepal lies between India and Tibet on the north. Until recently it was considered practically a closed country, and few people have had the opportunity of visiting this country of ancient tradition. But the Voice of Prophecy knows no limitations. It leaps over every barrier. It crosses borders and penetrates remote areas. It goes where few men have gone.

"Lift Up the Trumpet" was clearly heard every Sunday morning and evening on radio sets throughout Nepal for many years. Later many listeners requested our Bible lessons. Many of the interested people have now completed their lessons and received their certificates.

We at headquarters thought it would be well for one of our representatives to visit Nepal to become better acquainted with our growing interest up there. So we requested B. Nowrangi, our Northeast Union Voice of Prophecy secretary, to visit Nepal and report on his findings. The following is a thrilling story of his visit to that ancient land:

"It was a wonderful privilege for me to visit Nepal. For several years I had been very anxious to visit this country with a Bible in my hand, because several of our Voice of Prophecy

students had requested me to visit them.

"Nepal has been a closed country to Christianity for many centuries. Before the Christian Era, Buddhism had taken root in that country, and it has been the state religion ever since. Ninety-eight per cent of the population is Buddhist, and a very ancient Buddhist culture is in existence at the present time.

"Until the great revolution of 1951 the country was ruled by the iron hand of the ranas, or prime ministers, who were great dictators. For centuries the king was nothing but a tool in the hands of the powerful ranas. Each prime minister was in effect a petty king and was entitled to his own palace in which to live with his queen. By ancient custom the king and prime ministers were permitted to have up to 100 queens, hence there are many palaces in Katmandu, the capital city. However, the present king has only one wife. Under the rana regime nobody could dream of preaching Christianity, but under the democratic rule that followed, this rigid attitude was relaxed and some foreigners were permitted to visit the country.

"During the rana regime, as far as Christianity was concerned, Nepal was considered a closed country. But in spite of every restriction, Christianity was being preached in the country through the Voice of Prophecy radio broadcast and the Bible correspondence schools. From the very inception of the Voice of Prophecy program in the Southern Asia Division, we found that scores of people residing within the borders of Nepal were taking the Bible course, while hundreds of them were regular listeners to our radio broadcast. At the present time we have about 60 Voice of Prophecy graduates and more than 250 students who are taking the courses. One family is receiving Sabbath school supplies, and they write to say how much they appreciate the wonderful literature and how helpful they find it. There are about ten Nepali young men attending our school at Falakata. A fine Nepali young man and a girl are attending Spicer Missionary College. Reports of other keen interests are coming in to us.

"Nepal is considered one of the most beautiful countries in the world. The scenery is very picturesque. The whole country is filled with high and rugged hills and with snow-capped mountains, where the fast-flowing rivers of clear, crystal water flow down valleys covered with dense forest. The most ancient city—Katmandu—the capital of Nepal, is situated on a plateau, and is called a city of palaces. There you will find



Colporteur-Pastor Teamwork in Florida

Mrs. Elsie Becker moved to Fort Myers, Florida, and decided to sell *These Times* and *Life and Health* on a part-time basis. As a result of her faithfulness in building up a regular route, four new members have been baptized into the church.

In one of these homes Mrs. Becker found several of our journals on the table and asked the woman where she had gotten them. She said that one of her friends on another street had brought them to her. As a result of this contact, the pastor was invited into the home, Bible studies were conducted, and several neighbors attended regularly. Four of this group were eventually baptized.

In the picture the pastor of the church, C. W. Beach, and Mrs. Elsie Becker, the colporteur (to the left of Elder Beach), are seen with these four newly baptized members. It was a real privilege to be present on the day this baptism took place. Similar results could no doubt be achieved in many places if more of our people would spend at least a portion of their time in the important field of literature evangelism.

J. C. GREEN



Southern Union Literature Evangelists

The Southern Union literature evangelist convention for 1958 was held at the Hermitage Hotel in Nashville, Tennessee, January 1-4. Nearly 300 faithful literature evangelists attended this meeting. Four of those present from the Kentucky-Tennessee Conference had a combined delivery in 1957 amounting to \$71,351.90. The four, shown above, are (left to right): Riley Chestnut, John F. Hamel, B. M. Bragg, and Harry Eastep.

It was most gratifying to learn that 46 of those who attended the convention had been won to the truth through the work of other literature evangelists in years gone by.

A high light of the convention came on Thursday evening, the second day of the new year, at the Trophy Hour. At this time eight literature evangelists received special trophies for having delivered more than \$10,000 worth of literature each during the past year. One had delivered above \$13,000, another over \$15,000, still another over \$19,000, and one delivered more than \$22,000. The Southern Union has had deliveries amounting to more than a million dollars for three consecutive years.

W. B. OCHS

many ancient buildings of Buddhist architecture, some of which date back to the fifth or sixth century A.D. However, the people are still very primitive. The streets are narrow, and the buildings are largely constructed of wood. Only in the past two years have they had electricity, and this is turned off at ten at night.

"Every few steps you will find a Buddhist *gumpu* ["temple"] at the top of which flutter thousands of flags made of colorful bits of cloth inscribed with words of prayer to their gods. These flags fly day and night throughout the entire year. Certain persons are set aside to write the prayers on these pieces of cloth. These cloths are then purchased by the people and hung on lines fixed to the top of temples, shrines, notable buildings, et cetera. Each time a flag flutters in the breeze they believe a prayer has ascended to their gods. No matter where you go in Nepal you can also see people swinging their prayer wheels. The people have great faith to believe that every time they swing the prayer wheel the gods will give heed to their requests.

"Several of our Voice of Prophecy students wrote requesting me to visit

them. They suggested in their letters that since the coronation of King Mahendra was close at hand thousands of visitors from every part of the world would be permitted to enter the country, so it would not be difficult for me to visit Nepal during the coronation season. Soon afterward I was able to secure a visitor's permit and set out on that long-awaited trip.

"I knew that at the border there would be a thorough check made on each person visiting the country, so I did not carry any Christian book or literature with me which would give a clue to my being a Christian preacher. But my old Bible is an inseparable companion to me, so I determined to take it along, even on this trip.

"The shortest and most direct route to Katmandu is by air from Patna. At the Patna airport the Indian police checked my person and baggage very thoroughly. However, being a Bihari, with Hindi as my mother tongue, I passed this check without any great difficulty. This picture was reversed at Katmandu, however, for the moment I landed I was surrounded by the Nepali police and was taken to the police station for

interrogation. Every visitor had to submit to this procedure. While checking the contents of my suitcase they found my Bible. This seemed to make them suspicious, and they asked me all kinds of questions. I told them plainly that I was a Christian and my religion demanded that I read my Scriptures every day as the Buddhists have to chant their mantras every day. I was dressed in a dhoti and spoke good Hindi, so they could not go so far as to stop an Indian visiting Nepal, since a very friendly relationship exists between the governments of the two countries.

"So I was in Nepal and was very happy to be there. Katmandu overflowed with visitors because of the imminent coronation celebrations. All the hotels were overcrowded. However, I finally managed to secure a room in a recently opened establishment called the Luxmi Hotel. I stayed there for several days, and during the period of my stay I visited most of our Voice of Prophecy students residing in that city.

"Mr. Cleveland, the USIS librarian at Katmandu, was very helpful to me during my visit to Nepal. He is a regular listener to our broadcast. He

has even taken the responsibility upon himself of translating our Your Radio Doctor program into Nepali to be released over Radio Nepal. The translator engaged for this purpose, S. Koirala, is the nephew of an ex-prime minister of Nepal. Mr. Koirala is a very fine young man with good manners. I made friends with him and enrolled him in our Bible course. He introduced me to several high-ranking Nepalese officials, including the officials of Radio Nepal. He is the young man who is the speaker on the Your Radio Doctor program in Nepalese, which is released over Radio Nepal. He is also friendly with the editor of the Nepali Government paper, *Gurkha Sambad*. When we visited the latter gentleman, he agreed to publish these health lectures as given in the Your Radio Doctor program in his Nepali paper.

"The Nepalese are very good and simple-natured people, very sincere and honest. They are also very sociable. Their bravery is well known all over the world. They respect visitors to their country very much. It is true the older people are superstitious, but the younger generation is trying to keep up with modern times. I had a wonderful visit with our Voice of Prophecy students over there and made friends with many of them. I am hoping that with further contact, by visit and by correspondence, some of them will be ready to be gathered into the kingdom of God in the near future.

"When I visited our students in Nepal I came to the conclusion that Nepal should not be listed as an unentered territory any more. The silent preachers—our Bible lessons and radio broadcasts—have already taken the message of the gospel there, and these agencies are preparing the ground for personal evangelism.

"When I visited one of our Voice of Prophecy students there, he told me: 'Though the preaching of Christianity is forbidden by law here, I believe that before long a day will dawn when Christianity, the true religion of the world, will be accepted by the sincere people of Nepal.' Truly a telling testimony!

"A very high-ranking official of the Nepal Government told me: 'My children are quite taken up with the stories that we hear every Sunday on the Your Story Hour broadcast. Even we, the older ones, find them most interesting. Could you please send us some more of the character-building stories?'

"An educated Nepali and his wife, members of the ruling family, asked me to what church I belonged. When I told them I was a Seventh-day Adventist, they were so excited and de-

lighted they could hardly contain themselves. With faces beaming they said, 'We also are Seventh-day Adventists. We belong to the Voice of Prophecy church, but you are the first Seventh-day Adventist we have met. We are waiting for someone to baptize us, for we want to witness for Jesus right here in our own country.'

"I feel sure it would be a point of interest for our people to know that the rani of Nepal is a regular listener to our radio broadcasts.

"From what I saw in Nepal, I fully believe that there are many honest in heart in that ancient country who are chosen of God for His kingdom. I discovered that those who know anything about Christianity have great regard for it. If we pray earnestly for them and do our part in their behalf, surely in the near future many will come forward and openly accept Christ as their personal Saviour."

Another Victory in Assam

By W. F. Storz

The series of meetings conducted at Myllem, Assam, by the Khasi brethren, Baxter Fanwar and Dennis Marang, made an impact that will be long remembered.

Myllem is a small village a few miles from Shillong, the capital city of Assam, on the road to Cherrapunji. It was difficult to find a place in which to conduct the meetings, but finally a large house, set as a light-house on top of a hill, was offered. The occupants agreed to move to one end of the house, leaving the large central room for the meetings. The



Workers and converts in Assam. Seated, left to right: Baxter Fanwar, Mrs. Fanwar, Mrs. Marang, Dennis Marang. Standing: Candidates baptized June 2, 1957. The building in the background is the one in which the meetings were held at Myllem in the Khasi Hills of Assam.

two rooms on the other end were set apart as living quarters for our workers. In this location four meetings a week were conducted for about two months, with good attendance. Thereafter only Sunday night meetings were held.

Sunday, June 2, 1957, was set as the day for the close of the regular series and for the baptism of those who were ready for this sacred rite. This day proved to be one of very unsettled weather, as most Assam days are at that time of year. At 11:00 A.M., when the service in the hall began, a torrential downpour started. However, spirits were not dampened in the slightest. A mixed quartet, consisting of Brother and Sister Fanwar and Brother and Sister Marang, sang "Is It Far to Canaan's Land?" and a brief study on the significance of baptism was given as the large audience listened attentively.

When the meeting was brought to a close the rain suddenly ceased, making the half-mile walk to the baptismal site very pleasant. The weather remained clear while the 16 candidates were buried in the watery grave of baptism, and not until after all had had sufficient time to reach their homes did the rain begin to fall once more.

The candidates, for the most part from the non-Christian community, had been well instructed, and it was miraculous how people who had chewed betel nut and smoked tobacco for so many years of their lives had been enabled to give up these evil habits completely.

In walking to the baptismal site after the heavy rain I noticed many leeches waving from twigs and blades of grass, endeavoring to find victims to which they might attach themselves to draw away their lifeblood. I thought how much these leeches were like Satan, who was waiting to try to attach his evil agents to these new members to take from them their life in Christ. These new converts will need the combined help and prayers of God's people, to stand faithful.

South China Island Union Mission

By A. L. Ham, Vice-President
General Conference

The South China Island Union Mission constituency meeting was held in Hong Kong following the Far Eastern Division council. This union comprises the island of Hong Kong, on which is situated the city of Victoria, Taiwan Island, and the Portuguese colony of Macau. The work of the Lord has greatly prospered in



Evangelism in Sheridan, Wyoming

The possibility of successful evangelism's being carried on in small communities with limited help and means has been demonstrated by E. E. Patton of Sheridan, Wyoming. Elder Patton was transferred to the Sheridan district in June, 1957.

After getting acquainted with the members of the district, he launched into an evangelistic campaign in Sheridan, a city of around 8,000 population. The 135 church members rallied to his support. Meetings were held three nights a week in the church.

The conference sent a young man and his wife to work with Elder Patton for the nine weeks of meetings. A budget of \$400 was allowed, and \$260 was received in offerings.

To date 25 persons (shown above, with Elder Patton in center, seated) have been baptized, with others anticipating church membership in the near future. Successful evangelism can be carried on in small communities with small budgets and little help.

J. L. DITTBARNER, *President*
Wyoming Conference

these areas during recent years. Since these parts have been cut off from the old China field by political changes, much effort has been concentrated in this field. Since 1948 the membership in Taiwan has grown from 14 to more than 1,400.

The churches in the Hong Kong area are filled, and a new church is to be erected in Kowloon to accommodate the growing needs. The schools in that area have a combined enrollment of more than 2,000 children and youth. It was my privilege to speak in the two largest churches on the two Sabbaths we were there, and at both meetings the churches were filled to capacity.

It was a great joy to look back over the past years since Brother Abram La Rue came to Hong Kong 70 years ago, and see the marvelous changes that have taken place. Dr. D. A. Mitchell reported good progress for the new hospital in Taiwan. One feature was the graduation of a very fine class of nurses. The institution is well located and enjoys a good patronage.

Reports from the various departments of the union mission showed

continued advance. A very fine program of public evangelism is in progress. Milton Lee and Pastor Wong are giving good leadership in conducting public efforts. All the mission workers are very earnest in winning souls to Christ.

The business of the session was conducted with becoming order, and a fine spirit of unity was manifest. The departmental secretaries and committee members were re-elected, and a few changes were made in the national workers in order to give new members experience in the conduct of the business affairs of the church.

E. L. Longway and W. I. Hilliard were re-elected as president and secretary-treasurer, respectively, of the mission at the time of the division council held earlier. These officers are giving courageous leadership in the South China Island Union Mission and are loyally supported by a fine group of national and missionary workers.

Now is the time to press on in giving the message to the millions in this territory. May God richly bless this union mission in its soul-saving endeavors during 1958.

Television Evangelism in the Washington, D.C., Area

By W. O. Reynolds

The nation's capital is experiencing something new in evangelism. On September 22 the first of the It Is Written series of television films was released on Station WTTG in Washington. The films are being produced by George E. Vandeman, guided by a special film committee appointed by the General Conference.

The purpose of this new venture is to meet a growing need in these days when it is becoming increasingly difficult to attract large numbers to public meetings. These films are not only an effective public relations feature and a means of making contacts, they are an actual evangelistic campaign taken directly into the homes by way of television. The plan includes not only the television releases but a follow-up program using trained laymen.

From the very beginning God has blessed the TV program in Washington. We hoped for 50 letters in our first week's mail. We received nearly 400. The commercial Pulse rating for the month of October was 8.5. In November it rose to 12.1. These professional estimates of the program's popularity with the public indicate that we now have close to a quarter of a million viewers in the area. Mail has been received from 359 communities, mostly within 100 miles of Washington.

In connection with the telecast we offer a specially prepared series of Bible study guides called Take His Word. These easy-to-read pamphlets, presenting the full message, are proving very popular. Nearly 7,000 families are already receiving Take His Word. No quiz sheets are filled out. Instead, laymen visit all enrollees at regular intervals and learn their response to the truth.

We are greatly encouraged by the fact that very few drop out in this new plan of Bible study. Of the 427 who enrolled during the first week of the campaign, 393 are still with us, indicating only an 8 per cent drop off.

As we see 1,000 laymen gathering to be instructed in the techniques of soul winning, as we hear the thrilling reports they bring back from their visits in the homes, as we read the letters of sincere inquiry from the high and the low, we rejoice that the hour is come when "the truth can be seen flashing everywhere."

One whole church, with its pastor, has become deeply interested in the message presented. This group, 135 miles from Washington, meets to

gether each Sunday evening to watch the telecast and to study the Scriptures. We also learn that the men's Bible class in a popular Washington church remembers *It Is Written* in special prayer each Sunday morning. These are only samples of the inspiring reports that pour into our office each day.

Several two-week decision meetings in the spring are planned for reaping the early harvest of this campaign. These meetings will be held by Elder Vandeman, Fordyce Detamore, and others, in the communities where the interest is most concentrated.

In the television ministry the Lord has given us a master key to unlock hearts. We ask that our believers the world over may pray with us that God will use this instrument mightily for the speedy finishing of His work, to which all of us are dedicated.

"I Must Go to Heaven"

By R. L. Sykes

The last canvass I gave before leaving to drive 127 miles home was at a home where L. A. Skilton, a man of about 50, lives alone. He lost two sons within two months of each other, and in October of 1956 he lost his wife. This was only about a year after a son, an infant, had died.

I gave Mr. Skilton a canvass for *Bible Readings*, but he didn't think he could possibly order it because of the \$1,100 funeral expense, on which he was still paying. He said that his wife had been a very religious woman but that he had backslidden. He had read his Bible more since his wife died than he ever had before, however.

After I had failed to get his order and was starting to leave, I asked him if he would like just a brief prayer before I left. He said, "Yes." In the prayer I asked the Lord to call Mr. Skilton back to the foot of the cross by His Holy Spirit, that he might surrender his life and live all that he knew to be right, so that on the resurrection morning, when his wife comes forth to meet Jesus, he might be ready too, and be reunited with his wife and sons never to part again throughout eternity, where there will never be death, sickness, heartache, or trouble.

After I closed the prayer, and was starting to leave, he said to me, "You write me up for that book; there will be a way somehow. *I must go to heaven*. Haven't you got one you can let me have now?" I went to the car and found one for him, and he wrote a check to pay for it. As I was leaving he said, "When you come back to de-

liver books to my neighbors, I want you to come back and talk with me and pray for me again. I'm in an awful fix."

I signed him up in the Bible correspondence school. I hope this man may eventually be saved in God's kingdom.

• In Brief •

Atlantic Union

● O. A. Braman, who has served as manager of the Southern New England Book and Bible House for a number of years, has accepted a call to serve in the same capacity in the Washington Conference.

● Dr. Roy G. Gravesen is establishing medical practice in Marlboro, Massachusetts.

● A report in the Rutland, Vermont, newspaper that Mrs. Lena Moulton of our church there had gone to the cooking school at the New England Sanitarium for a refresher course, was the means of her being asked to cook for one of the city's schools. The people seem favorably impressed with the health principles she is carrying out. She also plans to conduct a cooking class for the youth.

● Walter Schubert, of the General Conference, has returned to Southern New England for a few weeks for the purpose of visiting in the homes of the interested people who attended his meetings held last fall in Pittsfield, Springfield, and Hartford.

● Richard Hammill, from the General Conference Department of Education, was speaker at the presentation service for the class of 1958 of Atlantic Union College, which was held on February 7 at the regular chapel period. The class of fifty-five members was presented to the administration by its sponsor, W. R. A. Madgwick.

● The National Service Award was presented to Atlantic Union College by James Scully, of the American Temperance Society, at a chapel service on January 27. The college chapter of the society achieved first place among the temperance chapters of Adventist colleges during the past school year. Robert Edwards was the chapter president. This honor was achieved in part because of the large number of temperance teams giving programs in surrounding communities, schools, and churches.

Central Union

● The little church at Ava, Missouri, with a membership of four, increased in attendance to 33 after H. B. Petry held an effort there. The laymen living near this vicinity helped to make the meetings a success. Fifteen persons took their stand at the close of the effort and plans were made for baptism.

● On Sabbath afternoon, December 7, a company was organized in Cuming

County, Nebraska, formerly a dark county. N. C. Petersen, Nebraska Conference president, Ben Trout, secretary-treasurer, and W. C. Hinton, district pastor, formally organized eight adults and seven children into the Beemer company.

● Sabbath, January 4, the believers in Mansfield, Missouri, were organized into a church with 18 charter members. H. C. Klement, Missouri Conference president, met with the group for organization.

Columbia Union

● A special showing of motion pictures taken by Luis Marden of the *National Geographic* magazine of his trip to Pitcairn Island was given in the Sligo church, Takoma Park, Maryland, on February 1.

● Walter Kloss, a graduate of Atlantic Union College and the Theological Seminary, has begun his ministerial internship in Pittsburgh in the West Pennsylvania Conference. He is assisting W. B. Quigley, pastor of the Shadyside church.

● Dale Duer and Jack Kirk, laymen of the Charleston, West Virginia, church, are conducting weekly meetings for more than 600 prisoners at the West Virginia State penitentiary, Moundsville, West Virginia. More than 100 have already signed up for the Bible course. A second meeting on Sundays was begun on January 12 for inmates who cannot attend the Tuesday night meetings.

● Double-header sessions were held each Sunday night during the evangelistic campaign conducted by F. W. Detamore and associates in Baltimore, Maryland, in January. The next three-week campaign will be held in Elizabeth, New Jersey.

● Marilyn Johnson and Donna Socia are new secretaries in the West Pennsylvania Conference office.

● Steubenville, Ohio, church members not only reached their Minute Man goal during the month of December but went on to reach a per capita of \$98.13. Eleven members raised a total of \$1,025.

● E. S. Osborn has been appointed new assistant secretary of the publishing department of the Potomac Conference. He formerly served in the Kentucky-Tennessee Conference and is now directing the work in southern Virginia.

● E. E. Christian is the new pastor of the Alexandria and Ilda churches in the Potomac Conference. Elder Christian formerly served the Blackstone-Chase City-Ford district in Virginia. The new pastor of this district is Dennis Travis.

● A German church was recently organized in Washington, D.C., in the Potomac Conference. Wilhelm Hann is the leader of the new church of 36 charter members.

● A \$3,000 revolving trust fund has been established for students of nursing at Washington Missionary College. The Charles and Carolyn Scheer Memorial Trust Fund for Students of Nursing of WMC came about as a result of deep interest in the nursing profession by the New Jersey family. Periodic increases to the fund will be made. L. G. Small, business manager of the college, is in charge

of the disbursement of loans to students who are registered in nursing classes.

North Pacific Union

● Nearly 350 persons filled the Dickson Theater in Wapato, Washington, on Saturday evening, January 25, for the opening meeting of the George Knowles-Kenneth Fleck evangelistic series. The attendance was equally good on Sunday night. The evangelists baptized 22 people as a result of their meetings in Toppenish, Washington, in December, and more are receiving studies.

● On January 28, 131 seniors organized into the senior class of 1958, on the Walla Walla College campus. The following students were elected class officers: Ed Johnston, president; Ted Lutts, vice-president; Madelynn Lane, secretary; George Crumley, treasurer; Zach Boyd, sergeant-at-arms; David Iglar, chaplain. Prof. E. F. Cross, head of the Department of Engineering, is class adviser.

Pacific Union

● W. J. Blacker, secretary-treasurer of the Pacific Union Conference, reports that literature deliveries in the union reached the unprecedented total of \$1,102,199.25 during 1957, a gain of almost \$100,000 over 1956. In 1957 the literature evangelists were successful in bringing 178 into church membership in the Pacific Union. In addition to this, 670 persons have begun attending church, more than 2,000 have begun taking Bible studies, over 23,000 were enrolled in the Voice of Prophecy Bible correspondence school, more than 23,000 prayers were offered in homes throughout the union territory, over 216,000 pieces of literature were given away, and almost 1,200 former Seventh-day Adventists were contacted.

● James Hardin, pastor of the Lancaster, California, church, began a series of meetings on February 9 in the Palmdale evangelistic center.

● Special services for the deaf are conducted each Sabbath at Lynwood by Southern California's minister to the deaf, John Issler. On December 28, Albert Hahn and Mr. and Mrs. Herman Leon were baptized as a result of this Bible study program.

● C. M. Basconcillo, who has been in evangelistic work in the Philippines, is now helping with evangelistic work on the island of Kauai in the Hawaiian Mission.

● A ground-breaking ceremony was held recently by members of the Arlington, California, church to officially start the construction of their new church home. Present for the occasion were R. C. Baker, president of the Southeastern California Conference, and W. E. Guthrie, secretary-treasurer. L. W. Hallsted is the pastor, and construction will be under the supervision of O. R. Shreve.

● The women of Alpha Gamma, Pacific Union College girls' club, honored their mothers at their biennial mother-daughter banquet on Sunday evening, February 2. Guest of honor was Mrs. L. H. Hartin, wife of Elder Hartin, head of the college religion department.

Southern Union

● The number of Florida Pathfinders in uniform has almost reached the 800 mark. At present there are 32 groups over the State.

● Southern Missionary College launched its Voice of Youth campaign in Brainerd (suburb of Chattanooga), Tennessee, January 31. The meetings are being held in the Optimist clubhouse. A good attendance is reported.

● Membership in the Alabama-Mississippi Conference reached 3,940 on December 31, just 60 short of the 4,000 mark. Thirteen of 21 pastors conducted baptismal services and 32 of the churches added 182 members during the fourth quarter. Twenty-two churches showed an increase also.

● The Carolina Conference baptized 337 in 1957 compared with 239 during 1956, a gain of 98.

● The Kentucky-Tennessee Conference has a new secretary-treasurer, R. W. Dunn. He and his wife, with their three children, have already moved to Nashville.

● Harold Metcalf has begun broadcasting over the radio in Warner Robins, Georgia. He has two programs a day every weekday. He is also conducting meetings in the same town with the assistance of W. C. Earle, Jr., and R. C. Russell.

● Carolina has recently welcomed two new workers into the conference—L. A. Wynn and family from the Georgia-Cumberland Conference and Elder and Mrs. L. G. Foll from the Wisconsin Conference.

● A new company of 15 members has just been organized in Columbus, North Carolina, as a result of the untiring labors of Mr. and Mrs. A. J. Kennedy, who pioneered the way for Adventists in Columbus, and Dr. Roy Morgan, who came into the community to help the people physically and spiritually.

● At Southern Missionary College a temperance oratorical contest was held recently for academy students. The winners, together with their awards, were: Angelo Privetera, \$100 scholarship, first prize; Barbara Hoar, \$75 scholarship, second prize; Billy Hudson, \$50 scholarship, third prize.

Southwestern Union

● Roy B. Thurmon, former pastor of the Little Rock, Arkansas, district, recently accepted a call to the Houston, Texas, district.

● Andrew Burton, a literature evangelist in the Oklahoma Conference, sold the *Golden Treasury of Bible Stories* to an oil man two years ago. The man liked our books so much that this Christmas he purchased sets to give to his oil customers.

● Baptisms for 1957 in the Texico Conference reached a total of 215. The year before, the total was 159.

● The Arkansas-Louisiana Conference is the second conference in the Southwestern Union to become a Minute Man conference in Ingathering.

In Remembrance

"BLEST ARE THE DEAD WHICH DIE IN THE LORD."—REV. 14:13

BERGMAN.—George Clyde Bergman, born Sept. 12, 1898, in Orange, Wis.; died at Los Angeles, Calif., Dec. 21, 1957. He attended Walla Walla College, graduating from the high school curriculum as president of his class in 1918. His medical degree was obtained from the College of Medical Evangelists in 1924. He married Gertrude Katherine Nelson in 1921. In 1925 he went to England to obtain British degrees and take advanced work in tropical medicine. The following year he went to Ethiopia, where he pioneered our medical work. Emperor Haile Selassie became his friend, and largely because of the emperor's confidence in Dr. Bergman, a large tract of land for a mission station was donated in Dessie, Ethiopia. To reach Dessie, Dr. Bergman with his wife and baby had to travel by horseback and mule caravan 300 miles, and he literally built the mission hospital himself. In 1933 Dr. Bergman accepted a call to direct the Zauditu Memorial Hospital in Addis Ababa, Ethiopia. The family remained there 5 years. During the Italian invasion of Ethiopia the doctor stayed at the mission and kept it from being looted. In 1938 the Bergmans returned to the United States, and in 1942 he was called into Army service. He received distinguished service medals from both the United States and the Bolivian governments incidental to his service as chief of party for the coordinator of Inter-American affairs in Bolivia. Following the war he served as an Army medical investigator in Europe. In 1946 he began the practice of medicine in Montebello, Calif. Those who mourn, in addition to his wife, are his son, Dr. George Clyde Bergman, Jr.; 2 daughters, Mrs. Clyde Nash and Mrs. Robert Sheldon; 3 grandchildren; his mother, Mrs. Jennie Bergman; his sisters, Ruth Bergman and Mrs. George Gay; and 2 brothers, Bernard Bergman and Dr. Ted Bergman.

MC NEILL.—Stanley E. McNeill, born Jan. 31, 1877, in Kalama, Iowa; died at Takoma Park, Md., Jan. 5, 1958. Brother McNeill attended Capital City College in Des Moines, Iowa, and afterward went to Union College to finish his education. He taught commercial studies at Union College, and there married Bertha E. Payne in 1901. In 1902 he became the accountant for the Nebraska Conference, and in 1903 he was called to the General Conference to serve in the same capacity. Ten years later he was appointed as one of the General Conference auditors. After completing 10 years of service in this capacity he was asked to become the business manager of the New England Sanitarium, where he served until 1927. Then he was invited to be the cashier of the General Conference Treasury Department and continued in this work until his retirement in 1948. He was a charter member of the Takoma Park church. Left to mourn his passing are his wife; his son, Dr. Willard P. McNeill; and 4 grandchildren.

PICKARD.—Uzell Delbert Pickard, born July 20, 1876, near Syracuse, N.Y.; died in Loma Linda, Calif., Dec. 27, 1957. He attended Washington Missionary College to prepare for the ministry. In 1912 he was united in marriage with Hattie Lenore Kime Rambo. He labored as an evangelist, raising up 13 churches and erecting an equal number of church buildings. He did pastoral work and was a conference home missionary and MV secretary. His fields of service were the Carolina, Cumberland, Potomac, Chesapeake, and East Pennsylvania conferences. He is survived by his wife, of Yucaipa, Calif.; 2 daughters, Mrs. Osie McBride of Takoma Park, D.C., and Mrs. Harland Smith of Washington, D.C.; a son, Kenneth K. of Puente, Calif.; a stepson, Wm. H. Rambo, M.D., of Rolling Hills, Calif.; 4 grandchildren, and 8 great-grandchildren.

LUCAS.—Harry G. Lucas, born April 14, 1874, at Emmaus, Pa.; died in Azusa, Calif., Jan. 2, 1958. In 1896 he was converted. Shortly after his marriage to Katie Walter he was called into the educational work at Healdsburg, Calif., where he and his wife taught for 3 years. Then he was invited to be principal of San Fernando Academy and remained for 12 years. He filled many positions as teacher, principal, church pastor, and superintendent of education in the Southern California Conference and the Pacific Union Conference. Mrs. Lucas worked faithfully with him until her death in 1940. In 1943 he married Violet R. Bell, who survives. A brother, Ralph D. Lucas, of Allentown, Pa., also survives.

HARTWELL.—Sarah Elizabeth Hartwell, born Dec. 20, 1879, at Baltimore, Md.; died Dec. 13, 1957. She was the daughter of Elder John F. Jones, who started the first Adventist church in Baltimore. She completed her education at South Lancaster, Mass., and then taught church school at Rock Hall, Md. In 1902 she was united in marriage with Herbert C. Hartwell, a minister in the Central New England Conference. For more than 55 years she faithfully stood by him in his many responsibilities in our work. Mourning their loss are her husband, who resides in Orlando, Fla.; 4 children, Raymond H., president of the East Mediterranean Union Mission; Mrs. Pearl Gaitens of Loma Linda, Calif.; Mrs. Hazel Simon of the Pacific Press; and Dr. Donald C., who is connected with the Walker Memorial Sanitarium and Hospital, Avon Park, Fla.

STEVENS.—Rachel Hayden Stevens, born Jan. 16, 1881, in Oceanport, N.J.; died Dec. 29, 1957. In

1902 she received her B.A. degree from Hunter College, New York City, and that same year was united in marriage with George A. Stevens. During the years of her husband's active ministry she worked as a Bible instructor, a music director, and a leader in the children's departments of the Sabbath school. She also taught in the high schools of Delaware, Maryland, and Pennsylvania, and in the elementary schools of Glendale, Calif. Her husband, Elder George Stevens of Glendale, Calif., survives, as do also a son, Dr. G. Arnold Stevens of Beverly Hills, Calif.; a daughter, Mrs. Rachel S. Douglas of Escondido, Calif.; 8 grandchildren; 3 great-grandchildren, and a brother.

McCLELLAND.—David McClelland, born Nov. 5, 1860, near Bailboro, North Ireland; died Dec. 9, 1957. He first heard the doctrine of the Second Advent and that of the Sabbath at tent meetings conducted by Robert Hare in northern California, where he was working in a logging camp. After his baptism in 1886 he entered Healdsburg College. During his three and a half years there he earned his way by canvassing during the summers. The General Conference called him to canvass in Scotland, after which he had charge of the canvassing work in Ireland. In 1898 he married Jennie Owen. In addition to his canvassing responsibilities, he assisted in a number of tabernacle efforts. The McClellands went to England in 1907 for ministerial and Bible work, where they remained for 3 years. The family moved to a North Dakota farm, and although laboring hard in the fields, they held evening meetings and raised up a church. After a few years they were asked to give their full time to the North Dakota Conference, which they did for a number of years. In 1929 they retired in California. Left to cherish his memory is a daughter, Mrs. J. W. Craig, and a sister, Mrs. Elizabeth Flannagan.

PFEIFFER.—Frederick E. Pfeiffer, born Oct. 29, 1866, in Krauchthal, Switzerland; died Dec. 1, 1957, at Fountain Head, Tenn. In 1880 he came to the United States, and six years later became an Adventist. He attended Battle Creek College and was employed in the Review and Herald Publishing Association until it burned in 1902 and was transferred to Washington, D.C. In 1896 he was united in marriage with Clara Almira Gardner, and they moved to Nashville, Tenn., in 1903, where he was employed in the Southern Publishing Association until 1939. He leaves to mourn 3 brothers and 2 sisters.

CALLICOTT.—C. R. Callicott, born Aug. 31, 1887, in Dyer County, Tenn.; died at Greenville, Miss., Dec. 29, 1957. He embraced the Advent message at an early age and was engaged in the Lord's work in various capacities for many years. He attended Hazel Academy, Hazel, Ky.; Union College, Lincoln, Neb.; and Southern Training School at Grayville, Tenn. While at Grayville he was united in marriage with Vesta Moyers. To this union 4 children were born, the eldest of whom died while his father was serving as secretary-treasurer of the Mexican Union Mission. Survivors are his wife; 2 daughters, Mrs. Martha Biggins and Dr. Mary Hartson; a son, Dr. Robert M. Callicott; and 5 grandchildren.

CORDIS.—E. L. Cordis, born July 29, 1888, in Grayson County, Tex.; died at Angwin, Calif., Nov. 15, 1957. He joined the church in 1906. During World War I he served in France, following which he was employed at our sanitarium in Wichita, Kansas, for 3 years. Later he was employed at the White Memorial Hospital, and then at the Loma Linda Sanitarium and Hospital. In 1918 he was united in marriage with Florence Kerr. Mourning their loss are his wife; 2 daughters, Mrs. C. H. Ines and Mrs. P. E. Plummer; a son, George; 9 grandchildren; 3 sisters, and 3 brothers.

LILLEY.—Laura Mae Moser Lilley, born Sept. 10, 1898, at New Philadelphia, Ohio; died at Bethesda, Md., Jan. 15, 1958. In 1923 Laura was united in marriage with Herbert C. Lilley. They accepted present truth in 1932, and for more than 25 years she was a worker for the church. She served in the Ohio, Florida, and Chesapeake conferences as a literature evangelist. More recently she was employed on the telephone switchboards of the Washington Sanitarium and the Review and Herald. Left to cherish her memory are her husband, of the Washington Sanitarium, Takoma Park, Md.; 2 sons, Herbert and Donald; 3 grandchildren; 5 sisters, and 2 brothers.

HORSMAN.—Nettie Mae McBain Horsman, born April 12, 1883, at Oakland, Calif.; died Dec. 23, 1957, at Woodland Hills, Calif. As a child she saved nickels and dimes to help build the missionary boat *Pitcairn* and had the privilege of going on its first cruise around San Francisco Bay. In 1904 she married Earl S. Horsman, who was active as a colporteur and later as publishing secretary of conferences in Washington, California, and British Columbia. She leaves 2 daughters, a son, 4 grandchildren, 2 great-grandchildren, and a sister.

OTIS.—Eleanor Mabel Howe Otis, born Nov. 6, 1870, in Sailorville, Iowa; died in Moline, Ill., Dec. 27, 1957. She attended Battle Creek College and was converted under the ministry of A. G. Daniels. In 1903 she was graduated from the American Medical College, Battle Creek, Mich. She married Dr. Frank J. Otis in 1904. The survivors are her husband; a son, Dr. William Howe Otis; and 4 grandchildren.

CAZAZIAN.—Eugenie Cazazian, born in 1898 in Turkey; died Dec. 8, 1957. Miss Cazazian was a practical nurse in our sanitariums, and was for many years a teacher. Three brothers survive.

BILLHIMER.—Nettie Pearl Billhimer, born June 20, 1896, at La Junta, Colo.; died in Fairbury, Neb., Dec. 27, 1957. She was baptized in 1946. In 1930 she was united in marriage with Hiram Walter Billhimer, and to this union were born 2 daughters, Anna Mae Billhimer and Mrs. Ruth Snyder. Her husband preceded her in death.

BRODEUR.—Ethel Johnson Brodeur, born Oct. 4, 1897, in Aiken County, S.C.; died in Augusta, Ga., Jan. 2, 1958. In 1915 she was united in marriage with Emile A. Brodeur. She became a church member in 1934. Left to cherish her memory are her husband; a son, Emile, Jr., of Atlanta, Ga.; 2 grandsons, and 2 sisters.

CALLAWAY.—Nettie Callaway, born June 26, 1866, in West Rutland, Vt.; died at Rutland, Vt., Jan. 5, 1958. For 40 years she was a church member. Surviving are a sister and 2 brothers.

CHURCH.—Jesse R. Church, born Dec. 25, 1879, at Fresno, Calif.; died in Fresno, Calif., June 25, 1957. His family were Adventists and he grew up in the faith. By profession he was a builder. His companion of more than 50 years, Maude Shaw Church, remains. [Obituary received Jan. 20, 1958.—EDITORS.]

COLTMAN.—Leona Childs Coltman, born Sept. 3, 1897, at Sherrard, Ill.; died at Matherville, Ill., Dec. 7, 1957. In 1920 she was married to Wm. T. Coltman. She was a member of the Illinois Conference church. Those who survive are her mother, a brother, and 2 sisters.

FLINT.—Nettie Anna Flint, born Dec. 27, 1904, at Kalispell, Mont.; died at Sanford, Fla., Dec. 28, 1957. In 1920 she was married to Wm. L. Flint. Since young womanhood Mrs. Flint was a member of the church. The survivors are her husband; 3 sons, Kedric of Hingham, Mont., Eugene of Sanford, Fla., and Boyd, now attending Walla Walla College; a daughter, Mrs. Eileen Gilder of Kalispell, Mont.; 8 grandchildren; 2 brothers; and 4 sisters.

HADLEY.—Homer Hadley, born in 1882, at Morristown, Vt.; died Dec. 26, 1957. He married Anna Way in 1910. He was a member of the Burlington, Vt., church for many years. Mourning their loss are his wife; a daughter, Evelyn Church; and 3 stepchildren.

HARDT.—Sarah Grobe Hardt, born Aug. 17, 1880, in Germany; died at Portales, N. Mex., Oct. 4, 1957. She came to America at the age of 3. In 1906 she was married to Henry P. Hardt. Those who mourn are her husband; 3 sons; a daughter; 9 grandchildren, and 4 great-grandchildren. [Obituary received Jan. 13, 1958.—EDITORS.]

HOBLIT.—Mary Evelyn Hoblit, born Sept. 23, 1896, in Minneapolis, Minn.; died at Arlington, Calif., Dec. 29, 1957. As a young woman she accepted the truth. For some time she was a Bible instructor in the Minnesota Conference.

LEE.—Louis Durward Lee, born Nov. 22, 1890, in Nelsonville, Tex.; died in Amarillo, Tex., Dec. 21, 1957. He became a church member about 2 years ago. Left to mourn are his wife, Elath Louise Lee of Ende, N. Mex.; 2 daughters, Mrs. Floyd Brown and Virginia Lee; 2 grandchildren; 3 sisters, and a brother.

MATHIS.—Debra Glen Mathis, born Nov. 18, 1937, in Portales, N. Mex.; died Dec. 25, 1957. She was the only child of Mr. and Mrs. Walter Lee Mathis. Her grandparents also survive.

MCLEOD.—James Luther Tortal McLeod, born Aug. 13, 1869, in Cumberland County, N.C.; died at Fayetteville, N.C., Nov. 12, 1957. Left to mourn are his wife, Geneva Gertrude Allran McLeod; 2 sons, John P. U. McLeod, a physician at Marshville, N.C., and James O. McLeod, secretary-treasurer of the Ohio Conference; a foster daughter, Mrs. Sandra Cain Eberg; 5 grandchildren, and a great-grandson.

PERRY.—Bertha N. Perry, born March 20, 1877, in Esbon, Kans.; died Dec. 4, 1957. She married Colonel Perry in 1896, and in 1905 they moved to Oregon City, Ore., where for 38 years they were the leaders of our church in that city. Those who mourn are 2 daughters; 4 grandchildren, one of whom is Dr. Marlowe Schaffner of Songa Mission Hospital, Belgian Congo, Africa; 4 great-grandchildren, and 2 sisters.

REES.—Dona Lou Rees, born Aug. 3, 1941, at Pueblo, Colo.; died as the result of an automobile accident, Dec. 17, 1957. Dona Lou began her education at Denver Junior Academy, and later attended school at Topeka, Kans. Her elementary work was completed at the Greater Orlando church school, in Orlando, Fla. In 1955 she entered Forest Lake Academy. Left to cherish her memory are her father and mother, Elder and Mrs. Don R. Rees, he being president of the Southern Union Conference; a sister, Carol Ann; a brother Ronnie; and her grandparents, Mr. and Mrs. R. R. Rees of Modesto, Calif.

STONE.—Lydia Stone, born Aug. 22, 1876, in Iowa; died in Port Allegany, Pa., Dec. 10, 1957. She joined the church 64 years ago. Surviving are her husband, Edwin Stone; a daughter, a son, 4 grandchildren, and 2 sisters.

TROY.—J. Estelle Washington Troy, born March 26, 1873, at Canton, Miss.; died at Los Angeles, Calif., Oct. 23, 1957. She taught in the South for a number of years, then went to Los Angeles, Calif., and was united in marriage with Theo. W. Troy. It was in her home, under the instruction of Jennie L. Ireland in Bible and home nursing, that the work

among colored people in the West began. Mourning their loss are her husband; a son, Dr. Owen A. Troy; and a grandson, Elder O. A. Troy, Jr.

WARREN.—Sally Fahrner Warren, died Feb. 13, 1957, in Richmond, Va. She is survived by her husband, William Shaster Warren of Cumberland, Va.; 2 sons, and 2 daughters. [Obituary received Jan. 15, 1958.—EDITORS.]

WELCH.—Adelia M. Welch, born March 2, 1899, at Big Cabin, Okla.; died at Glendale, Calif., Dec. 21, 1957. In 1916 she was married to Joseph V. Welch, and in 1933 she was baptized. She leaves 3 sons, Vanoyl, Albert L., and Jacques; 2 daughters, Josephine Haglund and Jean Fitch; 11 grandchildren; 4 brothers, and 3 sisters.

SOPER.—Clinton E. Soper, born May 11, 1871, near Canton, Pa.; died Dec. 11, 1957, at Blossburg, Pa. He was a graduate of the Mansfield State Normal School. In 1904 he accepted the truth. Survivors are his wife, Ada Mae; 3 daughters; a son; 4 grandchildren, and 4 great-grandchildren.

NOTICES

Request for Prayer

A brother in England requests prayer for God's help and special blessing spiritually, together with deliverance from temporal difficulties, and if it be God's will, healing of serious physical ailments.

Literature Requests

Cirilo Defino, Banga, Cotabato, Philippines, wishes religious literature to distribute.

WANTED: *Listen, Review and Herald, Liberty, Guide, Memory Verse Cards, and Go* by Ethelbert Lazare, 182 Laventille Rd., Port of Spain, Trinidad, B.W.I.

Arden Luz Alberte, 573 Guzman Street, Mandurriao, Iloilo City, Philippines, desires songbooks and missionary literature.

Lilly A. Octavio, 787 Guzman St., Mandurriao, Iloilo City, P.I., wants *Guides*, old Bibles, songbooks, and other missionary literature.

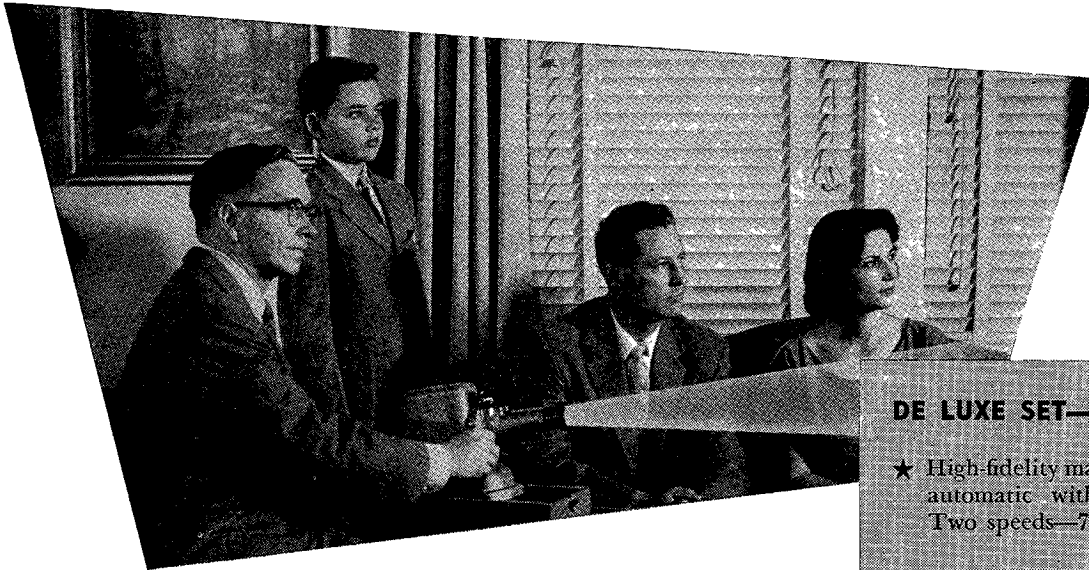
Seela J. Hermanson, Rt. 2, Athens, Tex., would like literature for two reading racks. Send only clean copies of *Message, Signs, These Times, Listen, and Instructor*.

DISCONTINUE FOR TWO MONTHS sending literature to Mrs. Viola Walker, Rt. 1, Box 230, Fairburn, Ga.

D. B. Nix, Rt. 1, Box 71, Turtletown, Tenn., desires a good supply of *These Times, Signs, and Listen* to use in a bus station.

Church Calendar FOR 1958

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



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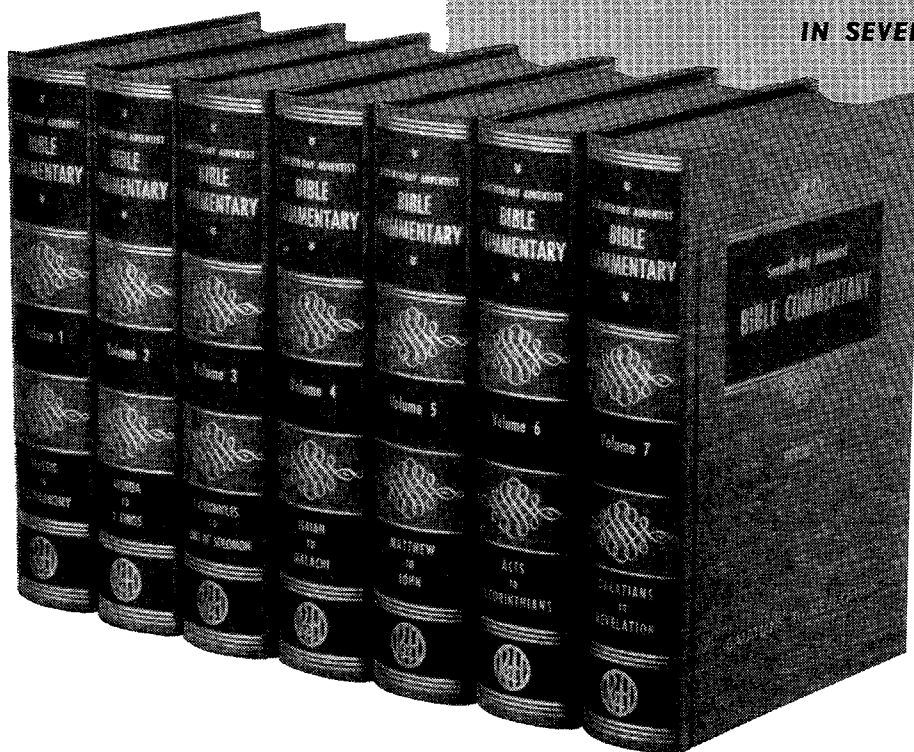
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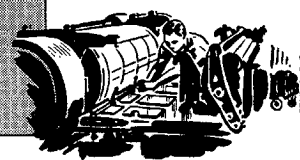
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As We Go to Press



In This Issue

Seventh-day Adventists around the world are looking forward to, and preparing for, the forthcoming General Conference session to be held in Cleveland, Ohio, June 19 to 28. Our readers will be interested in a special message on page one from R. R. Figuhr, president of the General Conference.

From Home Base to Front Line

Elder and Mrs. A. Cosendai, of Switzerland, sailed January 16 on the S.S. *Foch* from Marseilles, France, to Douala, French Cameroun, after a furlough in the homeland. They leave their son Jean-Paul, who is in school, in Switzerland. Elder Cosendai is president of the French Equatorial African Union Mission, with headquarters at Yaoundé, French Cameroun.

On the same boat were Brother and Sister Henri Kempf with their child. This family is going out for the first time to the French Ivory Coast, which is mission territory belonging to the Northern European Division. Brother Kempf was an evangelist in eastern France. He will now be located at the Bouaké mission station in the Ivory Coast.

Brother and Sister Albert Simon left Paris, France, by plane on January 28, for Yaoundé, French Cameroun. Brother Simon, who is a teacher at the French Cameroun Training School at Nanga-Eboko, is returning to his post after furlough for a second term of service.

Elder and Mrs. Hans Salzmänn, of Switzerland, recently left Marseilles, France, with their family of six children, on the S.S. *Joffre*, for Tamatave, Madagascar, returning to the mission field after furlough. Elder Salzmänn spent some years in the Seychelles Islands, and later as president of the Fianarantsoa Mission Station in Madagascar. During this new term of service Brother Salzmänn, who is in charge of the mission work in the southern part of the island, will open new work in the area of Tuléar.

Elder and Mrs. Sylvain Meyer and their two children returned to the French Cameroun from Paris by plane

on February 4. Elder Meyer is the president of the French Cameroun Training School and the Nanga-Eboko Mission. He first left his homeland for the mission field after the second world war, in 1946, and served for six years as president of the Réunion Island Mission in the Indian Ocean Union Mission. He was then called to the French Equatorial African Union Mission to direct the Kribi Mission Station, and later the Nanga-Eboko Mission, his present post.

Mr. and Mrs. Leif S. Jensen, new appointees from Denmark, left January 4 to take up physical therapy work in Baghdad, Iraq. Brother and Sister Jensen are graduates of our Skodsborg Sanitarium, Denmark.

Mr. and Mrs. John Wolfe and son returned to West Africa on January 9, after furloughing in Scotland. Brother Wolfe was formerly headmaster of the secondary school at Ihie, East Nigeria, and is returning to take up an appointment as principal of the training school at Awtun, West Nigeria.

Mr. and Mrs. R. E. Hulbert, new appointees from Britain, proceeded on January 31 to West Africa, for evangelistic work in the Calabar area of East Nigeria. Brother Hulbert is taking up the work laid down by his brother, E. E. Hulbert, who spent several years of fruitful service in the West African Union. Brother R. E. Hulbert, a graduate of Newbold Missionary College, has been engaged in pastoral evangelism during recent years in the North England Conference.

W. R. BEACH

National Accreditation of Schools of Nursing

The schools of nursing of the Hinsdale Sanitarium and Hospital and the New England Sanitarium and Hospital have received notification from the National League for Nursing that the Board of Review of the Diploma and Associate Degree Programs in Nursing has granted full approval of these schools of nursing.

It means much for the development of denominational nursing to have these schools of nursing granted national accreditation.

D. LOIS BURNETT

Progress at Japan Missionary College

A letter just received from Thomas H. Blincoe, director of the Bible department of Japan Missionary College, gives a real note of courage and progress. He writes: "The school continues to grow. When the new school year opens in April we are planning on an enrollment of 400."

When we think of the condition of our school work in Japan a few years ago and note that they are now expecting an enrollment of 400 young people at the college, it certainly gives us great cause for rejoicing. They have many more applicants than they are able to take.

When I visited the school I found a wonderful spirit of earnestness on the part of the college young people in carrying on a very active soul-winning campaign in the neighborhood of the school. This consisted of Bible study groups and branch Sabbath schools. From Sabbath to Sabbath they were coming into contact with from 1,000 to 2,500 people.

E. E. COSSENTINE

Top Ten Conferences in Literature Sales

We have just compiled the literature evangelist sales report for the North American Division for 1957. The grand total deliveries for the sixty-one conferences amounted to \$6,305,626.90 as compared with \$5,876,631.52 in 1956. We thank God for this gain of \$428,995.38. Many outstanding records were made.

The top ten conferences in literature deliveries are as follows:

Michigan	\$298,929.82
Allegheny	273,817.13
Northern California	273,040.73
Illinois	258,953.83
Texas	253,174.15
Southern California	215,070.38
Kentucky-Tennessee	204,520.48
East Pennsylvania	201,392.59
Georgia-Cumberland	200,154.73
Central California	190,609.02

Total \$2,369,662.86

Think of it—\$2,369,662.86 worth of truth-filled literature delivered by ten conferences!

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