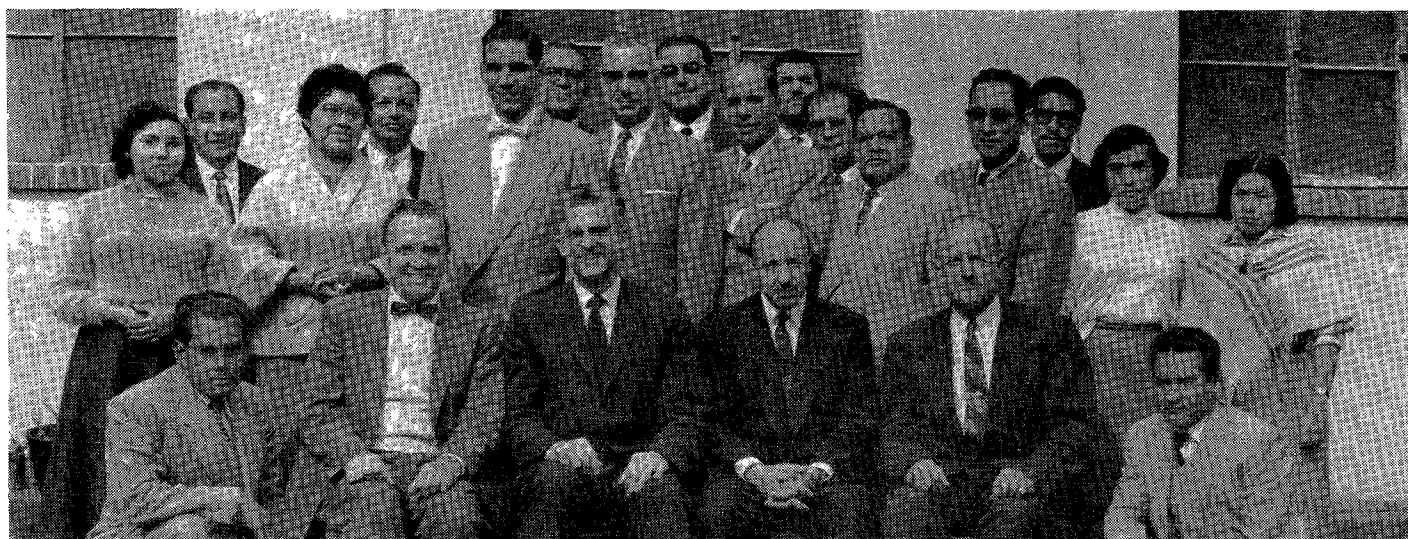


THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Part of the group who attended the radio-TV council held in Mexico City, January 20-24. Seated, left to right: L. L. Reile, radio-TV secretary, Inter-American Division; James E. Chase, associate radio-TV secretary, General Conference; B. F. Perez, speaker, La Voz de la Esperanza; Harold House, Radio and Bible Correspondence School secretary, Mexican Union.

Voice of Hope Wins Souls in Mexico

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

IN THE mountains of southern Mexico the owner of a large coffee plantation bought a new radio. Turning the dials to find a good program, he happened to tune to La Voz de la Esperanza, our Spanish Voice of Prophecy broadcast. Immediately he called his family to join him in listening. At the close of the program they heard the familiar invitation to listen again next week at the same time.

The following week the plantation owner invited all his workmen to come to his home at the designated time to hear the program. They came and, seated around the radio, listened attentively to a discourse on the commandments of God.

Subsequent programs brought other doctrines taught by Seventh-day Adventists; and each week as the group gathered to listen, the plantation owner urged his workmen to accept the teachings. When the Sabbath was presented it was agreed that they would keep the Sabbath on the entire plantation.

Soon the news that the plantation owner and his workers had accepted a new belief began to spread throughout the surrounding country. Peddlers who visited the plantation found that they could not sell anything on the Sabbath to any of the workers there. Finally the news reached the ears of one of our workers in a distant town. He immediately made a visit to the plantation, and to his delight found that all were keeping the Sabbath, though none of them had had any previous contact with Seventh-day Adventists.

When our worker identified himself as a Sabbathkeeper,

the doors of all the homes on the plantation were opened to him. He explained the Sabbath school plan, and organized a Sabbath school of 69 members on the plantation. Soon a baptism will be held and a church organized.

This story, told by Cleofas R. Valenzuela, was one of many related at the Radio-TV and Bible Correspondence School Council held January 20-24 in Mexico City. The council—one of a series to be held throughout the Inter-American Division—was under the leadership of L. L. Reile, radio-TV secretary of the division. Those in attendance included Harold House, president of the Mexican Union, four union radio-TV secretaries from within the division, the presidents and radio secretaries of all the missions in the Mexican Union, and Bible school personnel from the Mexican Union. Also present were Braulio Perez, speaker of La Voz de la Esperanza radio broadcast, and the writer.

Some time was spent in discussion of problems and operational procedures of radio and television, but primary emphasis was given to expanding this phase of evangelism and making it more effective, in harmony with the wishes of A. H. Roth, president of the Inter-American Division.

As a result of this well-planned and ably executed council new goals were set for 1958, and mission representatives went back to their fields of labor determined to do more, by the grace of God, to win souls through radio and Bible correspondence school evangelism.

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THE ADVENT SABBATH

REVIEW AND HERALD

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

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A Thought

FOR THE WEEK

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

"Amid Earth's Lamentation"

After the last war England experienced a period of economic bitterness little realized by the well-fed, warmly housed Western world. Food staples and coal were rationed with rigid discipline. Houses were charnel cold, and rain soaked through ravaged roofs. A harsh winter added to the public tension, and only a superb fortitude supported by a faith that "there'll always be an England" made life endurable.

"Yet," wrote an eminent American journalist, describing the country's misery, "there were many window boxes of grime-stained office buildings burgeoning with daffodils and forget-me-nots, all sure that spring would not be far behind." And in contrast with the battered regiments coming home from war, he spoke of "battalions of tulips and irises that shook their proud colors in every park and in many a city square."

So, in life's bitter hours, God brings forth His symbols of hope, sunshine out of shadow, "beauty for ashes, the oil of joy for mourning." Gentle as a zephyr, quiet as a nestling bird, the whisperings of His Spirit speak to us out of His eternal calm, and fortunate indeed are they who see "the stars shine through his cypress-trees!"

Just as the flowers in bombshelled London were harbingers of God's returning spring and reminders of His abiding goodness, so in a world desolated by sin God has other symbols of His loving-kindness. Against unpunished crime in high places, against increasing violence and lawlessness, against social injustice and racial hatreds, God lights up the moral gloom with the flowers of Christian virtue in His followers—patience, kindness, temperance, self-denial, tolerance, and humility. Seeing these exemplified here and there in those who profess His name, many a burdened life takes heart to go on again. What a privilege in a world of brooding darkness to point the lighted way of His unchanging love and purpose.

H. M. TIPPETT

Well Said

Never despair; but if you do, work on in despair.—Burke.

The tongue is but three inches long, yet it can kill a man six feet high.—Japanese Proverb.

Troubles are often the tools by which God fashions us for better things.—H. W. Beecher.

The withholding of truth is sometimes a worse deception than a direct misstatement.—Selected.

REVIEW AND HERALD

Science and Religious Faith—Part 1

By FRANK LEWIS MARSH

Seventh-day Adventists are special creationists, and opposed to the idea of evolution of any new basic types of plants and animals since creation week. That much is clear with regard to their belief; but because there are so many varieties of creationism today it is necessary to add a few statements of explanation in order to clarify the Adventist position.

A general classification would associate Adventists with the fundamentalists. However, with regard to the problem of origins they stand with a small minority of fundamentalists because of their belief that the days of creation week were solar days of twenty-four hours each just like those of today. Fundamentalists are now generally swinging to a sort of progressive creationism, which maintains that the days of creation week were geological periods, each consisting of millions of years. Thus in the matter of past duration most fundamentalists are now falling into step with evolutionists.

Seventh-day Adventist scientists agree that the Bible is not and does not claim to be a textbook of science. It is essentially a book that tells men how to conduct themselves in this life and how to prepare for the life to come. Yet every expressed thought of the Bible is true. Jesus Christ, who declared that He is the way, the truth, and the life (John 14:6), said of the Bible, "Thy word is truth."

Adventists believe that the statements of the Bible are to be taken in their everyday meaning unless internal evidence makes it clear that some portion is to be understood figuratively. According to the Scriptures the many basic types of living things in all their complexity were produced by fiat creation during creation week. This story of origins in the first chapter of Genesis gives every indication that it should be understood literally, and that the days of creation week were twenty-four-hour days.

Sound principles of Bible interpretation require that we accept this "day" (Hebrew *yom*) as being an ordinary day. In the Old Testament where the word *yom* is associated with a definite number, it is always used to indicate a day of twenty-four hours. Thus the expressions "the first day," "the second day," and so on, make clear that these were ordinary days. This same idea is given in the expression "evening and morning."

If these days were geological periods, and each was divided into a light portion and a dark portion, then the sun, which was created "to rule the day," would have shone upon the earth continuously for many years without setting, and the green plants would have died in the extended dark period that followed their creation. Plants appeared on the third day, but those numerous forms that are dependent upon insects would have become extinct before the insects, which were created no sooner than the fifth day, could have accomplished the vital pollination of the flowers. These and other items of internal evidence in Genesis 1 make clear to Adventists that the days of creation week could not be geological periods but must rather have been twenty-four days.

Many Schools of Thought

In order to understand the differences between the beliefs of Adventist scientists and evolutionistic scientists it is necessary first to understand that there are many schools of evolutionistic thought. In fact, seldom do two evolutionists agree in the historical aspects of their theories. Atheistic, or mechanistic, evolutionists claim to believe that there is no power in our universe other than natural laws and processes. Matter had to create itself—or was eternal—and evolve itself out of chaos into cosmos, and from simple to complex, by blind chance.



One's religious faith is greatly influenced by whether he believes that man was created in God's image or that man is only a noble beast, having developed through the process of evolution.

Deistic evolutionists believe that a Reasonable Intelligence created the raw materials and set up the processes and laws and then departed, leaving to impersonal, fortuitous evolution the survival and development of the things we see today. It is their opinion that this Intelligence is no longer a whit interested in our earth or its inhabitants.

Theistic evolutionists and Adventists believe alike as far as theism is concerned. They both accept the inspiration of the Bible and believe that God created our earth and life upon it. They both believe that natural laws are manifestations of God's upholding power. They part company over the length of the days of creation week and the manner of creation of living forms. The theistic evolutionist believes that the days of creation week were geological periods and that God brought the modern complexity among plants and animals into being through processes of directed evolution.

To the theistic evolutionist, man is a descendant of the beasts and was adopted by his Creator after reaching the level of modern man. To the Adventist, man was created from the dust as the son of God (Gen. 2:7; Luke 3:38). To the theistic evolutionist, man by his heredity is at best a noble beast, while to the Adventist, man by his heredity is a created member of the household of God and has not a drop of bestial blood in his body. Because of his origin, even when he sins, though in disgrace, he is still a member of God's house, and as such is eligible for reinstatement into favor. Christ died, not to bring salvation to a noble beast, but to redeem a fallen being who was created in God's image.

Adventist scientists believe that one reason why the Bible was given to man was to supply him with certain basic facts that he could not possibly have discovered by himself. The problem of origin of plants and animals is one that is not amenable to laboratory demonstration. Neither evolution of basic types nor their creation can be demonstrated in the laboratory. Therefore, God revealed that their origin was by special creation. In the solution of all problems of science that are not cleared by Biblical assertions, Adventist scientists open-mindedly employ the same scientific methods used by evolutionistic scientists.

Through mental confusion with re-

gard to the difference between true, empirical science and speculative science, evolutionists assert that creationists "must refuse completely established scientific findings" in order to hold to the theory of special creation. In order to qualify as a completely established scientific finding, a phenomenon must be capable of demonstration in the laboratory. The cold facts are that no item of empirical, demonstrable science is in conflict with the theory of special creation.

To illustrate this situation let us study the bones of the forelimbs of all limbed vertebrates. In every instance—man, horse, dog, whale, bat, bird, and all—we find the same three bones present—the humerus, the radius, and the ulna. We lay these cleaned bones on the table and that is as far as demonstrable science can go. To determine the significance of this natural fact, speculation must be employed. The evolutionist steps up, examines the bones, and says, "Here is proof that these organisms all came from a common ancestor." The creationist steps to the table and after examining the exhibits concludes, "Here is proof of the truth of Genesis—one Creator with a master plan."

Which conclusion is correct? The point is that when we enter the realm of speculative science, that is, when we come to the explanation of scientifically established facts, more than one reasonable explanation may be possible, and what man has the authority to say which is the correct one?

This situation is one that evolutionists commonly overlook. Most scientists of our day are evolutionists, and this majority gives them confidence to the extent that they become autocratic and dogmatic in their beliefs to such a degree that they repeat the same situation that caused the Dark Ages. In those sad times a few individuals set themselves up as authorities, and the strange fact is that the students of that day made obedience to them and fell upon their faces respectfully before the dogmatic utterance. Their attitude was, "The master has spoken!" Those days were times of stagnation in learning because of a lack of intellectual activity.

Interestingly, the autocratic authorities of those days called themselves special creationists, and those schoolmen are today soundly and justly criticized by evolutionists because of their requirement that their inaccurate opinions be respected as authority. But the tragedy of today is that modern evolutionists have in turn such overmastering faith in *their* particular explanations of such subjective evidence as the bones mentioned above as to *demand* that all peoples likewise accept *their* explana-

tions of scientific findings. If students do not accept the evolutionistic faith but choose the creationistic explanation instead, evolutionists declare them to be unscientific and they are described as naive. They may even be likened to inmates of mental institutions (see the review by W. C. Tobie of *Life, Man, and Time* in the *Quarterly Review of Biology*, September, 1957).

This unfortunate demand by evolutionists that all students accept the evolutionistic interpretation of all subjective evidence bearing on the problem of origins, is sure to bring a return of the intellectual stagnation of

the Dark Ages—or a philosophical revolution. The evolutionist insists that this present situation is far different from that of the Dark Ages because they (the evolutionists) know themselves to be correct in their assertions. They really mean that they *think* they are correct. So did the schoolmen of the Dark Ages. The conclusions of the evolutionists can be wrong because the evidence upon which they base them are merely subjective and not in the least coercive. Scientists characteristically change their interpretations of subjective evidence every now and then.

(Concluded next week)

The Early Christian Church—6

The Early Church in Relation to the State

By Frank H. Yost

It has already been pointed out in a preceding article of this series that the Christians suffered heavily at the hands of the Jews during the first century. There is reason to believe that when the early Christians, who were Jews, began their preaching, they hoped that they would remain within the Jewish church, to work there as a reforming leaven. The Jews, however, would have none of this. They rejected Christianity and expelled Christians from the synagogues. This had serious consequences for Christianity as far as the Roman authorities were concerned.

The policy of Rome toward diverse peoples and religions within the empire must be understood as tolerant. Rome's empire had grown, not only by conquest, but by absorption of territories through alliances, through treaties, and by bequests. Wherever the populations taken over were co-operative and compliant, local customs and religions, even political forms, were maintained and left in native hands.

Religion was looked upon generally as a local matter. It was thought that each people was entitled to its own gods, sacred to the territory concerned. As far as possible, the Romans therefore left undisturbed the religious customs of the people they conquered or allied to themselves. But upstart cults of religion, like political clubs, were outlawed, and were dealt with accordingly.

Judaism was accepted by the Romans under its tolerant policy despite a monotheism so strange to the Ro-

mans, and with no images of deity. When the Jews rejected Christianity, that movement was left without any local background or sponsorship, and therefore it had no standing in the eyes of the Romans. It was an outlawed cult.

But at first the Romans ignored Christianity. Nero attacked Christians, not officially, but as a matter of personal spleen. A quarter of a century later, Domitian dealt harshly with the Christians, but again as a personal matter. Fifteen years later, the emperor Trajan (A.D. 98-117), one of the best rulers in Rome's imperial list, laid down for the first time a definite policy for dealing with the Christians.

It was frankly a policy of extermination of an outlawed cult. He required that all those who were known to be Christians be arrested and put to death. He who answered police inquiries with the statement, "Eimi Christianos; sum Christianus ["I am a Christian"]," had in the eyes of the Roman authorities no claim on life. But a witness against a Christian must appear in person. If the accused could show by worshipping one or another of the gods that he was not, or was no longer, a Christian, or if he renounced Christianity, he was permitted to live. The policy was cold-bloodedly simple and direct. It prevailed until Constantine legalized Christianity about two hundred years later.

It is a curious fact that some of the emperors who are rated the highest as efficient and just Roman emperors

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.]

House Sessions Open With Scripture Reading

The United States House of Representatives is now opening its session each day with a brief reading from Scripture. Dr. Bernard Braskamp, chaplain of the House, has reinstituted an old practice followed by one of his predecessors, the Reverend Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture. Reaction by the members of Congress has been so favorable that Dr. Braskamp intends to continue the practice of the daily Scripture reading.

Baptist Editors Adopt Petition on Religious Freedom

Southern Baptist editors adopted a resolution in Glorieta, New Mexico, petitioning the State Department to "continue and accelerate its efforts" to secure "fundamental religious freedom" in countries where it has been curtailed. "It gives us pain to hear that our Baptist people continue to be persecuted in Spain, Colombia, and certain other countries," the resolution declared. "Some of our churches have been closed by government orders; some of our people have been arrested because they exercised their freedom under God."

Interdenominational Committee on Alcohol Problems Formed

An Interdenominational Committee on Alcohol Problems (ICAP) was formed in Washington, D.C., to serve as a coordinating agency for temperance work among religious groups. Participating denominations include the Methodist Church, Presbyterian Church in the USA, United Presbyterian Church, Church of the Brethren, International Convention of Christian Churches (Disciples of Christ), Southern Baptist Convention, and Seventh-day Adventists. Also the National Association of Evangelicals, Church of God, Mennonite Church, United Brethren in Christ, Assemblies of God, and the Rescue Mission Alliance.

Proposes Religious Publications Be Exempted From Postal Increases

Postmaster General Arthur E. Summerfield proposed in Washington, D.C., that religious and nonprofit publications be exempted from a general increase in postal rates the administration is asking Congress to approve. Religious periodicals now pay one cent and a half a pound when entered as second-class mail, and religious and charitable organizations are permitted to make mailings of third-class matter at one cent per piece. Religious publishing houses would be affected by the proposed increase in the book rate from 8 cents for the first pound to 10 cents, although this would be partly offset by broadening the book rate to include manuscripts and other materials that now have to go under first-class rate.

were the harshest in dealing with Christianity. The reason for this is not hard to find. It was not simply that Christianity was an alien cult as far as its origin was concerned; it was a cult of love and peace, and this was contrary to the spirit of the times and to the genius of Rome.

After the time of Julius Caesar, Rome seemed again and again to teeter on the precipice edge of disaster, economically, politically, socially, and morally. Augustus Caesar, living at the time of Christ, rescued the situation by his wise and firm rule. Vespasian, sixty years later, gave to the empire another lease on life. Then near the turn of the century, for the next eighty years there was a succession of wise emperors dedicated to restoring to Rome economic and social soundness and vigor. These men—Nerva, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius—ruled wisely, justly, and firmly, to accomplish this task. The very fact that they were patriotically concerned for the welfare of Rome made them distrust anything un-Roman. Christianity appeared to be just that, and following out the policy of Trajan, good emperors like Antoninus Pius and Marcus Aurelius persecuted the Christians harshly.

Christians Blamed

When disasters of flood, famine, and earthquake struck the empire during this period, Christians were blamed as causes of the disaster, because they had angered the gods. They suffered persecution in consequence, both at the hands of the authorities and under the attacks of mobs. In the year A.D. 177, near the close of the reign of Marcus Aurelius, two flourishing Christian communities in the Rhone valley of Gaul (France) were virtually wiped out.

After this there followed about two generations of comparative quiet. At the close of this period of partial tranquillity, there was even an emperor on the throne, called Philip the Arabian, who was, according to the ancient church historian Eusebius, a Christian (*Church History*, bk. 6, ch. 34). Philip was killed in the course of a political revolt, and his opponent, Decius, became emperor. The year was A.D. 249, just after Rome had finished celebrating its thousandth anniversary. Patriotism was running high, and Decius turned the powers of the state furiously against the Christians, perhaps because Philip had professed Christianity, and inaugurated a policy of extermination. The policy was not a new one as related to Trajan's policy; it was an intensification of it. Fortunately it lasted only a short time, but it was renewed a half

dozen years later under another emperor, and the Christians suffered severely.

There followed nearly half a century of peace for the church. It prospered greatly. As influential members of society, Christians entered into public life. The emperor Aurelian made the bishop of Rome an umpire for the state in settling disputes within the church. The common people, seeing in Christians a spirit of humanitarianism and benevolence, looked upon them with favor and appreciation.

The persecution of Christians by the emperor Diocletian began in the army about the year A.D. 303, and is generally considered to have lasted about ten years, reckoned as the ten days' tribulation of Revelation 2:10. The persecution struck full force. It was decreed that all Christian churches be leveled to the ground. The Scriptures were ordered surrendered and destroyed. Christians in places of civic responsibility were degraded. Household servants who acknowledged themselves to be Christians were enslaved. Bishops, presbyters, and deacons were dragged to heathen altars, incense was forced into their hands, and they were then physically compelled to drop the incense on the worship fires. The dragging was done roughly, and in many cases resulted in death. There were imprisonments and exilings. Scourging was the lightest of punishments. Some were burned, others were torn upon the rack. Arms were pulled from their sockets, and eyes put out with hot irons.

When the emperor Diocletian came to the throne, he had seen that one-man rule of the empire would be most difficult. He therefore divided the rule among himself and three colleagues, and assigned to each about a quarter of the empire as his special area of government. Constantius had the rule of the northwestern part of the empire—Spain, Gaul, and Britain. But Constantius, probably because of his concubine Helena, who was a Christian, was kind to the Christians in his area. So also, to a large extent, was his colleague to the south. It is thought to have been Galerius, ruler of the region of Egypt and adjoining African provinces, who instigated the persecution, and who carried it on bitterly in this area. The old emperor Diocletian also carried on a vigorous campaign of persecution in the regions of Palestine, present-day Turkey, Greece, and the Danube valley.

Aside from the physical and material losses of the churches, there were spiritual losses. The preceding time of peace had weakened the Christians' character. There were many in the

church who had never tasted spiritual hardship, nor faced much challenge to their faith. When persecution broke out, these individuals defected, renounced Christianity, oftentimes denounced their brethren, or at least pretended to give up their Christian faith. There were leaders of the church who, upon demand of the authorities, surrendered the precious copies of the Scriptures they held. These were condemned by their Christian brethren as *traditores*, that is, "handers-over," the original being the word from which we get our modern "traitor."

Diocletian resigned his imperial throne in A.D. 305, and the lack of wisdom and efficiency of his strange political system now became apparent. For the next seven years there was bitter civil war between some ten or twelve aspirants for one or the other of the four imperial thrones. Constantine, son of the tolerant Constantius, eventually gained the upper hand in the year A.D. 312, at the Battle of Milvian Bridge, near Rome. He ruled the empire with the cooperation of Licinius. In 313 these two emperors, but under the urging of Constantine, issued the famous Edict of Milan, one of the finest statements of religious liberty ever published. It promised religious liberty to all, especially to Christians. Fine a statement as it was, it was not lived up to, because in a little while Christianity be-

came the exclusive religion of the empire, and began to actuate the state to persecute other religious bodies.

From A.D. 313 on there were issued a series of decrees favoring Christianity, in spite of the fact that Licinius was himself opposed to the faith. These decrees, quite properly, ordered the rebuilding of the churches that had been destroyed during the preceding persecution. They restored Christian slaves to freedom, put Christian officials back in their positions, and in other ways sought to compensate for the damage done during the years of hardship.

But the imperial government went further. Priests of the church were put under the pay of the government. The clergy were favored with special tax exemptions. Clergymen were employed in governmental positions. They were used freely by the emperor Constantine as judges. In fact, Constantine declared that the bishops of the Christian church were better and more honest judges than the civil judges sitting in the Roman courts.

Thus a union of church and state was perfected, and it was not long until the church became practically a department of the government. Through succeeding centuries it was simply a question of which would be the stronger in this union, the church or the state. Whichever view prevailed the spirituality of the church suffered.

Pentecost come to the remnant church? Not until we are willing, eager, determined, to tarry until we are endowed with power.

We spend much money and time in getting together for everything but to pray. We come together to preach, discuss plans, demonstrate gadgets, evolve methods, encourage drives, and enjoy social fellowship. All these purposes are fine: but of praying—the one thing essential for power to finish our work—we do the least. "Why should the sons and daughters of God be reluctant to pray?"—*Steps to Christ* (Pocket ed.), p. 94.

Often we hear the expression, "a word of prayer." To be too hasty in private devotions or to make it too literally "a word" reveals a grudging state of mind toward God and prayer. It reveals, perhaps, that we have little to do with God, have little time for Him, have little room for Him, have little desire to know Him, or to be close to Him. Can we imagine anyone being content with a bite of bread, a drop of water, a breath of air? Then why be content with a word of prayer? A word of prayer may be proper in a weekly public prayer meeting where twenty or thirty participate in short sentence supplications, but let it not be the measure of our closet praying.

The apostles gave themselves "continually to prayer" (Acts 6:4). The men God used to launch the great Protestant Reformation were fearless before men because they had communed with the Eternal One. Luther's prayer before the Diet has been recorded in *The Great Controversy*. On page 156 Ellen G. White describes how he "threw himself with his face upon the earth, and poured out those broken, heart-rending cries, which none but God can fully understand." A greater work is to be done today. The work of God is to be finished. The message will be carried to its mighty culmination of victory not by plans and drives and devices but by the power of the latter rain working through men of God—men who pray.

The enemy of souls would lull us to sleep if he can. He would have us spend our time waiting on tables instead of waiting on God. But we must stir ourselves to lay hold on God. The false security of self-righteousness must be discarded. A sense of our own need and the needs of a perishing world, the lateness of the hour, the vastness of the unfinished task, must awaken us and cause us to break up the fallow ground. We must realize that "it is time to seek the Lord till he come and rain righteousness" upon us. (Hosea 10:12.)

Yes, it is "time to seek the Lord till" the power needed comes. The promised revival and reformation,

We Must Pray!

By J. L. Tucker

Since prayer is the key in the hand of faith to unlock the storehouse of God's unlimited supply of grace and power, why does not the church pray more? Why is this key unused? Why is the church willing to go on in weakness when all power in heaven and earth is pledged?

The scientists of the nations for years have feverishly and persistently and successfully studied into the secrets of nature, obtaining destructive power from her. The fear that is now in their hearts proclaims all too clearly how well they have succeeded. But what has the church been doing? Apparently she has been willing to go on in her warfare with evil, using only spiritual bows and arrows, when the power that brooded over chaos at creation and brought order and beauty out of the abyss is promised to those who truly pray.

Real prayer is the most powerful form of energy that can be gener-

ated. "Power belongeth unto God." When we pray we link ourselves with the source of inexhaustible power. In this crisis hour in human history, with imminent destruction hanging over the world, the church must and will awake to the consciousness that prayer has been neglected.

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, vol. 8, pp. 297, 298.

If a minister were to have the high honor of preaching this message for fifty years and were to average sixty baptisms a year, we would all say his life had been very fruitful. However, at Pentecost, after ten days of praying, one man preached one sermon and three thousand people were baptized and added to the church. When will

though long overdue, *will* come. The "longsuffering of God" has waited long. But the work must be finished.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—*Ibid.*, pp. 611, 612. The disciples were instructed to tarry in prayer until they received the promised power from above. They did. So mightily can God work when He has clean channels.

There is only one reason, or excuse, for the church's spiritual weakness—an unwillingness to pay the price of complete surrender and to tarry in prayer, believing that God will open the windows of heaven. God has not changed; neither have the conditions of power changed.

In *Gospel Workers* Mrs. White tells of "an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you what it is. Your man is very thick with the Almighty.'"—Page 255. "God's messengers must tarry long with Him, if they would have success in their work."—*Ibid.* "It is only at the altar of God that we can kindle our tapers with divine fire. It is only the divine light that will reveal the littleness, the incompetence, of human ability, and give clear views of the perfection and purity of Christ. It is only as we behold Jesus that we desire to be like Him, only as we view His righteousness that we hunger and thirst to possess it; and it is only as we ask in earnest prayer, that God will grant us our heart's desire."—*Ibid.*

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, vol. 9, p. 126.

Truly the great days of the Advent Movement are just before us. The

work of God could be finished quickly if every member would truly give God a chance to manifest His omnipotence. Note again this statement: "A spirit of intercession was seen, even as was manifested before the great Day of Pentecost." That is the key to the speedy triumph of the work of God.

In the apostolic age every member was a preacher, a witness, a soul winner (Acts 8:1-4). So it may be now. God will answer the prayers of the sanctified layman even as He will the prayers of the ordained minister. It is not enough to tell the experiences and triumphs of others in prayer and

Minute Meditations

Morning on the Mount

By C. G. BELLAH

"Be ready in the morning, and come up . . . and present thyself there to me in the top of the mount. And no man shall come up with thee" (Ex. 34:2, 3).

What an invitation—the Father inviting His child, the Creator the creature! This invitation is not only to Moses; it is also to me. A meeting "in the morning." Less than twenty-four hours for me to get ready. What robe shall I wear? What plea shall I make?

And I am to meet Him alone, all alone. For "no man shall come up with thee." It is good for me to be alone, if I am with my Father. I may tell Him all, and He tells me more. Oh, how sweet will be this soul-healing solitude!

I am to meet Him on "the top of the mount." Away up above the toil and moil of the day. Up where "the things of earth will grow strangely dim in the light of His glory and grace." "Solitude with God is always the mother country of the strong."

By thy help, O Lord, I am coming up. The mount is high, steep, and rugged; and I am weak. Take me by thy pierced hand, and lead me. Keep my feet lest I stumble. I must be there on time, not tarry halfway up, or even near the summit. I must not keep Thee waiting.

Help me up the mountain, Lord,

Help me to the top;

Give me strength on strength, dear Lord,
When tempted sore to stop.

Morning on the mountain. The glory of God. Help for the helpless. Stay the sun, if it please Thee, O Lord, as for Joshua, that I may tarry longer with Thee. And I must have morning blessings not only on this one morning but every morning during the year. Then my life will be sweeter and better.

"Some bright morning, some glad morning,
When the sun is shining in th' eternal sky,

Some bright morning, some glad morning,
We shall see the Lord of harvest, by and by."—Charlotte G. Homer.

service. Individually we must know the God whom we serve.

The servant of God asks some pointed questions of ministers and lay people along this line. "What have *you* to say for yourselves? What soul conflicts have *you* experienced? . . . What have *you* seen, what have *you* known, of the power of Christ?" Then she adds, "This is the kind of witness for which the Lord calls, and for which the churches are suffering. Without a living faith in Christ as a personal Saviour, it is impossible to make your faith felt in a skeptical world. . . . High and holy attainments are within our reach."—*Gospel Workers*, pp. 273, 274.

I thrill with the thought that thousands of prayers are lodged in heaven, sent there by prevailing intercessions—prayers that God is yet to answer. Hundreds of parents have gone to rest in death in full confidence that God will work out the salvation of their children.

Some time ago Roy Johnson, son of one of our pioneer workers, O. A. Johnson, was guest speaker at the Emmanuel Missionary College church. Among the many faith-building experiences he told was one concerning his own conversion and that of his younger brother. Though raised by godly parents, for many years the boys were not converted and baptized.

The father felt he should discontinue preaching, which took him away from home much of the time, and get a farm so he could spend more time with his boys. Sister White gave him a message that it was God's will for him to continue in the ministry and that God would bring his sons into the fold. Believing the messenger of God, Elder Johnson continued his strenuous ministry, ever hoping to see his boys accept the message. With earnest entreaties as opportunity presented, the parents pleaded with their sons to the time of their death, but did not see the answer to their prayers, nor the fulfillment of God's promise through His servant.

But God is a covenant-keeping God. He kept faith with those parents and remembered His covenant, in which He had encouraged them to trust. Both sons had a remarkable conversion. The younger of the two now rests in death, but Roy, firm in faith, with zeal is redeeming the time, telling the story of God's goodness and love.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). "Lord, teach us to pray."

Right Motives

By L. K. Dickson

God is more interested in why we serve Him than in what we do in His name. The motive that impels our activity is more closely scrutinized by Heaven than the speed or effort we put into His work.

Jesus clearly pointed out the importance of pure motives when He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

The question of motive enters into all that we do in the name of Christ. It enters into our prayers, our gifts, our service for others, our lifework in His service, and the lives we live day by day. That which incites us to decision and action, and all inner impulses and urges of our lives, are to be under the direction and control of the will of God. We must always remember that only those works that are performed by us under the motivation of the Spirit of Christ are acceptable in His sight and will be effective for lasting good and the building up of His kingdom.

In these days of keen competition and clamor for self-exaltation, we of the church need to take care lest we be moved by wrong motives in our planning for the accomplishment of God's great purposes and the finishing of His work. It is a short step from using God's great gifts and talents for His glory to degrading them by using them for self-gratification and the attainment of egotistical satisfaction. Any ascendancy of personal pride in the carrying on of God's work is entirely unworthy as a motive for service. How the evil one seeks constantly to veer us away from the true incentives, born from a humble consecration to Jesus Christ, that should motivate us in the building up of His great cause!

We need to examine well, then, the impulses within us that prompt us to church membership, Christian leadership, and ministry for Christ, lest false motives take the throne and spoil our lives both now and eternally.

We need also to ever remember that Thomas, the doubting disciple in Christ's day, was unwittingly speak-

ing for many others besides himself when he said, "Except I shall see in his hands the print of the nails, . . . I will not believe." The evidences of the sacrificial motive of the Saviour must be seen in each follower of Christ if our lives are to convince others of His presence. Men and women will believe what we say when it is apparent that we are truly living the Christ life.

To keep clean the fountains out of which our fruitfulness for God will flow to a needy world, we must day by day come to the foot of the cross and there lay all that is of self and self-seeking, believing the promises of power that Christ has made. Says Je-

Wait On

To talk with God,
No breath is lost—
Talk on!

To walk with God,
No strength is lost—
Walk on!

To wait on God,
No time is lost—
Wait on!

—Dnyanodaya

sus: "If any man thirst, let him come unto me, and drink. He that believeth on me . . . out of his belly shall flow rivers of living water. (But this spake he of the Spirit)" (John 7:37-39).

Our lives are to be kept daily in the same mood we felt when we first came to Christ, humbly acknowledging our own unworthiness and seeking His mercy and grace, if we would serve Him acceptably and fruitfully. Jesus seemed to touch on the importance of the sacrificial motivation that is to be found in the true follower of Christ when He said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

Followership of Christ is not always motivated by a desire to follow His example. Some are attracted to Christ because they pity Him as they think of His suffering. Some are attracted because He is seen as a hero. Some are drawn by the story of His love that caused Him, who was rich, to become poor for us, the objects of His love. But the true motivation is manifested when we show our hearts' desire by taking up His cross, being

willing as He was willing to deny self to the point of giving our lives that others might be saved.

Love is to be the chief incentive in our lives. This love is to be so strong and all-consuming that everything in our lives and in this world takes on a bedimmed and second-place aspect, and Christ and His service becomes all in all.

The difficulty with so many is that there are controlling emotions in their lives of secondary importance, if not sinful in character, which are allowed the ascendancy. Because of this the true incentives are crushed out and unworthy impulses are followed and given the highest place.

Where the Spirit of Christ is, there is always humility. The desire for the exaltation of Christ and the needs of others takes precedence over every other consideration in life. Unworthiness and self-immolation are the dominating attitudes of him who is motivated by the Spirit.

These attributes born by the presence of Jesus Christ in the heart, will make a man kind and tender and understanding with all with whom he has to do. It will take out of him everything that savors of the domineering attitude or the dictatorial spirit. His heart is softened by the gentle influences of Christ's own presence, and he has no impulse to exalt position or power or talent. His life is low at the foot of the cross, and his one desire is to be like his Saviour.

How much more effective would be our effort in Christ's name if His life and His attributes were uppermost in our lives and in our thoughts! There would undoubtedly be a greater gathering in of souls to Christ if the Christ motive could be seen in all our service.

Never was it more important than now for the reality of the true motives of the Lord, our Saviour, to be manifest in all our lives. Men everywhere are tired of false motives and insincere religious activity. A search for the real and the true is all about us.

Shall we not now diligently re-examine our motives in Christian service and our relationship with the Lord Jesus Christ as we bear the yoke in His name? Now every work is being brought into judgment "with every secret thing, whether it be good, or whether it be evil." The great survey is on, and our lives and ministry for Christ are under the closest scrutiny, for these are the final days and all must be righted quickly.

May our prayer now be, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). When our hearts are right and our motives pure, then the Lord can multiply the effectiveness of our service.

REVIEW AND HERALD



• EDITORIALS •

From the Editor's Mailbag

A brother writes in great distress of heart over the fact that his beloved wife has so long been a chronic sufferer, despite all his supplications to God and the prayers of his brethren. He says the doctors confess they do not know what more they can do. He is troubled by doubts and inquires: "If I don't see some results from prayer for my wife, then how can I have the faith to believe that when I confess my sins to God in prayer they are forgiven?" Following is our reply:

Our Reply

If I had no record of God's dealings with men in past ages I might be quite bewildered by your question. I do not know why the Lord lets your dear wife suffer so greatly, despite all the endeavors made in her behalf, both physical and spiritual. But this much I do know beyond all possible doubt, that the fact that the Lord allows her to continue to suffer does not thereby prove that He has not heard your prayers or that He does not love either you or her. We are faced by one of religion's most perplexing paradoxes, why a loving God should sometimes allow His children to suffer, despite their simple faith and trust in Him and their appeals to Him for relief.

We think of how devout were the martyrs of old. We are sure God loved them and has a special place prepared for them in heaven above. Yet we know that many martyrs rotted away in foul dungeons, or were tortured times without number. I'm sure that they prayed to God for deliverance, but God did not see fit to deliver them. Why? Only God has the answer. But we are sure that He doeth all things well and that there will be a satisfying answer in the day when we can talk with Him face to face.

Paul's experience helps us to understand, in part, the problem of continued suffering. He speaks of his thorn in the flesh and of his thrice appealing to the Lord for relief from it—and how mighty his prayers must have been! Yet the Lord did not deliver him. Paul explains that the thorn in the flesh was given him by God as one means for perfecting his character, and making him ready for heaven. So we find him finally declaring that he gloried in tribulation. You recall that when the disciples asked their Lord about the man born blind, He replied that neither he nor his parents had sinned but that the glory of God might be manifested.

It is true that the Lord once used a miraculous healing as a proof that He could forgive sins. But we would be in a strange world indeed if there had to be a miracle of that character performed every time in order to prove to each individual, one after another, that God really forgives sins. It would indeed be a strange situation if there had to be a Red Sea rolled back for each person going on the road toward Canaan in order for him to believe that God was with him. It would also be strange if it was necessary for each one of us to witness the resurrection of Lazarus, or to place our hands on the resurrected body of our Lord, in order to be confident that the dead rise. Christ said to His disciples that they

were to be witnesses of all the things that they had seen and heard. We are to accept their witness, because they were eyewitnesses. God never works extra miracles when enough have been worked in past ages to provide adequate grounds for having faith in Him.

I can sympathize with you, my brother, in your great stress of heart and spirit. Don't let the devil persuade you to believe that God is not with you in your home, that He is not forgiving your sins. There is overwhelming proof that the Bible is true. In that Book we find all the ground we need for believing that when "we confess our sins, he is faithful and just to forgive us our sins." That Book also assures us that God is with us in the midst of suffering, trial, and even death. The record of the ancient worthies, as summarized in Hebrews 11, provides us with a great "cloud of witnesses."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

Bids Opened on Sabbath

A brother inquires whether it would be right to bid on a construction job, seeing that the bids will be opened on the Sabbath. He explains that he can send in his bid by mail and does not have to be present when the bids are opened. Following is our reply:

Our Reply

I believe that an Adventist is justified in sending in a sealed bid in harmony with the terms that you describe, and here is my reason: We have constant dealings with the world. We send in orders by mail to different companies. We may reasonably presume that some of those orders are filled on the Sabbath day. Certainly on the law of averages, some of them are. Yet none of us feels it necessary to make a stipulation that the order shall not thus be filled. I think your sending in a bid is essentially in the same category. Our responsibility in relation to the fourth commandment is that we shall not work, and that we shall not require any employee of ours to work, on the Sabbath. Beyond that I do not believe that the fourth commandment obligates us. By sending in your bid ahead of time you are not engaging in any work on the Sabbath day, nor requiring anyone else to engage in it. The fact that those who receive the bids see fit, when those bids are in their possession, to examine them on the Sabbath, is a matter for them to answer for. We have nothing to do with that decision.

I venture a suggestion that might help you, in submitting your bid, to make transparently clear your Sabbath position. You might state in your covering letter that you are a Seventh-day Adventist and thus cannot involve yourself in any secular business on the seventh day of the week; hence that you will not be present if any business is transacted regarding the bid on that day; furthermore, that your bid is placed with the explicit understanding that if it is accepted, you will carry on all

of your business dealings regarding it on some other day than the seventh day of the week. Following this suggestion you would not only be clearly abstaining from work yourself, or from commanding anyone else to work, but would also be bearing a clear witness as to your relationship to the Sabbath day.

Extrasensory Perception

A reader inquires whether we believe in extrasensory perception. Yes, we do. We believe that man can communicate with God through the intelligent exercise of his normal thought processes, and we also believe that God sometimes directly impresses men's minds with revelations of truth and duty. It was by this means that the prophets of old bore their ringing testimonies to the will of God, and that in more recent years the messenger of the Lord was inspired to record divine messages from God to His remnant people. This is true extrasensory perception, for it by-passes the natural, physical senses.

On the other hand, modern science has neither demonstrated nor proved possible direct extrasensory perception between two human beings, in the strict sense of the expression. We have heard many supposed instances of such communication, some of them impressive indeed. But the fact remains that there is no known means by which such communication can take place, nor has such supposed communication occurred under circumstances where observation was possible. In other words, there is no proof that extrasensory perception as commonly understood does take place or that it can take place.

In view of the fact that extrasensory communication does take place between God and man, it would be understandable that God should provide the means by which the needs of one of His loyal children on earth might be made known to another member of His earthly family in a position to supply that need. In fact, we find instances of such communication taking place, both in the Scriptures and in modern times. One person prays, and God impresses another human being to provide the answer to that prayer. But the fact remains that such communication takes place only by divine intervention and never by the exercise of some mysterious intellectual power with which men have, presumably, been endowed.

Now, to be sure, the prince of evil is also able to communicate with minds deliberately submitted to his control. Such was the case of Saul on his visit to the witch of Endor. And granting the fact that Satan can com-

municate with one mind under his jurisdiction, we find no reason to think it impossible that he might provide the means of communication between two such minds, upon occasion. Thus it may be that extrasensory perception is, in a sense and under certain circumstances, possible apart from divine intervention. But again we emphasize that extrasensory perception is a *supernatural* phenomenon not within the scope of man's finite powers. Apart from divine intervention, and possibly that of Satan, it cannot take place.

We suspect that many reported instances of extrasensory perception belong in the same category as those concerned with flying saucers. Official Government investigation has accounted for some 97 per cent of these reports as clearly attributable to natural phenomena, and we suppose that the mystery surrounding the remaining 3 per cent may be due either to insufficient data, to an overwrought imagination, or to deliberate hoax. There is nothing secret or mysterious about flying saucers. They simply do not exist, except in the perverted imagination of pranksters who can think up no other way of getting their names in the news. We think also of the famed Loch Ness monster of Scotland, which obligingly comes to the surface each year just before the opening of the tourist season and has reality only in the fertile minds of professional publicity experts.

Thus, in some instances, extrasensory perception may be a manifestation of divine power, and in others, of satanic power. We surmise also that many reports are grossly exaggerated and that thorough investigation would show most of them to be due to imagination working overtime, to a careless comparison of data, to coincidence, and possibly, at times, to deliberate invention.

We suspect that the unduly sensational notice sometimes given to reported instances of what is claimed to be extrasensory perception, together with the curiosity aroused by such reports, may be a device of the devil designed to capture the imagination and thereby prepare the way for the great latter-day revival of spiritualism, against which both the Scriptures and the Spirit of prophecy have warned us. Instead, let us diligently keep our own lines of extrasensory perception open to God and pray earnestly for protection against the delusions of the last days. Let us not forsake the fountain of living waters for broken cisterns of human invention that can hold no water.

We believe, with Alfred Lord Tennyson, that "More things are wrought by prayer than this world dreams of." Let us make increasingly effective use of this channel of communication with the Infinite.

R. F. C.

During the second quarter of 1958 we shall be studying certain sections of the book of Revelation in our Sabbath school lessons. It was eight years ago that we had lessons on this book that contains a history of God's people till the close of time (*The Acts of the Apostles*, pp. 583, 584).

This great book, based on Sabbath revelations given to John on Patmos, is not beyond our understanding in its outlines of last-day movements, even if some details are still to be made clear. "It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history."—*The Great Controversy*, p. 341.

It would be a great blessing if we could all, before we get into our weekly studies,



read the entire book of Revelation through privately. Reading a whole chapter, or a whole book, at one sitting is one of the most profitable ways to study the Bible.

Chapter five is to be closely studied, we are told in *Testimonies*, volume 9, page 267. This is evidently because there we have a sublime vision of the Lamb of God—Christ's name for Himself—as the only being worthy to open the seven-sealed book.

The weekly lesson titles are: The Counsel of Jesus Christ to His Church Through the Ages, A Glimpse of the Throne of God, The Seven Seals, The Sealing, The Glorious Reign

of Christ, The Church Victorious, The Three Angels' Messages, The Seven Last Plagues, The Judgment of the Apostate Church, The Triumph of the King of Kings, The Millennium, The New Jerusalem, The Saints' Inheritance.

We should provide ourselves with *The SDA Bible Commentary*, as a study aid. Other helps may be found in *Daniel and the Revelation*, by Uriah Smith, and *Unfolding the Revelation*, by R. A. Anderson. Frequent use will be made, of course, of Mrs. White's writings. Why not add to your Spirit of prophecy library now, especially *The Great Controversy*, and enjoy these weekly studies to the full?

The busiest among us may find time for daily lesson study, if we will, thus enriching the mind and heart by dwelling on the sublime scenes of Christ's last message to His church.

H. W. LOWE

Sabbath School Lesson Help

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

FOR SABBATH, APRIL 5, 1958

The Counsel of Jesus Christ to His Church Through the Ages

[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 last book in the Bible has always been the center of controversy. Many sectarian movements have drawn fantastic conclusions from it, while multitudes of Christians have received more spiritual strength from this than from any other part of the Bible.

1. *Thoughts on the Title of the Book.*

The Greek title *Apokalupsis* means "uncovering." (a) In Luke 2:32 it shows Christ withdrawing the veil that is over the lost—"for revelation to the Gentiles" (R.S.V.), compare Isa. 25:7; (b) in Romans 16:25 and Ephesians 3:3 it represents the unfolding of God's "mystery" in this age; (c) in Ephesians 1:17 it is God's communication of divine knowledge to the soul; (d) in 1 Corinthians 14:6, 26 it is an expression of God's mind for the instruction of the church, as of Paul in 2 Corinthians 12:1, 7; Galatians 1:12; compare Gal. 2:2; (e) in 1 Corinthians 1:7 (margin), and 2 Thessalonians 1:7 it is used of the coming of the Lord; compare Rom. 2:5; (f) in Romans 8:19 it refers to the revelation, or "revealing" (R.S.V.), of the sons of God with their Lord.

The Greek title of the book is transliterated *Apocalypse*, and is translated "Revelation." The intent of the book is to reveal Jesus; the keynote is the Second Advent; the plan is to portray the Lord Jesus as the Saviour, high priest, judge of all, and King of kings. Ellen G. White said it was "for the guidance of God's people all through the centuries" (*Prophets and Kings*, p. 548). Compare *The Acts of the Apostles*, page 581.

John the apostle, author (probably later) of the fourth gospel, was early acknowledged as the writer of Revelation. He saw the visions on Patmos and wrote the book there (*The Acts of the Apostles*, p. 571).

2. *Christus Imperator.* Rev. 1:1-10. "Jesus Christ . . . God . . . his angel

. . . his servant John." In Roman times a combat victor was often made a ruler and given the title "Imperator." Jesus was John's conquering King, and he sets Him forth before the world. John's superscription reveals God as the author of these visions (*The Desire of Ages*, p. 234).

"Blessed." This favorite word of Jesus is used in seven beatitudes in this book: 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14. The last of these ("they that do his commandments") reads in the Revised Standard Version, "those who wash their robes." On the similarity in the original see *The SDA Bible Commentary*, which adds: "Our title to heaven is the righteousness of Christ imputed: our fitness for heaven, the righteousness of Christ imparted, represented by the washed robes. The outward evidence of the righteousness of Christ imparted is perfect compliance with the commandments of God. Hence the two ideas of washed robes and obedience to commandments are closely related."—On Rev. 22:14.

The Source of Grace

"Grace be unto you, and peace." John implores grace to rest upon the seven churches from a threefold source. First, "from him which is," and second, "from the seven Spirits," or the Spirit of God. Third, "from Jesus Christ." Thus from the whole Godhead comes grace to the church through Jesus Christ. It can come from no other source.

"Every eye shall see him." Human history has no meaning if it has no end. Christian eschatology teaches its end with the glorious coming of the Son of man, the "Alpha and Omega, the first and the last," before whom the saints shall rejoice (Isa. 25:9), and the wicked "shall wail because of him."

3. *The Trumpet Voice to the Seven Churches.* Rev. 1:10, 11, 20; 2:1 to 3:18.

The locations and significance of the seven churches. These churches are named twice. They existed, all within a few hundred miles, in Ro-

man proconsular Asia. Their number, seven, indicates completeness, universality. This indicates that "this revelation was given for the guidance and comfort of the church throughout the Christian dispensation" (*The Acts of the Apostles*, p. 583).

The names of the seven churches with relevant local geographical and historical data can be found in *The SDA Bible Commentary*, on Revelation 1:3 to 3:21; R. A. Anderson, *Unfolding the Revelation*; Uriah Smith, *Daniel and the Revelation*.

4. *Lessons for the Church Today.*

Ephesus worked irresistibly, but "all labor is dead unless inspired by love; and Ephesus had lost its 'first love'" (Anderson, *ibid.*, p. 17). Can a church without its first love take pride in its works and thus miss salvation? (See *The Desire of Ages*, p. 280.)

Smyrna represented "the poor of this world rich in faith." She resisted heresy, blasphemy, pagan intolerance. "Be thou faithful unto death, and I will give thee a crown of life" is precious to the church universal.

Pergamos lived "where Satan's seat is," was tempted into sensual alliances and false doctrine. *Thyatira* passed through the dark "1260 years," when "the flame of truth . . . nearly went out" (*The SDA Bible Commentary*, on Rev. 2:18). To both Thyatira and Pergamos "the Son of God" (the only use of this phrase in this book) promised punishment to the unrepentant and victory to the overcomer. "Hold fast till I come" is another use of the Lord's return as a motive in penitence, hope, and godly fear. Read *Testimonies*, volume 9, pages 104, 105.

Sardis pretended to be reformed but lapsed into her former deadness. "Remember . . . hold fast . . . repent . . . watch" or "I will come on thee as a thief" was Christ's message to the church of Reformation times, and surely to us today.

Philadelphia was the church of brotherly love awaiting Christ's second advent. Disappointed at delay, she must never forget the one great fact: "Behold, I come quickly: hold that fast which thou hast." Read *Early Writings*, page 119.

Laodicea is called lukewarm, subject to pride and self-conceit, and is the church of the end (*Testimonies*, vol. 1, p. 186). But Laodicea, for all her failures, is counseled to buy gold—faith and love (*ibid.*, vol. 4, p. 88), and white raiment—Christ's righteousness (Gal. 3:27), and to use eye-salve—grace and wisdom (*ibid.*). God loves many in this church (Rev. 3:19) and counsels His saints: "Be zealous . . . repent. Behold, I stand at the door." Read *Early Writings*, page 270; *Testimonies*, volume 8, page 304.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Simplicity in Dress

By Ellen G. White

[We are happy to be able to publish this forthright article, which goes to the heart of the problem of dress. It was written in 1901 but has not been in print before.—EDITORS.]

As I have seen many Sabbathkeeping Adventists becoming worldly in thought, conversation, and dress, my heart has been saddened. The people who claim to believe that they have the last message of mercy to give to the world, are attracted by worldly fashions, and make great exertions to follow them as far as they think their profession of faith allows them to go. Worldly dress among our people is so noticeable that unbelievers frequently remark, "In their dress you cannot distinguish them from the world." This we know to be true, although there are many exceptions.

Those who meet the world's standard are not few in numbers. We are grieved to see that they are exerting an influence, leading others to follow

their example. When I see those who have named the name of Christ, aping the fashions introduced by worldlings, I have the most painful reflections. Their lack of Christlikeness is apparent to all. In the outward adorning there is revealed to worldlings as well as to Christians an absence of the inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price.

For years our hearts have felt sad over this matter. Errors on the point of dress in Battle Creek, the great heart of the work, affect the whole body. At that important post are some of our most important institutions—the publishing house, where the truth is printed and scattered to the world; the college, for our youth; and the health institute, now bearing the name of a sanitarium, in which reform is taught and practiced. Parents send

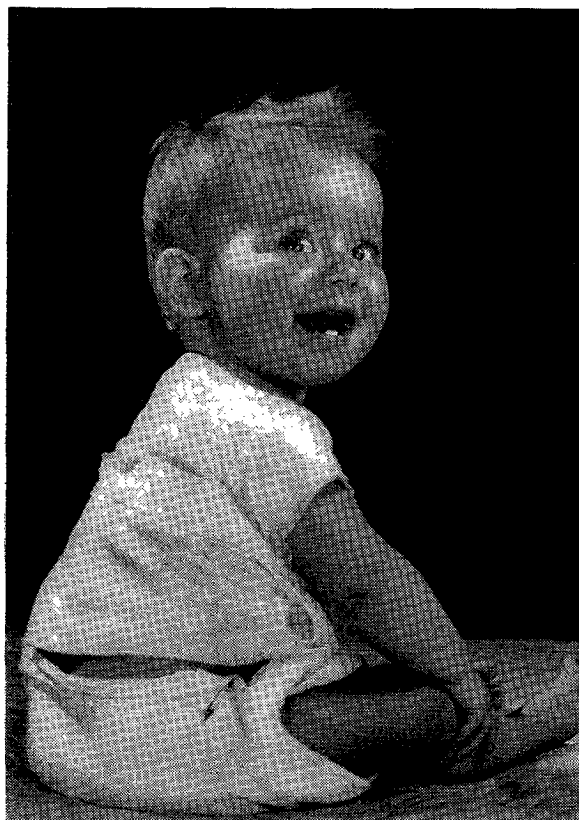
their children from the different States to Battle Creek, feeling a sense of security in regard to them because of the moral and religious influences prevailing in these institutions.

The Garden of Eden was created by God. He made it a beautiful and holy place. But Satan found entrance to the Garden, leaving his slimy trail of sin and disobedience. Battle Creek is not a place from which either the tempter or defective human beings are excluded. The tempter and the tempted have access to Battle Creek. We are sorry to say that pride, vanity, and love of display are evident, testifying to all beholders that some at least care more for outward dress than for the heavenly adornment.

Superfluous tucks, ruffles, and ornaments of any kind should be avoided as contradictory to our profession of faith as followers of the meek and lowly Jesus. Frequently the trimmings of a dress cost more than the material for the dress itself. We warn our Christian sisters against the tendency to make their dresses according to worldly styles, thus attracting attention. The house of God is profaned by the dress of professedly Christian women of today. A fantastic dress, a display of gold chains and gaudy laces, is a certain indication of a weak head and a proud heart.

In order to follow in the wake of fashion, many of our youth incur expenses which their condition in life does not justify. Children of poor parents seek to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy the vanity of their children. If our sisters who have abundance of means would regulate their expenditures, not in accordance with their wealth, but with regard to their responsibility to God, as wise stewards of the means entrusted to them, their example would do much to stay this evil now existing among us.

Satan stands in the background, devising the fashions which lead to extravagance in the outlay of means. In forming the fashions of the day, he has a fixed purpose. He knows that time and money which are devoted to meet the demands of fashion will not be used for higher, holier objects. Precious time is wasted in keeping pace with ever-changing and never-satisfying fashions. No sooner is one



My Son

By TED HANSEN

His cheeks are so rosy,
His eyes are so blue,
His lips are like sunshine
Sprinkled with dew.

His small arms enfold me,
His smile is so bright,
His laughter thrills through
me
From morning till night.

My son is an angel;
God gave him to me
To give me a picture
Of what heav'n will be.

Lord, give me the grace
As I struggle each day
To raise my son rightly,
To show him the way.

And on that bright morning
When all tears are dried,
My son will be with me
On heaven's far side.

style introduced than new styles are devised, and then, in order for fashionable persons to remain fashionable, the dress must be remodeled. Thus professing Christians, with divided hearts, waste their time, giving to the world nearly all their energies.

This entirely unnecessary burden is taken up and willingly borne by our sisters. Half of their burdens come from an attempt to follow the fashions; yet they eagerly accept the yoke, because fashion is the god they worship. They are as truly held in shackles of bondage as is the veriest slave; and yet they talk of independence! They do not know the first principles of independence. They have no mind or taste or judgment of their own.

Satan is wonderfully successful in infatuating minds with the ever-varying styles of dress. He knows that while the minds of women are continually filled with a feverish desire to follow fashion, their moral sensibilities are weak, and they cannot be aroused to realize their true spiritual condition. They are worldly, without God, without hope.

We do not discourage taste and neatness in dress. Correct taste in dress is not to be despised or condemned. While needless ruffles, trimmings, and ornaments should be left off, we encourage our sisters to obtain good, durable material. Nothing is gained in trying to save means by purchasing cheap fabrics. Let the clothing be plain and neat, without extravagance or display.

Young ladies who break away from slavery to fashion will be ornaments in society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true lady is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in its comeliness can be compared with the flowers of the field!

When I see Christian women leading out in temperance campaigns, presenting to the liquor inebriate a pledge to abstain from all intoxicating drinks, I think it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress; for the bondage of a woman to fashion is usually as great as is the bondage of a liquor inebriate to his appetite. By dressing simply, thus saving time and means, Christian women can do more to encourage and sustain the cause of temperance than by anything else. The means thus saved will clothe the destitute, feed the hungry, and close a most effectual door against the temptation of drunkenness.

Pride of dress is not a small matter,

The Mother's Helper

"Your compassionate Redeemer is watching you with love and sympathy, ready to hear your prayers and to render you the assistance which you need. He knows the burdens of every mother's heart and is her best friend in every emergency. His everlasting arms support the God-fearing, faithful mother."—*The Adventist Home*, p. 204.

but a serious evil. It causes time, thought, and money to be spent in the decoration of the body, while the culture of the heavenly graces is neglected. Precious hours that our Sav-

THE Children's Story

A Mountain Becomes a Plain

By ARTHUR S. MAXWELL

To bring still more courage to Zerubbabel, God sent a second prophet to him with another cheering message.

Just when the governor's problems had piled up in front of him like a great mountain, God told him, through the prophet Zechariah, that they would suddenly vanish.

And it wouldn't be because of anything Zerubbabel did himself. He wouldn't have to organize an army, or buy the king's favor with money. No, said Zechariah. Help would come "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Then, said the prophet, as though he were talking to all the governor's troubles: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

As for the building of the Temple, there was no need for him to worry. "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

To those who had been finding fault with what the governor had done, the prophet said, "Who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel."

A plummet is a piece of metal or stone on a string, which a builder uses to see that his walls are straight. All who had laughed at Zerubbabel would see him with such a tool in his hands, testing the finished walls of the Temple.

So it was that God sought to cheer this good man who had been trying to do his best under very great difficulties.

And what happened?

Zerubbabel and Joshua took up their task again. "And with them were the prophets of God helping them."

Hardly had they started, however, than more trouble arose. The mountain seemed to get bigger than ever.

Tatnai, who had taken the place of Rehnum, came with a company of soldiers and asked, "Who hath commanded you to build this house, and to make up this wall? . . . What are the names of the men that make this building?"

your has exhorted us to devote to prayer and the study of the Scriptures are given to an unnecessary preparation of apparel for outward display. By and by there will be a sad reckoning of the waste of our Lord's goods in needless display.

Those who practice simplicity in dress have time to visit the afflicted, and are better prepared to pray with and for them. On every Christian man and woman rests the solemn duty of regulating and contracting personal expenses, that by so doing they may be able to help the needy, feed the hungry, and clothe the naked.—Manuscript 106, 1901.

Patiently Zerubbabel explained: "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up."

Then he told how, because of their sins, God had allowed His people to be carried into captivity by Nebuchadnezzar, but that seventy years later "king Cyrus made a decree to build this house of God." We have been building it ever since, he added, "and yet it is not finished."

Tatnai said he would have to send a report to King Darius and see what he would have to say. Fortunately his letter was written in a more kindly tone than the one Rehnum had sent years before. He merely asked that a search be made in the imperial records to see whether King Cyrus ever made such a decree as Zerubbabel had spoken of.

Of course, when King Darius had the records examined he found everything in order. King Cyrus *had* released the Jewish captives and *had* ordered them to rebuild their Temple. So he sent this message to Tatnai:

"Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place."

Then, of all things, he ordered Tatnai to take part of the king's tribute money and give it to the Jews to help pay the expenses of their building! In addition, he said that young bullocks, rams, and lambs, also wheat, salt, wine, and oil, were to be provided for the burnt offerings of the God of heaven at Jerusalem. "And let it be given them day by day without fail," he said.

Tatnai was one surprised man when he received this order from King Darius, and he hurried to Jerusalem to assure Zerubbabel that he would do as he had been told.

"And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

"And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."

So the mountain of difficulty became a plain, even as God had said.

Don't Kick Santa

By S. W. Burrows

A small boy marched up to Santa Claus, kicked the jovial little man on the shin, then walked off, remarking, "That's for last year!" The lad's belief in the deceptive Santa legend led to disappointment, but unfortunately this little fellow's attitude represents that of many thousands of others whose personal desires are denied. Responses vary, of course, to having one's wishes defied; kicking Santa's shin only happened to be the little boy's particular method of registering disapproval for not getting what he wanted. Some folks pout, some fight, some steal, some even take life, to get what they want.

At Halloween time a woman stopped her automobile at a red light. A nineteen-year-old boy stepped up and began soaping her car windows. She got out in an effort to dissuade the persistent youth from continuing, but so bent was he on having his own way that he became enraged by her opposition and beat her badly. The judge gave him six months to ponder over the wisdom of serving his own desires regardless of the cost to another.

This philosophy of self-serving appears early in life. It is the primal philosophy of carnal man. A baby's philosophy even before he can talk

is, "I want what I want when I want it!" A newborn baby's first attraction to Mother is a selfish one. Mother likes to feel, of course, that baby loves her because she is his very own mother (and we can't blame her for that), but unfortunately anyone else who is as willing as she to become the answer to the very young baby's wants can invite the same attraction.

We supervise children's play lest selfishness dominate the playground and it become a field of victory for the strong. Unselfishness is not inherent, but comes by training, correction, self-discipline, and instruction in the way of Jesus.

You want to be popular. So do I. To love and be loved is an urge that is strong both in my heart and in yours, and there is one great road to that ideal—unselfishness. Unselfishness that sticks out; unselfishness that shows all over; unselfishness that puts a sparkle in the eye and a special tone in the voice.

I once knew a young man who was so handsome that it didn't seem fair to the rest of us, but a proud look and a bragging tongue caused him to walk alone. "I" was the theme of his song. Lucifer sang that tune too. Five times in two verses in the fourteenth chapter of Isaiah he sounds his "I." "I" is the center of P-R-I-D-E, and it also appears right in the middle of S-I-N.

What makes a man popular, even by standards of the world? Little emphasis on self, great emphasis on the needs and interests of others. The most-loved masters of ceremonies in television today are those who conduct programs that help people, even though the gifts they present are paid for by someone else! Washington, called the Father of His Country, is not remembered for what he did for himself but what he did for others and for posterity. The devotion of America to the beloved Abraham Lincoln stems not from what he accomplished for himself but from his selfless investment in the lives of men.

Newspaper headlines awhile back stirred the emotions of the nation with the story of a little boy trapped in a well. Workmen dug frantically to sink a rescue channel beside the shaft that held the tiny victim. When

hope had given way to despair, a colored man took his life into his hands inside an almost airless tube and pulled the child from his death-trap. The news went quickly forth that the lad was still alive and would live. We read about that man and loved him, not because he had saved one near to our hearts, for few there were who knew the boy, but because one man's self-forgetfulness had warmed the hearts of a nation!

Abraham of Old Testament fame endears himself to all who read the story of how he unselfishly offered his nephew Lot the choice of geographical location. But we read of Lot's selfish decision with a feeling akin to disgust. The popularity of the widow of Zarephath will never die. Why? Not because she ruled a nation or amassed great wealth, but because with only a step between her and starvation she shared a handful of meal with another.

Jesus put it this way: "If any man will come after me, let him deny himself" (Matt. 16:24). A wonderful way of life, this way of self-forgetfulness. It makes a person great. "Whosoever will be great among you, let him be your minister" (Matt. 20:26).

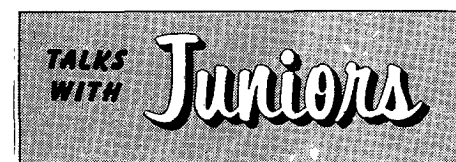
Would you like to kick Santa in the shin and say, "That's for what I wanted and didn't get"? The apostle Paul suggests a far better response: "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). The change of heart needed for this is described in verse 3: "In lowliness of mind let each esteem other better than themselves."

This is a way of living that makes a person loved, wanted, and popular. It puts him in great demand. It overrides plainness of face or thinness of purse. Try it. It is the way of Jesus, and leads to life eternal.



● Scholarships amounting to \$175 were awarded to two Union College seniors, Betty Englekemier and John Perryman, during the January 13 chapel. Betty received a \$75 check from the Lincoln Rotary Club and John was presented with a \$100 check from Continental Oil Company through the Greater Lincoln Oil Industries Scholarship Foundation.

● Vernon Usher, president of the Union College Academy chapter of the American Temperance Society, was presented with a check for \$35 by C. G. Cross and G. C. Wilson in a recent chapel period. The award was given because Vernon placed second in the national essay contest for 1957. Rebecca Anderson and Richard Wreed also received checks for their work in the local poster contest.



The Open Hatch

By D. A. Delafield

In one of the northern European countries a few weeks ago a submarine was sunk, apparently while tied up to a pier. I saw a picture of the superstructure of the underwater craft. The conning tower tilted to the port side, so it seemed, and it looked for all the world like the wreckage of a ship sunk during World War II.

But there is no war in Europe today, so this boat was not struck by an

enemy torpedo or an exploding bomb. No, it wasn't rammed by another ship in a collision in the fog. It was no accidental explosion brought on by the escape of gases from the ship's big batteries. And the rugged steel craft didn't spring a major leak.

Any one of the causes I have mentioned might have sunk this majestic sub, but it was something entirely different—pure carelessness! At least that's the impression I got. You see, someone left the hatch open! The sea poured in before the steel door could be shut, and the boat just filled up with water. This displaced the air, the ship lost its buoyancy, and down she went. The loss was in the millions of dollars, and the sailor who left the hatch open—well, I don't know what happened to him.

Now there are many openings on a ship and many hatches (doors) to seal off the openings. One of the first laws of the sea is to batten down a ship's hatches *in a storm*. But this submarine was not out to sea. It was tied up at the pier. It was *safe*, so it seemed; but that in itself was a snare. The crew got careless, and in a moment of false security someone forgot to close the hatch.

That open hatch speaks volumes to me. And I hope it does to you. In order to keep afloat in the spiritual life the hatches must be battened down. That means to close the doors of temptation lest sin, like salt water, leak in, corrode the delicate machinery of the soul, and perhaps even flood the holds and drown you.

Do you remember that David left a hatch open once and the enemy came in like a flood? Poor David; down he went into the miry deep of sin. Evil possessed him to the place that he actually committed murder. I am thinking of another Bible character of Old Testament times who did the same thing. Do you know who he was? Cain. But Cain's ship of life was a total wreck. There was no salvaging of that sunken vessel.

With David, however, it was different. The ship was salvaged by the grace of God and he was saved, but the damage that was done to his conscience remained all his life. He was never the same afterward. Can you think of one or two Bible characters who kept the hatches closed and saved themselves from spiritual disaster?

Juniors, it is important to have the Captain aboard your ship of life, and it is important to obey orders. Isaiah said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). That means that Jesus will send His Holy Spirit to alert you when there is danger, so that you may

shut the hatches and keep the heart closed to Satan. By quoting the Bible to the devil you may resist him. Jesus intends that on the ship of life no

other authority but His shall be known. His word is supreme; He is the captain. Let Him have complete control!

An Incident in My Life

THAT TAUGHT ME AN
IMPORTANT LESSON

God Guides in Our Lives

By W. P. BRADLEY, Associate Secretary
General Conference

My home was on the outskirts of a small town in western New York State. I did not have the privilege of attending one of our denominational schools during high school years, though I attended Sabbath school and church services as one of a small company of Adventists who worshiped in a rented hall in a town four miles away. At that time I was not a church member, and I hardly understood the importance and value of Christian education.

When I came to the end of my high school course, the big question that loomed before me was, What next? On the basis of competitive examinations I had won a scholarship at Cornell University and was expecting that the coming autumn might find me in attendance there. Although my thoughts were turning more and more toward the university, there was an uneasy feeling in the back of my mind that my best spiritual interests did not lie in that direction.

One day when I was out in the garden, wearing a tattered pair of overalls, hoeing in the potato patch, several boys came from town to talk with me about plans for going to Cornell. They discussed with me how I might find it possible to work for my board and lodging and thus help to defray my living expenses. Their arguments were not without considerable appeal to me. I could envisage embarking on a successful career in engineering or medicine with the university training as the foundation. On the other hand I knew that my mother, who was a devout member of the Seventh-day Adventist Church, was praying that I might be able to attend South Lancaster Academy, then a fourteen-grade school (now Atlantic Union College), and that I would become a Christian.

The summer had nearly come to an end, and schools would be opening within a matter of days. All of my friends were busy with their plans to go to college, but for some reason my plans were still uncertain.

At this point something happened that changed the whole course of my life. A man who was under obligation to my father was moving to South Lancaster, and

offered to board me if I wished to come and live in his home while attending South Lancaster Academy. This offer electrified the entire household, and my mother's enthusiasm and energy waxed great. My father was not an Adventist, but he gave his consent.

Immediately preparations were under way to get me off to school. A small trunk was purchased and packed with my modest outfit of clothing, together with the various items which the school catalog advised should be brought along. Railroad transportation was secured, and finally the hour arrived when the family took me down to the railroad station and started me off on the long journey eastward to Massachusetts. There were two changes en route, but the journey was otherwise quite uneventful, and I arrived on the second morning in the village of South Lancaster.

In a matter of hours I was settled in my room and had presented myself to be enrolled as a college freshman, my first experience in a Christian school. My interest was chiefly in the scientific side of the curriculum, but I was required also to sign up for a Bible class, which was a course in Daniel and Revelation. That course turned out to be an eye opener; in fact, it became the class of most absorbing interest during that first autumn and winter. Through the study of these two prophetic books of the Bible I was led to give intellectual assent to the reliability of the Scriptures, and the foundation for faith was established.

This experience in a Christian school changed the course of my life. That autumn I was converted during the Week of Prayer conducted by G. B. Thompson, and in the spring I was baptized in the South Lancaster church. The following summer I went canvassing and earned a scholarship for the next school year. I was now launched on the typical path of Seventh-day Adventist Christian education.

I shall never be able to throw off the very strong conviction that God had a direct hand in guiding my life and at a very critical time led me into "that New England school" in South Lancaster.

ONE of the most significant developments in the religious world today is the growing trend toward church mergers. While a few denominations are still apprehensive lest a giant monolithic superchurch eventually be produced through current unification efforts, the majority of Protestant bodies are less fearful; they look with definite favor on the trend. The jealous regard once felt for the practices and doctrines that distinguished their churches from others is gradually waning; strong convictions are yielding to the sweetness and light of the ecumenical influence. Apparently some are almost willing to believe that it is better to be united in error than to be divided by truth.

some special kind of ordination or ecclesiastical authorization not required of the ministry generally. . . ."

So far as creed or doctrine is concerned, Mr. Garrison dismisses this problem with a cavalier wave of his pen. "There will be no creedal or doctrinal test," he says, "either for lay members or for the ministry other than the primitive test of loyalty that was embodied in the declaration 'Jesus is Lord.' The test cannot be less if the united Church is to be the Christian Church. To establish other criteria of orthodoxy on the basis of theologies that have developed in the course of the Church's history would be, as it has always been, to fence some Christians in and other Christians out, and so to divide the Church."

His solution of what to do about various distinguishing church rites is

not theoretical religion. . . . Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside. . . . I see the church, through its members, moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth."

The vitality of the church union idea has been demonstrated repeatedly by various conferences that have been convened to discover areas of agreement among the churches. One of the most significant of these was the one held at Greenwich, Connecticut, in December, 1949. At that meeting the leaders of several major denominations, representing at least 20 million Protestants in the United States, gave serious consideration to plans whereby the churches could unite. The objec-

The Growing Trend Toward

CHURCH

How Strong Is It? What Does It Mean?

As a result, an increasing number of voices are not only calling upon all the churches to unite, they are even outlining possible bases for such union. In his new book *The Quest and Character of a United Church*, published in 1957, Winfred E. Garrison sets forth what he considers to be a reasonable and workable basis for bringing all the churches together. He contends that first of all "the members must love one another." Few will disagree with him on this point.

His second requirement, however, is likely to draw considerable fire: "There must be an interchangeable membership. A member of any congregation must upon application be acceptable as a member of any other congregation without tests or conditions other than evidence of his previous membership. If a member anywhere is not a member everywhere, the Church would not be one Church. A member can select his local congregation; a local congregation cannot select its members."

Point three is perhaps even more controversial. "There must be an interchangeable ministry. A minister accepted as such in one part of the church must not be considered in another part as disqualified for lack of

equally bold: "There must be similar liberty, and there will be similar variety, in the use and interpretation of the sacraments. It would be fatally divisive to insist upon the universal adoption of the 'primitive practice' of the immersion of penitent believers as the only proper baptism. . . ."

In essence Mr. Garrison is saying: Doctrines matter little; whether one is baptized by immersion is unimportant; denominational differences are immaterial; unity is the thing. That such a program, if carried out, would wreak havoc on most of today's established churches, goes without saying. The alarming thing is not that Mr. Garrison has given expression to such thoughts; the thing that should really stab Adventists awake is that his view is shared by a growing number of people in this country.

Not a New Idea

His proposal is not basically new. In a speech given in New York several years ago, John D. Rockefeller, Jr., declared: "It [the proposed united Christian Church] would pronounce ordinance, ritual, creed, all nonessential for admission into the Kingdom of God or His church. . . . Its object would be to promote applied religion,

tive was not merely effective cooperation but merger.

Before this conference convened, a great deal was written about its importance. The *Christian Century* declared that it would be "the most significant, promising, revealing and fateful event in the entire history of non-Roman Christianity in the country." And Dr. Truman B. Douglass, in an article entitled "Let's Unite Our Churches—Now" bugled: "This is a call to action. . . . Now, as never before, we have a chance to weld our churches into an effective unity and greater force for good than anyone has ever dreamed." Continuing, he declared: "Disunity—denominational differences—the right to emphasize the minor matters of religious taste and tradition at the expense of the central truths and principles of Christianity—have become costly luxuries which the churches cannot afford."

While the Greenwich Conference did not fulfill all the expectations of its hopeful promoters, it did set the stage for further efforts toward church unity. At least eight Protestant bodies, some large, have continued to discuss what steps might be taken to achieve union. Their general motto has been, "Let those unite who will unite."

What progress has been made toward bringing all the churches into one body? Considerable. In the United States at least thirteen denominational unions or reunions have been effected during the first half of the twentieth century. This achievement is seen in its true perspective when it is noted that during the thirty-six years following the reunion of the Old School and New School Presbyterians in 1870, not a single merger was accomplished. In the entire world some forty organic unions have been achieved since 1927, involving more than ninety denominations.

In *The Quest for Christian Unity*, written by Robert S. Bilheimer, the author declares that some 144 churches throughout the world have been involved in consolidations of various types since 1910. Organic un-

UNION

KENNETH H. WOOD, JR.

ions within similar confessions or families of churches have been effected in 26 cases, representing 66 previously existing denominations. Here are some of the countries outside the United States in which these have taken place: Scotland, England, France, Holland, Switzerland, Italy, Central Africa, Ghana, West Africa, South Africa, Madagascar, India, China, Korea, Mexico, Brazil. Obviously the quest for unity is global in scope.

The most remarkable feature of the movement toward merger is that even churches with separate origins and beliefs are uniting. Fourteen organic unions of this type (across confessional lines) have been effected in the United States, Canada, Rhodesia, India, Thailand, China, Japan, Philippines, Guatemala, and Puerto Rico. These mergers involved some forty-three previously separate churches.

The United Church of Canada was formed through such a merger in 1925. Three major communions were brought together: Congregational, Methodist, and Presbyterian. The Church of Christ in China was formed in 1927. This was probably the most extensive Protestant ecclesiastical union ever achieved anywhere. Begin-



New home of the National Council of Churches, now under construction in New York City next to the famed Riverside church. According to a National Council leaflet, "it will symbolize the growing spirit of Christian unity among the churches, just as the UN building on New York's East River embodies today's best hope for cooperation among the nations and races of mankind."

ning in 1927 with a union of churches representing English and American Presbyterian and Congregational mission boards, this church added other bodies until it represented Baptist, Congregational, Methodist, Presbyterian, Reformed, United Brethren, and the United Church of Canada. Before the bamboo curtain was drawn shut, approximately one third of all Protestant mission work in China was represented by the United Church.

In India successful attempts have also been made to unite various church missions. The Church of South India was formed from three great Protestant communions. "The merging bodies included the South India dioceses of the Anglican Church, similar units of the (British) Methodist Church, and the South India United Church, representing an earlier union of Presbyterian, Reformed and Congregational bodies, both British and American. The new church had more than 1,100,000 members."—"Christian Unity," 1948 *Britannica Book of the Year*, p. 199.

What has been true abroad has also been evident in America—merger has followed merger. In 1931 the Congregational and Christian churches joined to form a body of approximately one million members. The major Methodist groups united in 1939. The Evangelical and United Brethren joined in 1942. And last year, 1957, the Congregational Christian and Evangelical and Reformed churches came together in one. Numerous other bodies throughout the world are discussing union at present. No doubt these talks will produce further mergers in the near future.

Space will not permit even a listing of the many reasons back of the rising tide toward church union. Nor is it possible to discuss here the various conferences and councils that have given strength to the ecumenical idea—Geneva, Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam, Evanston, Oberlin. One fact stands out clearly, however—the movement toward church unity is not

(Continued on page 26)

The Ideal Dessert—Part 2

Second of Two Articles on an Important Question

By Mrs. H. W. Vollmer

We find in the scientific writings of today the same principles of simplicity, moderation, healthfulness, and economy to be found in the Bible. It is interesting also to note how closely the conclusions of the scientists sometimes line up with what has been revealed to us in the writings of the Spirit of prophecy.

Here is what the late Dr. H. C. Sherman, one of America's most eminent nutritionists, wrote on the question of sugar in desserts: "One may say in general that the wholesomeness of sweetened foods and their utilization by the system is largely a question of quantity and concentration. For instance, a simple pudding flavored with sugar rather than heavily sweetened is considered easy of digestion, but when more sugar is used, with the addition of eggs and fat, we have as the result highly concentrated forms of food, which can be eaten with advantage only in moderate quantities, and which are entirely unsuited to children and invalids."—*Food Products*, p. 512.

How well this thought harmonizes with those we considered last week; this one, for instance: "Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."—*Counsels on Diet and Foods*, p. 333.

In the light of these statements we may need to make some changes in our ideas and practices regarding proper desserts; we should bring them into harmony with the principles of true temperance. This will mean a change in our food program. Nutritionists tell us that sugar is habit forming; thus rich desserts have become a habit with many. Bad habits cannot always be changed all at once, but the Spirit of prophecy suggests: "Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made."

—*Ibid.*, p. 398. In other words, institute a program of education and enlist the cooperation of the family.

Supplying the table with wholesome food that has not been robbed of its vitamins and minerals will enable us to enjoy the natural flavors provided by the Creator. The Bible says, "Who satisfieth thy mouth with good things" (Ps. 103:5). This will do much to remove the desire for rich and complicated desserts and will enable all to find more enjoyment in the simple, plain ones. This is the Creator's intention, for He has said, "Eat ye that which is good, and let your soul delight itself in fatness [enjoyment]" (Isa. 55:2). Earnest study, persistent education, cheerful action, and consistent ingenuity can bring this change about over a period of time. Use a little "kitchen cunning." Make the new desserts more attractive, more delicious, better in every way, than the former unhealthful ones; say nothing about their being different, and you will be successful in changing to "something better" in pies and puddings, cakes, cookies, and custards.

We want our desserts to be appetizing and attractive, of delicate flavor and texture. Let us take our cue in this respect from the ideal dessert provided by nature. Sweet? Yes, but in light concentration. Delicate in texture? Indeed, yet with accompanying nutrients. Delicious? Surely.

The Right Flour

The high gluten content of hard-wheat bread flour does not produce a baked product of delicate or tender texture, especially if the flour is not ground fine. Soft wheat produces a fine velvety flour with a lower gluten content and can be used in its entirety with excellent results in making cakes, cookies, and pastries. If this is not available, it would be better to use half unbleached white flour with the hard whole wheat. Thus the flour used in the dessert will carry its share of vitamins and minerals. The addition of small amounts of soy flour and

wheat germ will also help to make up for any lack if white flour or part white flour is used. The type of sugar used may also add a bit to the nutritive value of the finished dessert. However, this addition is very slight; and the most important point is not the *kind* of sugar, but the *amount* that is being used—"the *free* use of sugar in *any form*."—*Ibid.*, p. 197. (Italics supplied.)

Likewise, other ingredients of high nutritive value, such as oatmeal, dates, raisins, nuts, coconut, et cetera, used in correct proportions, will contribute to a more wholesome and nutritious dessert.

However, desserts need not always be highly nutritious. They should always be in balance, however, with the natural amounts of vitamins and minerals being present whatever the concentration of other nutrients. A meal in which the main course is high in nutritive elements would call for a light dessert, and, conversely, if we wish to serve a highly nutritious dessert, the remainder of the meal should be such as to balance the nutrients furnished in the complete menu.

In the making of desserts the concentration of fat, sugar, and eggs, or of milk, sugar, and eggs, must be considered. Moderation in the use of the custard type of dessert would be in the use of sugar only as a flavoring, as suggested by Dr. Sherman; also by giving appropriately sized servings, and in putting it on the menu only occasionally. When a custard mixture is used in such recipes as bread or rice pudding, pumpkin pie, and the like, the custard part of the dish should be diluted by other ingredients, that is, by bread, rice, pumpkin, et cetera.

The statement used earlier in this article, you remember, speaks of "custards and puddings in which milk, eggs, and sugar are the chief ingredients" as being undesirable. In cakes the highest concentration of ingredients is found in pound cake, in which fat, sugar, and eggs reach maximum proportions, the amount of sugar and of fat each being equal to that of the flour! Plain, or "lean," cakes contain relatively small quantities of these ingredients. These are the kind we should use most often.

By the same token, piecrust, whether of the flour or crumb type, should be made with a minimum of fat. Let me hasten to say, however, that enough fat should be used to make the product meet the requirements of a good piecrust. It is well to remember that a two-crust pie furnishes twice as much fat as does a one-crust pie!

Coming out of the recent discussion
(Continued on page 26)

News From Home and Abroad

Progress in the Austral Union South America

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

The first scenes of the Advent Movement in South America were unfolded in the Argentine Republic. This country is second (Brazil is first) in South America in area, population, and importance. The name is derived from Latin *Argentum*, meaning "silver." The early colonists, perhaps in wishful thinking, applied this name abundantly in the area. They called the great river, which pours its murky waters into the Atlantic after draining the heart of the continent, Río de la Plata ("Silver River"). Yet the Spaniards found no wealth of gold or silver in this territory. The chief wealth was, and still is, not precious stones or metals in the ground but the grass above it. This grows luxuriantly because of an incredibly rich topsoil, and as a result of plentiful food and a mild climate the horses, cattle, and

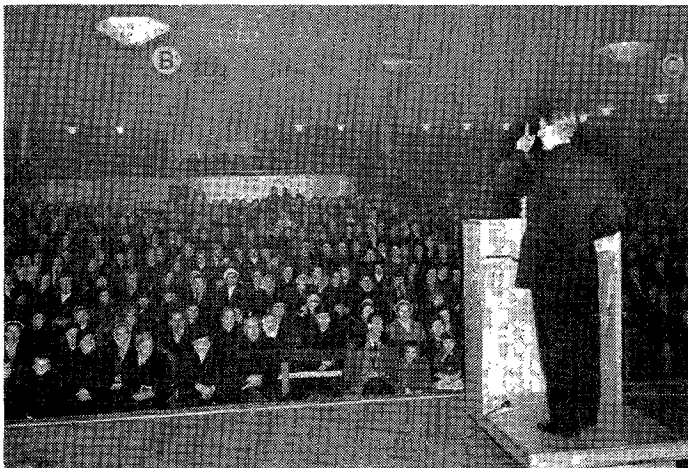
sheep, introduced by the Spaniards, multiplied beyond all calculation, spreading out over the Pampa and the Chaco. As a result, Argentina has become the world's chief meat exporter.

Within a few years after Columbus' discovery of Central America and his voyages to the north coast of South America, other Spanish and Portuguese explorers ventured south in the hope of finding a route to the Pacific and the rich Malay Archipelago. The first contact with the Río de la Plata estuary was in 1515 by Solís. This brave conquistador led his party ashore and was ambushed and killed by the Indians. In 1527 Sebastian Cabot, an English explorer in the service of Charles V of Spain, effectively explored the area.

It was not until 1580, however, that Garay, descending the river from

Asunción (now Paraguay), founded the permanent city of Buenos Aires on the Plate River some 50 miles inland from the Atlantic coast. The city is now a great metropolitan center, third in size on the American continents, with an over-all population approaching 6 million. This represents nearly a quarter of Argentina's population. Moreover, Greater Buenos Aires has more than 75 per cent of the country's industries.

In a country more than 2,300 miles from north to south and in places 800 miles wide, it is not surprising that practically every variation in climate and people is represented. There is the great Pampa, or plains region—a flat, treeless expanse of rich, alluvial soil. Here a distinctive way of life developed with many sumptuous *estancias*. These are immense flat ranches broken only by clusters of houses and barns. This is the home of the *gaucho*, or Argentine cowboy. Then between the Paraná and the Uruguay rivers stretch fertile plains of farmland. Here people from many European countries have settled. We find the Spanish-type village, Italian buildings, German communities, and a touch of Swiss organization. The



Evangelistic Campaign in Finnish Capital, Helsinki

An evangelistic campaign opened in Helsinki, the capital of Finland, January 5. Pastor-evangelist Onni Halminen is the speaker. About 1,700 persons were present at the first meeting. The picture shows the audience of nearly 1,800 persons who attended the fifth meeting in B-Messuhalli, one of the largest halls in the city. Mrs. Margit Peltonen, wife of the Finnish Union presi-

dent, leads the evangelistic choir, composed of choir members from our two Helsinki churches. She is shown above directing the group.

Elder Halminen (shown speaking) has four associates in this campaign. They are Veikko Kuosmanen, Keijo Kukkola, the organist, and two Bible instructors, Aili Matikainen and Eevi Salminen.

Because the expense of renting B-Messuhalli is too heavy to continue, the meetings are being moved. One session will be held in a school auditorium seating 750, and two will be conducted in our church, which seats about 400. This means that the same subject must be presented three times.

The campaign will continue several months.

original languages still are spoken by many descendants of the founding fathers.

It is interesting to notice that the first interests for the Advent truth were awakened in this Argentinian Mesopotamia area among three basic populations at about the same time. A Swiss family by the name of Pidoux became intrigued by a report in a Swiss newspaper of a baptismal service in the canton of Neuchâtel. The baptism was by immersion and was somewhat new in Switzerland in 1888. The Pidoux family later discovered that this form of baptism was taught in Holy Scripture.

About the same time, in a village not far distant called Las Garzas, one Pedro Peverini, of Italian extraction, came to know the truth and was fully instructed in it, as was the Pidoux family, by the French *Signs of the Times*. This truth-laden paper was received and read for three years, and both families accepted the truth. The grandson of Pedro Peverini is today president of the Austral Union in South America.

At about the same time, the third angel's message took hold in the German-speaking population of this area. George Riffel had accepted the truth in Tampa, Kansas, then went to South America in 1890. Soon four families in the Diamante area on the Paraná River became deeply interested. The first baptism, with 36 candidates, was held at Crespo, a few miles away, in 1894.

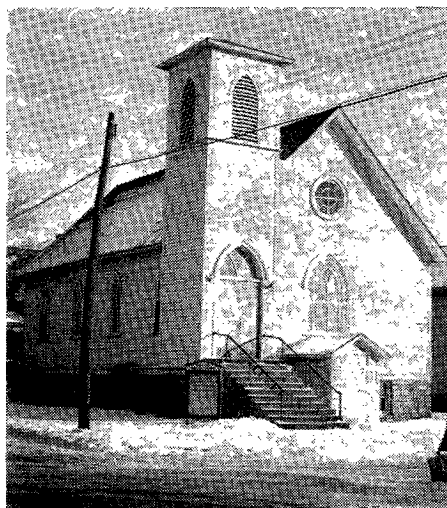
This was the humble beginning of God's work. The church was established in Buenos Aires by F. H. Westphal a few months later. The message has spread to all of South America, but it was in this important farming area that it first took root. At Puiggari, just a few miles from Crespo, still an isolated agricultural area, we have developed one of the major centers of God's work in South America. There, in 1901, Dr. R. H. Habenicht established a medical institution that has grown into a 160-bed hospital with four full-time physicians and modern equipment.

On the same campus is River Plate College, the senior college for the Austral Union—our most important educational institution for Spanish-speaking students in South America. A number of Seventh-day Adventist church buildings dot the Paraná and central Argentine plains. The church at Puiggari, on the institutional campus, has more than 600 members. It was here that the quadrennial session of the Austral Union was held.

One cannot but be impressed with the work that has developed at this center. The medical institution exerts a far-reaching influence, even beyond

the frontiers of Argentina. And the college is a training center from which more than 400 graduates have gone out into fields of labor. Supporting industries on the campus lend further strength to the work of both institutions.

At the union session, reports were received from these two institutions as well as from several others. The Buenos Aires Health Food Company reported a 10-million-peso volume of



**New Church, Marinette,
Wisconsin**

A crowded church of believers from the Marinette, Wisconsin, district plus visitors from Rhinelander, Sheboygan, Menominee, Michigan, and other nearby points participated in an unusually full day of services in the new Marinette church on Sabbath, January 4.

Participants in the Sabbath school service represented different churches in the district. The speaker at the church service was Paul Matacio, one of the former pastors of the Marinette church and pastor at the time the church was organized. During this service ten babies and small children were dedicated to the Lord in a brief ceremony directed by R. G. Lucht, pastor of the district.

In the afternoon a baptismal service was conducted. Brother Lucht preached the baptismal sermon and examined the candidates. Elder Matacio conducted the baptism.

Following the baptism the service of dedication for the Marinette church took place. The writer preached the dedicatory sermon; L. G. Wartzok, the conference treasurer, offered the dedicatory prayer; Brother Lucht led out in the Act of Dedication.

The Marinette church building was purchased from the Assembly of God and was first occupied in September, 1956. Previous to this the Marinette and Menominee believers had constituted one church. The Marinette group was organized as a separate congregation in 1953. This is the first real church home they have had, and its acquisition and commodious facilities have brought great courage to our believers there. The future of the work in Marinette looks bright.

**R. E. FINNEY, JR., President
Wisconsin Conference**

business for the period. Despite tumbling currency this represented \$555,000. This institution is situated at Florida, a suburb of Buenos Aires. A few hundred feet away is the South American publishing house for the Spanish language. It is a well-equipped institution printing books, magazines, and other types of publications of a very high quality. In 1957 the monetary value of books and magazines delivered to the Book and Bible Houses was \$565,628.27.

At the quadrennial session H. J. Peverini and his associates, who were all re-elected for the ensuing term, presented an inspiring survey of the work of God. The Austral Union includes four local conferences (two in Argentina and two in Chile) and four local mission fields in Argentina, Chile, Paraguay, and Uruguay. The baptized membership is approaching 20,000. The secretary's report showed that in those four lands we have 155 churches and employ 477 workers, including a fine group of accredited literature evangelists. Baptisms in the union averaged approximately 1,500 yearly. In point of fact, 1957 was one of the best years in the history of the organization, with 1,678 members added through baptism.

A successful workers' institute was held during the week prior to the union session. Problems of evangelism and church organization were carefully reviewed. The Austral Union has a strong evangelistic program; I think practically every type of modern evangelism is represented in the field. A number of very successful projects were reported.

Salim Japas, pastor-evangelist of the union headquarters church, inspired us with his story of spearhead evangelism. Throughout the year a group of laymen prepare the terrain through the distribution of literature, a well-organized welfare work, and house-to-house evangelism. Then a three-week intensive effort brings the interested ones to a decision. The first year of this experience resulted in 45 baptisms. Last year baptisms totaled 56.

Over in Concepción, Chile, Arturo Schmidt last year led an evangelistic team of six in the most successful campaign in the history of the Austral Union. In that lovely city 170 precious souls were baptized. In one family three generations (grandmother, son, and grandson) were among the candidates. A beautiful and imposing church edifice has been provided for Concepción. I was privileged to speak at a Sunday evening service in this fine church hall, and rarely have I met a more representative and enthusiastic group of believers and friends.

At Tucumán, the sugar-beet center of North Argentina, Evangelist C. E. Aeschlimann is leading the work of an evangelistic team. When this campaign began two years ago, Tucumán had a church of 38 members. Today the baptized membership stands at 240.

Another very important church organization is the Palermo church in the heart of Buenos Aires. Juan Tabuenca carries on a unique pastor-evangelist program with the support of trained laymen. The group of conference workers is small, but the results are impressive. A baptismal class is a permanent feature of the church organization, and admissions to membership come quarter after quarter by scores. It appeared to me that the Palermo church doors never close.

Another unique method of evangelism was revealed in the work of George Greeve. This young minister and his wife were sent some months ago to Comodoro Rivadavia, down in the heart of Patagonia. When Magellan first saw the hunting tribes of this area he called them giants. They were, indeed, an extraordinarily tall race. However, the Indians have disappeared and the Patagonian plains have been peopled by many immigrants from Wales. Brother Greeve, as his name indicates, is of Welsh extraction. Even the houses of Patagonia are reminiscent of Wales.

Here the evangelist has developed a very successful method of approach. Some 800 cards were distributed from house to house in the city. These cards offered three privileges: (1) an enrollment in the Voice of Hope Bible Correspondence School, (2) printed matter on one of several important subjects, (3) the help of a trained Bible instructor twenty minutes weekly for the study of personal problems. Brother Greeve received 570 replies. Some 40 per cent of the replies requested the help of a Bible instructor, and he is now giving Bible studies to several hundred people. Twenty persons have been baptized and a very fruitful work is in progress.

Importance of Lay Evangelism

In all South American evangelism the laymen carry an important role. However, in North Argentina I encountered an exceptionally thrilling experience. A group of laymen decided to undertake an evangelistic project in an area where there were no Seventh-day Adventists. They selected a site for a church building where very evidently church facilities of all denominations were lacking. They erected a nice church structure with more than 100 seats, furnished it, and soon had it filled regularly with prospective members. The church was built and the effort conducted without cost to the mission organization. This church, situated in Misiones,

now has a baptized membership of 80. One of the men responsible for this project said to me, "We thought we had better begin to live as we believe." Then he added, "You know if you don't live as you believe you soon believe as you live." How true!

Naturally the radio and Bible correspondence school work is an important factor in the Austral Union. Our Voice of Hope programs are broadcast on 21 stations in this territory. The correspondence school is operated from a central office in Buenos Aires and branch offices in the three other countries of the union. The school and the branches have nearly 15,000 active students. In four years the number of active students has more than doubled. In recent months 547 Bible correspondence students have been baptized into church membership.

Many other activities are part and parcel of the work in the Austral Union. The institutional work is conducted on a very successful basis. In addition to the senior college at Puiggari, an advanced school is operated for Chile at Chillán. This institution has a capable group of leaders and teachers, both national and overseas. The school spirit runs high and strong at Chillán. Secondary and primary schools are operated in all the fields and in many churches, with more than 4,000 students enrolled for 1957.



Andrews Memorial Hospital, Jamaica

Ever since being appointed chaplain of the Andrews Memorial Hospital in Jamaica, I have been impressed almost daily that the medical work is the right arm of the message. At the hospital I conduct three services each day and hold Sabbath, Sunday night, and Wednesday night services in the chapel. During the mornings I visit the patients and pray with them. In this way I have met some outstanding people, and in a tactful way have been able to point many to the Great Physician, who is able to heal both soul and body. Many, such as those shown in the group above, have been baptized.

Our chapel has outgrown its seating capacity, hence we are now raising funds for a new chapel. We hope to erect a representative building in this important area. To this end we solicit your prayers.

O. P. REID, Chaplain
Andrews Memorial Hospital



Laymen's Congress in Rio de Janeiro

January 7 was the date selected for the laymen's congress held at our East Brazil Academy near Rio de Janeiro. From the very beginning to the end of the four-day meeting, the congress was well attended and a good spirit was shown by the laymen and ministers present.

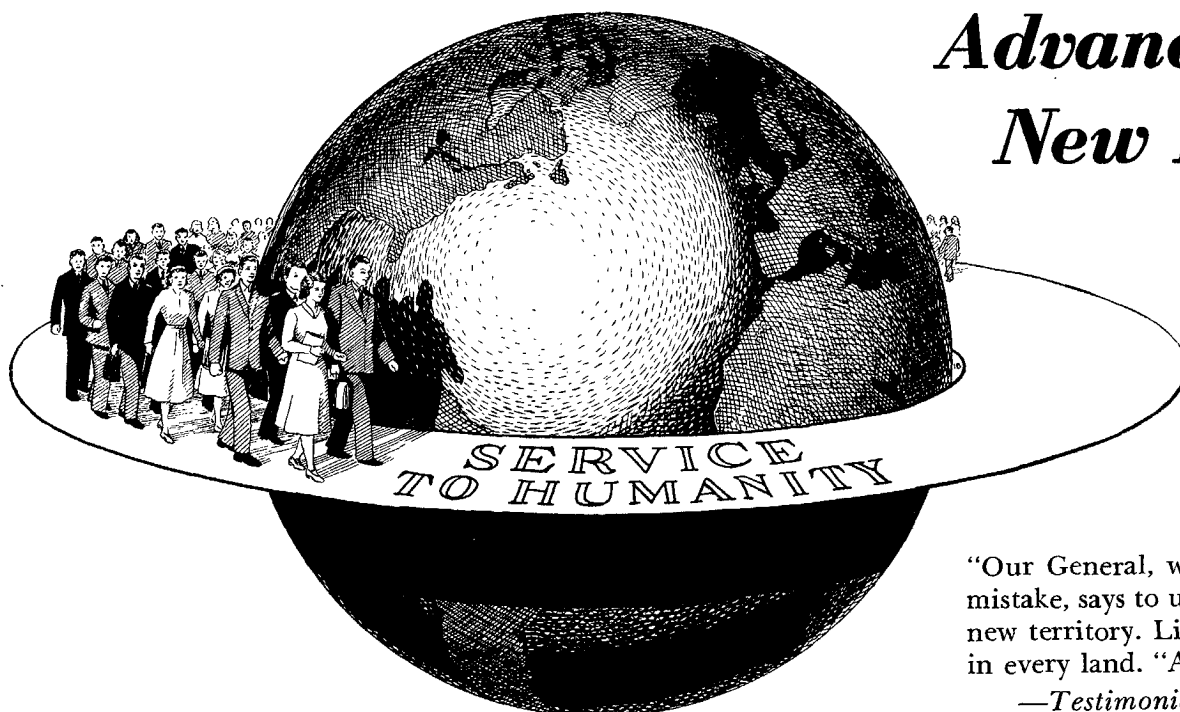
We were privileged to have with us T. L. Oswald, from the General Conference; Juan Riffel, from the South American Division; Don Christman, from the South Brazil Union; and John Baerg, from the East Brazil Union.

Special workshops were conducted in the various fields of laymen's activities. To close the congress a commissioning service was held Sabbath afternoon, at which time 48 laymen received the "120" pins indicating that they had taken the Bible training course, given Bible studies, and won souls for God.

H. J. HARRIS, Home Missionary Secretary
Rio Minas Conference

OPEN NEW DOORS

*Advance Into
New Fields!*



"Our General, who never makes a mistake, says to us: 'Advance. Enter new territory. Lift up the standard in every land. "Arise, shine!"'"

—*Testimonies*, vol. 6, p. 28.

Your Thirteenth Sabbath Liberality

March 29, 1958

Will Assist in Opening New Work in—

FRENCH GUINEA

UBANGI-SHARI

NAZARETH

Help the people of Nazareth to learn of the lowly Nazarene

"All who follow Christ will wear the crown of sacrifice."—*The Desire of Ages*, p. 223.

General Conference Sabbath School Department

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

In addition to the medical work at Puiggari, a clinic-hospital is now operated in Paraguay. Construction work on parts of the institution is still in progress. Much remains to be done to properly equip this new unit. It will be a tower of strength in that fine country. A clinic will soon be opened in Santiago, Chile, also.

The populations and the work of the Austral Union have many facets. The leadership is desirous of bringing into focus every supporting factor. National and overseas workers advance hand in hand, leading a dedicated and willing membership. This is a land of devotion and sacrifice. Seventh-day Adventist workers and laymen with devotion and sacrifice are marching forward today, their hearts aglow with the promise of certain victory.

Dean of School of Medicine, CME, Visits Medical Missionaries

By T. R. Flaiz, M.D.

The College of Medical Evangelists is, in a very real sense, the mother institution of our many medical institutions in foreign lands. Approximately one hundred physicians and a large number of well-trained nurses now in the mission field look to CME as their home base.

The General Conference depends very largely on the College of Medical Evangelists to supply the ever-growing requirements of personnel for our expanding medical work around the world, therefore it is highly important that the school plan its medical educational program in the direction of preparation for mission field service. The atmosphere of the classroom and of the institution as a whole must be such as to hold before the students the true mission of the College of Medical Evangelists.

For several years there has been an urgent request from our mission field institutions that the dean of CME's School of Medicine, Dr. Walter Macpherson, visit some of our leading centers of medical missionary endeavor, both for the help he could be to those in charge of these centers and for the inspiration that he could thereby bring back to the young people whose medical education he directs. Dr. Macpherson has been on the teaching and administrative staff of our School of Medicine for more than thirty years. He has seen scores of his students go out to the mission fields, where they have given an excellent account of themselves in service in medical ministry.

The Board of the College of Medi-

cal Evangelists, and the General Conference, recently took action authorizing Dr. Macpherson to make a two- or three-month visit to our leading mission fields. The doctor left New York on January 20 and will visit our mission stations at Beirut and Baghdad in the Middle East; Karachi, West Pakistan; Nuzvid and Calcutta, and also the Vellore Christian Medical College, in India. His itinerary will include our Bangkok Sanitarium in Thailand, our Manila and nearby medical projects in the Philippine Islands, our Taiwan Sanitarium in Taipei, and our medical institutions in Tokyo and Seoul.

Most of the physicians in the institutions that Dr. Macpherson will be visiting are former students of his in the School of Medicine. Many of them have expressed their appreciation for the privilege, not only of familiarizing the doctor with their day-to-day duties as missionary physicians, but of counseling with him relative to some of the problems with which they are faced in the field. We appreciate deeply Dr. Macpherson's willingness to take the time out of his very busy program at CME to make this contribution to the work of our overseas mission institutions.

Memorial Foundation in Walla Walla Valley

By Lloyd Stephens

The Blalock Memorial Foundation, a benevolent organization of Seventh-day Adventist physicians, dentists, and others residing in the Walla Walla Valley, Washington, now in its tenth year, is doing a work that is worthy of notice by all Adventists in these days when the world has become "a lazar house filled with victims of both physical and spiritual disease."—*Testimonies*, vol. 7, p. 62.

The group organized in 1948 to

gather and dispense knowledge that would help relieve suffering and promote human welfare by medical missionary work and various other means. At the present time the members of the Blalock Foundation furnish means for the employment of a full-time Bible worker. These men are doing a type of work that could be accomplished by no one else. As they minister to their patients, they also offer many timely prayers and give much-needed spiritual counsel. Often they are called to various parts of the conference to conduct Sabbath services. Many are the thrilling experiences that could be told of wanderers who have found their way again and have become good citizens because these doctors have been willing to go "the second mile." During the years since the founding of the Blalock Foundation, the number added to the church through medical evangelism has varied from 18 to 99 souls each twelve months.

It is gratifying to observe the records of these new converts who occupy the pews of the various churches throughout the area and to find that thus far there have been very few apostasies among those who have been attracted to the message as a result of the medical work.

The most recent contribution of this doctor group was made during the series of revival and evangelistic meetings at Milton, Oregon, where the success of the meetings was largely made possible through their cooperation.

The name Blalock Memorial Foundation was adopted in memory of the late Dr. N. G. Blalock, a hard-working missionary-minded doctor who offered to donate 40 acres of his fertile Walla Walla land provided a school would be operated on the premises. In fact, it was his gift that was largely responsible for the establishment of Walla Walla College on the site it occupies.



Panel and part of audience on last night of the "Health and Happiness" series of meetings conducted at Milton, Oregon. Members of the Blalock Foundation gave strong help throughout the series.



Voice of Prophecy Reaches Indian Tribes in the Andes

In recent weeks more than 15,000 descendants of the ancient Incas have listened to the Spanish Voice of Prophecy program. There are thousands among the Quechua and Aymara tribes who live in the high Andes of southern Peru. These people live in grass-roofed adobe huts without electricity. Some have attended our mission schools but have not accepted the message.

After our praying for a way to reach these sons of the Incas, a plan was worked out to conduct Voice of Prophecy rallies in 22 different places. By using a power converter

that runs off a car battery, a portable Ampex tape recorder, and a powerful loudspeaker, it was possible for us to take the Voice of Prophecy to many remote areas in the Andes. For one rally we left the car behind and carried the sound equipment, including a car battery, by burro and by hand for several miles along a steep rocky trail to a little valley on the edge of Lake Titicaca.

Wherever we went, crowds ranging from 500 to 1,000 gathered to hear the tape-recorded radio sermon of B. F. Pérez. After listening to these programs played on the

edge of the lake, in the middle of windswept pampas, or on steep mountainsides, the Indians headed back to their humble homes, humming the good gospel songs sung by Del Delker and the King's Herald.

After each program, Julio Huayllara, Voice of Prophecy director for the Lake Titicaca Mission, made a drive for enrollments in the Bible correspondence courses. The Holy Spirit spoke to the hearts of these Indians, and nearly 2,000 have begun studying the lessons.

WELLESLEY AND EVELYN MUIR

Servicemen Faithful Under Test

By George W. Chambers, *Secretary General Conference War Service Commission*

"I am old in the message but I just found Christ a few months ago. It happened like this: I had taken up smoking, drinking, and rough language. I went home on leave. While packing to come back I ran across a song. Upon reading it through I had the urge to give my heart anew to God. As the result I was rebaptized.

"Now I am back aboard ship. I find it hard to get my Sabbaths off, but God has been good to me. I have not even stood a watch on the Sabbath, although a few times I have been in danger of getting into serious trouble; but God has taken care of me.

"I try to live a Christlike life wherever I go."

The above was the gist of the message that we received on August 18, 1957, from Seaman Lee Surls. The next word that came to us indicated that this sincerely reconverted young man faced court-martial because his conscience would not permit him to assist in loading the ship on the Sabbath. All efforts to avoid the court-martial failed. He was tried, con-

victed, and sentenced at Pearl Harbor, Hawaii, on September 12, 1957. The sentence was three months at hard labor, with loss of \$50 a month for each month of the sentence. Later this sentence was reduced to two months at hard labor with a fine of \$50 for each of the two months. When the two months had been served on board ship, Seaman Surls was given an administrative discharge.

Two visits were made to Assistant Secretary of the Navy Richard Jackson in an effort to work out a general plan under which our church members in the Navy could avoid court-martial while living up to their conscientious convictions. Secretary Jackson and his aides were sympathetic with the problems faced by our men in the Navy, but no specific solution was agreed on, though it was clearly indicated that Seventh-day Adventists should not enlist in the Navy because of the spiritual problems that face them there. However, we have reason to believe that sympathetic understanding will be shown to our men who face serious difficulty as the result of their conscientious convictions if they can prove that they are sincere, bona fide members of the church.

Between the two visits made to Secretary Jackson's office, I was approached by a young man who, like Seaman Surls, had enlisted in the

Navy while not living up to the teaching of the church.

"I have made up my mind," he stated. "I am going to take my stand. It may ruin me, because I have bought all my furniture on time payments, and if I am put into the brig, I may lose everything. Regardless of that, I am going to take my stand."

The promptings of conscience, plus the appeals of his faithful wife, had brought about the young seaman's decision. The young wife, present with her baby, supported her husband in his important decision.

I suggested rebaptism, told him what steps to take in requesting an assignment to noncombatant duties, and assured him that I would be glad to accept a collect telephone call in the event of a serious emergency.

About three weeks later my telephone rang. It was Friday, about half an hour before the office closed. The call was from the young man who had been reconverted.

He told me that he had been rebaptized, that he had taken the proper steps in his efforts to solve his spiritual problems, but that after being excused from duty on one Sabbath he now faced Friday night duty, Sabbath inspection, and continued Sabbath duty. Again he assured me that he was ready to accept whatever consequences his faithful-

ness to God's truth would bring. All signs up to the moment pointed to serious trouble for the young man.

I placed a call to the young man's commanding officer, and had a pleasant visit with him. He asked what our men in the Navy could do on the Sabbath. I informed him that they could always care for the sick or injured, but added that usually our men are excused from all duty between the hours of sunset Friday and sunset Saturday, except in emergencies. Before the conversation closed I was assured that the young man would not get into serious trouble. Later a letter came from the young man telling me that he had been assured that he would be excused from duty on Sabbath, that he could make up the time thus lost by working on Sunday. This sailor is standing in inspection on Sunday instead of on the Sabbath.

On November 21, 1957, a call from one of our men in the Army informed us that four of our young men in the Medical Department of the Army faced a training exercise for the following day. It would not be completed until midnight on Friday. All efforts to arrange for their release on or before sundown had failed.

A call to the commanding officer, and one to the colonel in command of the hospital, failed to get favorable results. Forced by these circumstances to contact higher authorities, I called a colonel in the office of the Surgeon General of the Army. Informed of the problem, this officer said that he would see what he could do. By mid-morning the next day I was informed that most likely the young men would be excused from duty before sundown. A later call from one of the young men verified this.

Let us remember our servicemen in prayer. They face serious problems of which most of us know little. The

courage they manifest in standing firm for their religious convictions under very difficult circumstances is the same kind that we will need when future situations will compel us to decide whether we will obey the commands of God or yield to the demands of men.

Also pray for us who deal with the problems of these young men, that we will be given wisdom, guidance, and success in our efforts to solve their spiritual problems without court-martial.

Capping Service for Nurses Rangoon Hospital

By Keith R. Mundt

The musical prelude presented by teen-aged pianist Norma Gyaw provided the setting for the fifth annual capping service for students of nursing at our Rangoon Hospital. The service was held in the Rangoon Seventh-day Adventist church on January 9 at seven o'clock in the evening.

To the strains of the "War March of the Priests," 7 senior and 2 junior nurses solemnly marched into the well-filled church, followed by the 17 members (9 young women and 8 young men) of the Class of '60. Unique among Adventist nursing schools, though commonplace in Burma, is the white *aingyi* ("blouse") and blue *longyi* ("skirt") uniform worn by the young women. The young men, however, wore Western clothes—white shirts and white trousers.

M. E. Kemmerer, division treasurer, sealed the consecration of the freshmen with a plea for Heaven's guidance and blessing in the dedication of each member's service for the Master Physician. A poem entitled "Submission" was recited by Kyaw Din, the only married member of the class.

The union president, Cecil B. Guild, introduced O. O. Mattison, Southern Asia Division president, who gave the address. Nurses, he asserted, experience a time of trial and testing during the six-month probationary period. He urged the class to be faithful as were Ruth, David, Elisha, and Esther.

An impressive lamp-lighting ceremony followed. Each member of the Class of '60 lighted his lamp from the flame provided by a senior nurse dressed in black, representing Florence Nightingale. To climax the service the class repeated in unison the Florence Nightingale Pledge. U Kyaw Din, hospital business manager, invoked the benediction of Heaven upon the Rangoon Seventh-day Adventist Hospital School of Nursing and the Class of '60.

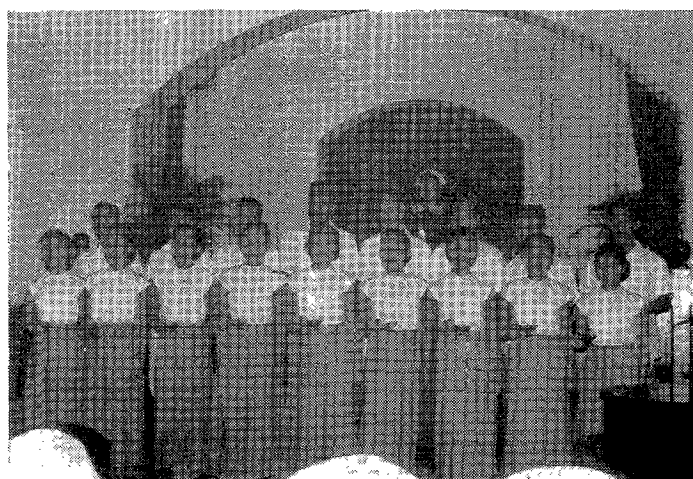
Evangelism in Ohio

By Marvin H. Reeder

A note of progress in evangelism is being sounded throughout Ohio.

In November of last year the Ohio Conference workers set a goal of 100 baptisms per month until the General Conference session in June. November reports showed a total of 104 baptisms, and we were encouraged. However, since December is the month of Ingathering caroling, we were apprehensive lest we not reach our goal that month. But when reports were tallied we found that 202 souls had followed their Saviour in baptism during December. This brought the total for the fourth quarter up to 343, with 623 baptisms for the year, a gain of 205 over 1956.

Many had a part in making this report possible, but outstanding among those reporting baptisms during the fourth quarter of 1957 were the Detamore-Turner company in



The class of 1960 at Rangoon Hospital School of Nursing repeating the Florence Nightingale pledge.



Ma Kyi Aung (left), senior at Rangoon Hospital School of Nursing, lights the lamp of Paw Htay, class of '60.

Mount Vernon, the Duffield-Shafer team in Dayton, and the Brendel-Roy group in Lakewood. It is impossible to list all the local pastors and the many lay members who labored long hours to make this report possible, but to each one we say a sincere Thank you.

Ten evangelistic meetings are scheduled for the first quarter of the year, and more meetings will be started in the near future.

The Ideal Dessert—Part 2

(Continued from page 18)

sion of fat in the diet is the suggestion that the amount of fat be kept at 20 per cent of the total daily calories and that most of it be in the form of oil. We do well to consider these recommendations when planning desserts. It is a good idea, just to inform ourselves, to figure out how many tablespoons of fat, or sugar, the recipe we are using furnishes per serving. For instance, a two-crust pie, made with three fourths of a cup of shortening, when cut into six pieces furnishes two tablespoons of pure fat per serving—two hundred vitamin- and mineral-free calories—to say nothing of the calories in the other ingredients of the pie.

Take, for example, also, a plain cake, made with one cup of sugar, that will serve twelve people. There is one and one-third tablespoons of sugar in each serving, or eighty calories, again devoid of vitamins and minerals. Now if the cake were made in layers, with filling and frosting used, the sugar content would be doubled or tripled! Perhaps it would be well to simplify the recipe or reduce the size of the serving!

We must not be deceived by the fact that some desserts, such as ice cream, carry large amounts of "hidden" fats. There are better ways of getting our calories and the other nutrients needed by the body than by frequent indulgences in ice cream, sundaes, double chocolate malted milk shakes, and pie a la mode! One better way is from the satisfying goodness of a glass of cool, fresh, pasteurized milk, buttermilk, or yogurt.

If pies, puddings, cakes, cookies, ice cream, et cetera, are reserved for special occasions such as birthdays, holidays, anniversaries, and other festive days, they will occupy a comparatively small place in the over-all diet. Even if made with white flour, enriched as it is, and perhaps reinforced with a bit of soy, and even if white sugar in the minimum amount (and any kind of sugar should be used in the minimum amount) is used, no lack need be felt if the rest of the meal

is planned to furnish generous amounts of vitamins and minerals. Eaten in moderate-sized servings, and as a planned part of the meal, they need not be a cause of indigestion. If, after the rules of simplicity and moderation have been applied, they are a cause of digestive or other trouble for an individual, they should, of course, be eliminated from his diet.

Our watchwords, then, are simplicity, moderation, healthfulness, and economy. These are for all of us who prepare food for the table—cooks, mothers, homemakers; and for all others who may only be selecting a dessert with which to finish off the meal—boys and girls, teen-agers, college coeds, eaters-out, and travelers. When to the best of our ability we have carried out the principles given us, we are not to fret and worry, fearing that the food we have eaten will hurt us. "Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest."—*Ibid.*, p. 109. "There is a real common sense in dietetic reform."—*Ibid.*, p. 198.

The Growing Trend Toward Church Union

(Continued from page 17)

a fly-by-night affair; it is here to stay and will grow in strength. More than that, it is undoubtedly one of the greatest evidences that the coming of Jesus is nigh at hand.

This conclusion is inescapable when one notes that for approximately four hundred years the pattern of Protestantism was to divide and subdivide, then divide again. Sect was added to sect, and offshoot to offshoot. Apparently this trend was destined to continue. That it did not—that for the past fifty years the tendency to multiply churches has actually been reversed—is in itself significant. It indicates that the groundwork is being laid for Protestantism to speak with a single voice, as foretold in the prophecy of Revelation 13.

Years ago the messenger to the remnant church wrote this inspired comment concerning movements toward unity: "The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such

a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived. . . .

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*The Great Controversy*, pp. 444, 445.

Just how far away may be the day here described nobody knows. Plainly, however, today's strong movement toward church union is setting the stage for the final act in earth's drama. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).



OVERSEAS

Southern African Division

- Forty-one converts were won during an evangelistic effort conducted by Malakia M. tabaro, assisted by a number of laymen, in the Masiki district of Rwese Mission Station. This effort was held in an isolated area where we had only a small group of believers. This good influx of souls brought great joy and encouragement to this small and isolated company.

- Ngoma Mission Station, on the shores of beautiful Lake Kivu, reports the organization of the Ntanga church, with 78 charter members, and the Makuba church, with 108 charter members. This brings the total number of churches at the Ngoma Mission Station to 54, with 9,932 baptized members and 10,468 believers in the Bible and baptismal classes.

- A new school building with four spacious classrooms, two offices, a bookstore, and a teachers' study has just been completed at the Kirundu Mission Station. This meets a great need in the educational work of this growing mission station, where altogether 559 students are enrolled.

NORTH AMERICA

Atlantic Union

- H. J. Capman, president of the New York Conference, has accepted a call to be president of the Potomac Conference.

- Henry Feyerabend, senior theological student at Atlantic Union College, has been invited to serve as a ministerial intern in the Southern New England Conference. He will begin work upon comple-

tion of a year at the Theological Seminary.

● Eugene Higgins has given to the Ellsworth, Maine, church, of which he became a member in the summer of 1956, a lot on one of the main streets for a church building, as a memorial to his wife, Hittie E. Higgins, who passed away last fall. Construction on the new church will begin in the spring.

● For the year 1957 the Northeastern Conference had more baptisms than any conference in the history of the Atlantic Union. The number baptized was 513, and 27 were received on profession of faith.

● Mr. and Mrs. Grant Tolles, members of the Middleboro, Massachusetts, church, have recently secured an estate on Long Point Road, Middleboro, which they are operating as the Island Terrace Nursing Home. They also have a home for retired people at Cedarvale, Massachusetts.

Central Union

● The membership of the Colorado Conference at the end of 1957 was 6,855. This represents a net gain of 248 for the year. Mission offerings for 1957 showed an increase over 1956 of \$10,477.52 and tithe, \$81,502.32. The conference led the nation in the sale of the missionary book of the year with an average of two per member. There was also an increase in *Signs* circulation, Ingathering receipts, Bible school enrollments, and number of Vacation Bible Schools held. Enrollment in the church schools climbed past the 1,000 mark. For all these blessings we thank God.

● The ministerial students of Union College are assisting W. H. Elder and J. E. Hickman in services held at Seward, Nebraska, from February through April.

● Walter Schubert, of the General Conference Ministerial Association, conducted evangelistic meetings in the Kansas City Central church, February 2-9. A baptismal class was organized under the leadership of the pastor, R. E. Brewer.

● The keynote theme of the Missouri Conference workers' meeting held in Kansas City, February 3 and 4, was Evangelism. The workers are determined to carry the enthusiasm and zeal received to their respective districts.

● The first of February two new stations, KGHF-1350 in Pueblo, Colorado, and KVRH-1340 in Salida, Colorado, began carrying the Voice of Prophecy broadcast at 8:30 A.M. every Sunday.

Columbia Union

● J. Milton Thomas, a pastor of the Allegheny Conference, held a tent meeting last summer in Camden, New Jersey. He reports that a total of 55 persons have been baptized thus far.

● A new fund-raising drive has been initiated in the East Pennsylvania Conference for the completion of Blue Mountain Academy. Directing the drive are T. E. Unruh, president, and L. R. Callender, educational secretary.

● A new church has been organized at Portsmouth, Virginia, by J. H. Wagner,

a pastor of the Allegheny Conference, as the result of a ten-week evangelistic campaign. A unique feature of the new church is the fact that the first Sabbath they met as a church they gathered in their own newly purchased building.

● On Tuesday, February 11, the West Pennsylvania Conference became the first Minute Man conference in the Columbia Union. H. K. Halladay, union home missionary secretary, reports that other conferences are coming close to this goal.

Northern Union

● Sunday night meetings were held recently at Heaton, North Dakota, with D. H. Pillor as the speaker and W. D. Beaman, song leader.

● Minnesota Conference workers reported baptisms during January as follows: J. H. Turner 8, E. W. Amundson 2, R. L. Warner 2, N. W. Harlan 1, T. P. Misenko 1.

● R. W. Leiske, district pastor in Iowa, reports that 19 persons joined the church by baptism or profession of faith during 1957, a new welfare center was opened at Osceola, the church at Liberty Center was moved and completely redecorated, and a branch Sabbath school was organized at Decatur.

● The fifth anniversary of the beginning of the American Religious Town Hall Meeting of the Air, a television program for religious freedom, was commemorated on January 13 by a banquet held in St. Paul, Minnesota. Frank H. Yost was the principal speaker, and A. A. Leiske, moderator of the program, presided.

● Jack A. Guy, M.D., and his associates, F. Wendell Ford, M.D., D. V. Anderson, dentist, A. G. Guy, eye specialist, and Leland Juhl, X-ray and laboratory technician, welcomed guests on January 13 at the open house of the New London, Minnesota, clinic. This new building is on Main Street, two blocks from the main intersection in this town of 800 population.

Pacific Union

● C. A. Oliphant, public relations secretary of the Pacific Union Conference, gives the following report for 1957: Newspapers printed 21,339 stories totaling 127,156 column-inches of news about the work of the church in California, Arizona, Nevada, Utah, and the Hawaiian Islands. This was an increase of 12,485 column-inches over 1956. This newspaper space given to the church without cost is valued at \$254,312. There was also an increase in coverage of Adventist activities in the Pacific Union by radio and television. Radio usages totaled 983 and TV 61. In addition to this, there were 19 church-sponsored fair displays in the union in 1957.

● On February 19 David Neidigh and Lawrence Dasher, assisted by Hollis Anderson, local pastor, began public meetings in the Southeastern California Conference portable tabernacle in Vista. These meetings are held three nights a week and will continue for several months.

● The Arizona Conference has reached a membership of 2,263, a gain of 138 members in 1957. This is the largest gain in any year of Arizona history—in fact it surpasses any two previous years, according to Henry T. Bergh, secretary-treasurer.

● The E. K. Walter-Gordon Henderson evangelistic team from the Texico Conference joined the working staff of the Arizona Conference the first of March. They began meetings in Yuma on March 15.

● J. W. McComas, well-known veteran minister, is speaking for a special series of evangelistic services during the month of March in the Monrovia, California, church.

● A special series of meetings was conducted in the San Bernardino church from February 28 to March 8 by J. O. Iversen, associate speaker for the Voice of Prophecy.

● "Christ Above All" is the theme of evangelistic meetings begun in Richmond, California, on March 9. The sermons are being illustrated with Colorama.

● Mrs. Edith Morrison has been employed by the Hawaiian Mission as Bible instructor for the Honolulu area.

● After a series of tests and tryouts, 15 members of the Medical Cadet Corps at Shenandoah Valley Academy received promotions recently. They are Don Baxter, Carl Blackburn, Wendell Fry, Doug Lord, Stanley Novak, Paul Richard, Art Tauro, Henry Harbour, Eddie Hammock, Alan Hawkins, Dallas Hawkins, Lynn Hoag, Gary Langstrom, Jerry Knickerbocker, and Paul Snow.

Church Calendar FOR 1958

<i>Signs of the Times</i> Campaign	February and March
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:	
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
IMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
Review and Herald Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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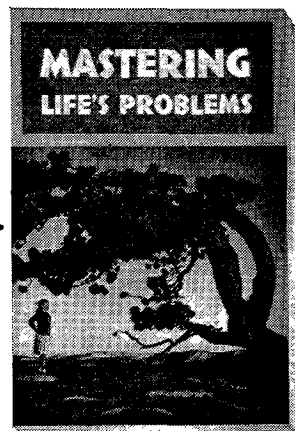
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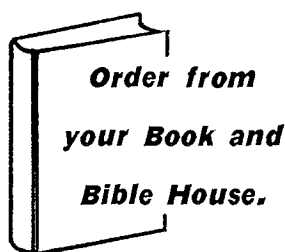
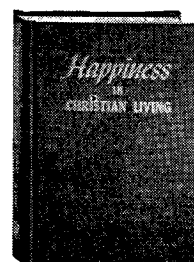
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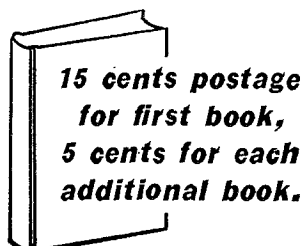
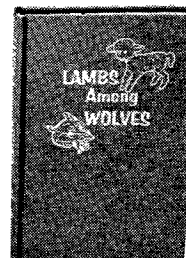
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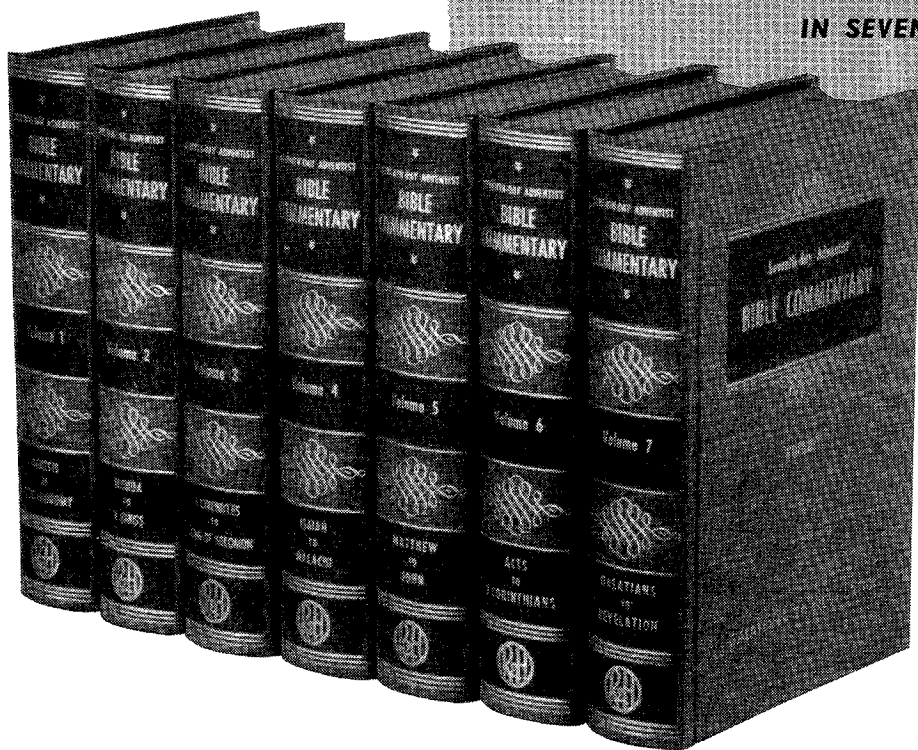
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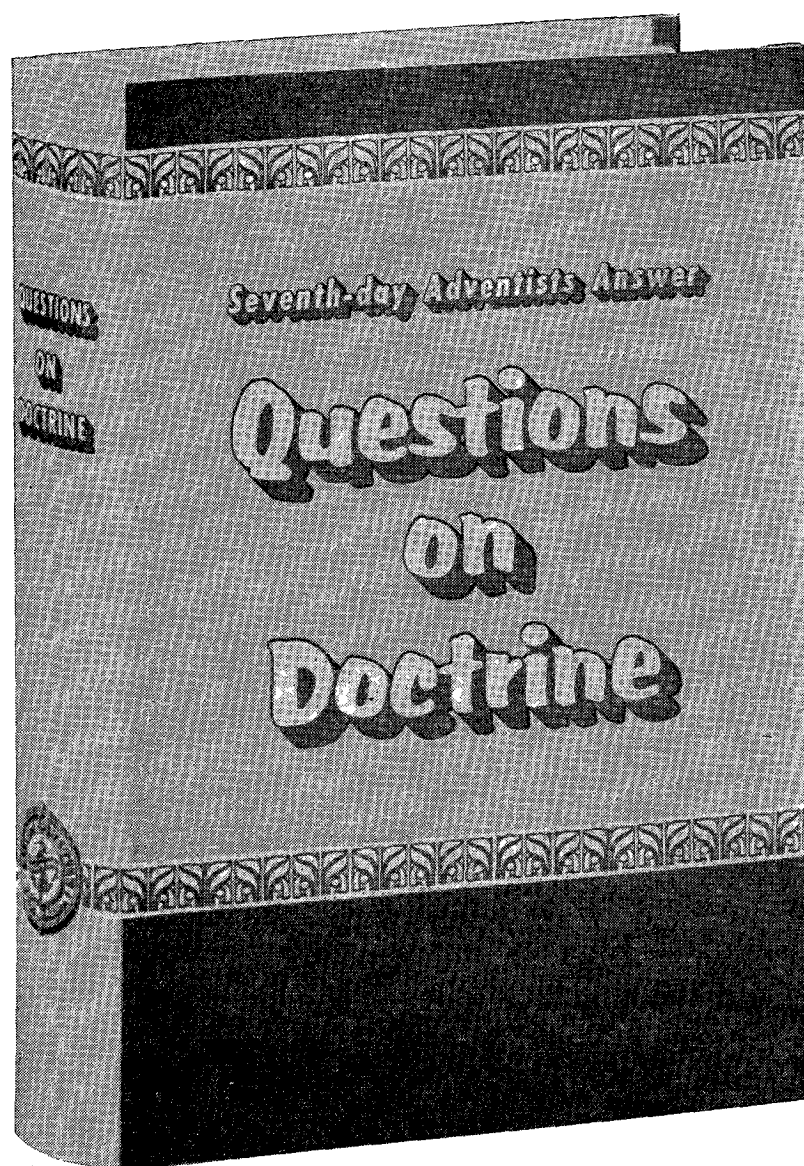
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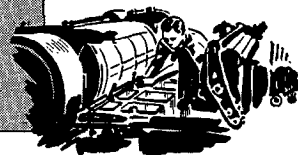
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As We Go to Press



Request for Information About Pitcairn Souvenirs

A special exhibit is being planned in New York City in connection with the arrival of Parkin Christian of Pitcairn Island as a delegate to the General Conference session.

If any church member has or knows the whereabouts of Pitcairn Island souvenirs that might be obtained on loan for this exhibit, such information will be appreciated.

If you can help on this important project, please write at once to the General Conference Public Relations Office, 6840 Eastern Avenue, NW., Washington 12, D.C.

HOWARD B. WEEKS

From Home Base to Front Line

Elder and Mrs. Rodney E. Dale and two children, of Gainesville, Texas, sailed from New York City, March 1, on the S.S. *South African Trader*, en route to Africa. Both Brother and Sister Dale attended Maplewood Academy, Hutchinson, Minnesota, and Union College, Lincoln, Nebraska. Mrs. Dale's maiden name was Marie Ruth Muste. Brother Dale has served as a school teacher, Bible worker, and minister in Texas. He will act as mission director for the Tekerani Mission in Nyasaland.

W. R. BEACH

Medical Students in Mexico Prepare for Service

During the past three years George C. Nickle, one of Inter-America's veteran missionaries, has served as pastor and supervisor of our young men who are studying medicine in Mexico.

A plan has been arranged whereby graduates from the recognized medical schools of Mexico may take their internships in the United States and by taking State Board examinations qualify for medical practice in this country. At present 62 Adventist students from eight different countries are matriculated in the medical schools of Monterrey, Mexico City, and Guadalajara. Five of them are from Peru, four from Colombia, three from Cuba, two from Argentina, two from Venezuela, two

from Jamaica, eight from Mexico, and thirty-six from the United States.

Brother Nickle has talked with many of these young men regarding the need for consecrated physicians to serve our institutions and conferences, not only here in the United States but also in overseas divisions. During their years of study in Mexico they will have an unusual opportunity to learn the Spanish language, thus qualifying themselves for effective medical missionary work, especially in Latin America.

N. W. DUNN

Unusual Sales Record Being Set in Bolivia

In a recent letter from Nicolas Chaij, publishing department secretary of the South American Division, he reports that 16 students were canvassing in Bolivia. He stated that these students, up to the end of December, had delivered an average of 10 scholarships each. The summer vacation period is only half over for these young people, and by the close of the vacation period they will have, perhaps, established a world record for scholarships earned by students.

D. A. McADAMS

Bible Study Program at CME

Frank Moran, assistant professor of religion at the College of Medical Evangelists, has written of progress in the Bible study program being carried on by students of the College of Medical Evangelists. He reports:

"The Bible study program here has been expanding. The classes in the nursing school are larger. Thus more students of nursing are enrolled in the course, which prepares them to give Bible studies and subsequently have actual experience in giving these studies. This year all sophomore medical and dental students are taking the course, but the actual giving of Bible studies is still elective.

"During the 1956-57 school year we had 22 groups of students giving Bible studies. Apparently this year's total will be about the same. This has grown beyond the ability of two or three chaplains and Bible workers to keep up with, so we have sought the cooperation of other faculty and staff

members and have found many willing and eager to help. For about three years now, each student group has had its own staff sponsor.

"During the past school year 13 people were baptized. Three groups of junior nursing students now on the Los Angeles campus are giving studies to people they have found there. No one asked them to do this.

"God has answered many prayers in connection with this work, and has blessed in many ways. One thing that has often caused us to marvel is that the openings for studies have multiplied even faster than the needs of the students for such openings. Last year we placed the 22 groups more quickly and easily than we formerly placed five or six. For all these things we thank our loving Father in heaven."

Death of Two Elderly Workers

Jacob N. Anderson, 91, first missionary sent to China by Seventh-day Adventists, died February 25 at Lincoln, Nebraska. He was born in Swerborg, Denmark, and was brought to Wisconsin by his parents when he was a small child. He was sent to China by the General Conference in 1902 and labored there until 1909. It was he who organized the work that later developed into the China Division. When he and his wife reached Hong Kong they found Brother Abram La Rue engaged in literature evangelism, and they ministered to him in his last illness. Upon his return from China, Brother Anderson served many years as a professor in Union College and in Washington Missionary College, where he taught Greek, Hebrew, and missions.

A cable from the secretary of the Australasian Division announces the passing of Mrs. Ellen Meyers on February 28 at the age of 92 years. It is reported that she was the first convert to the Advent message to be baptized in India, and she and her husband were our first missionaries to Burma. From the time of her conversion she was an earnest and devoted Christian and a dedicated worker in the cause of God. Since her retirement from the work she has lived in the precincts of Sydney, Australia. One of her sons, Harold J. Meyers, is serving as a minister in the Australasian Division.