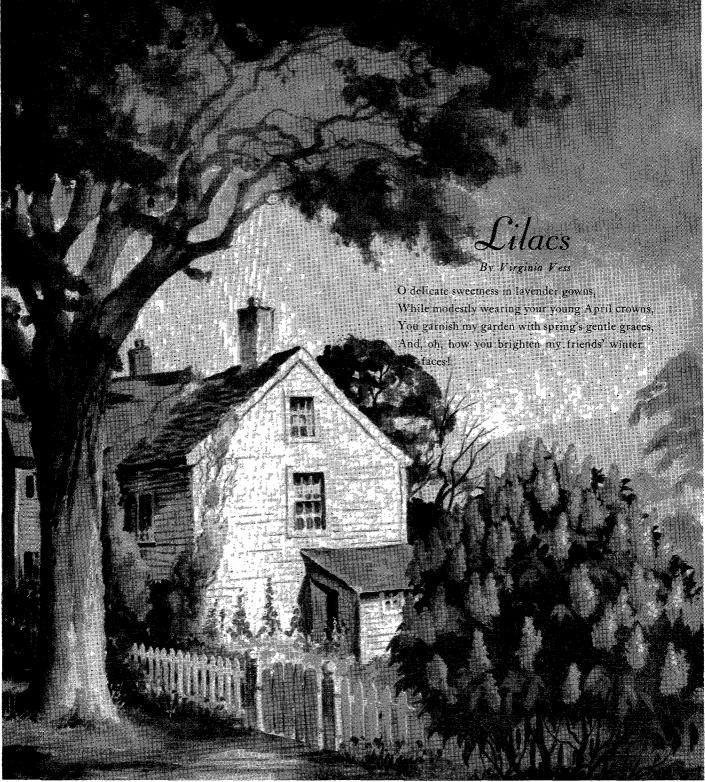
THE ADVENT SABBATH SEVENT AND SEVENTH-BAY ADVENTISTS



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TO OUR CONTRIBUTORS

As the chronicler of the history of the church the Review is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the Review is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

Reports 2,500 U.S. Families Broken Daily

▶ Some 2,500 families are broken daily in this country because of the denial of marriage as a sacred sacrament, declared Msgr. George A. Kelly, director of the Family Life Bureau in the New York Roman Catholic Archdiocese. "In the U.S. there are 1,000 families broken up each day through divorce, another 1,000 through separation, and another 500 through desertions," he told about 200 Columbiettes of the New York Chapter, Knights of Columbus, at their annual Communion breakfast.

Blanshard Sees Hospitals in Church-State "Battle"

▶ Paul Blanshard, author of controversial books on churchstate relations in the United States, declared in Washington, D.C., that "the next great battle for separation of church and state will center on hospitals." "The issue will be birth control," Mr. Blanshard said, "and the controversy will center on the way of public many the form the state of the state on the use of public money to finance the sectarian practice of medicine." "Overpopulation has become as serious a problem in the twentieth century as smallpox was in the nineteenth century," he said.

Protestant, Catholic Theology Dialogs Growing in Germany

✓ More than half of all doctoral dissertations submitted to Roman Catholic theological faculties of West Germany deal with Protestant theology, it was stated recently in St. Paul, Minnesota. Ernst Kindler, a leading German Lutheran theologian, who lectured for a month at St. Paul's Luther The-ological Seminary, said this was indicative of the growing "dialog" between Protestant and Catholic theologians in West Germany. Prof. Kindler said the theological encounter takes place in annual week-long meetings of Lutheran and Catholic professors, in local church discussions sponsored by the Una Sancta ("One Faith") movement, and in books and articles.

Six Denominations Join in Congo Seminary

✓ Six Protestant groups are mapping plans to establish a theological seminary in Elisabethville, in Belgian Congo. The Union Faculty of Theology will open in October of this year, in temporary quarters. To cost \$300,000 when completed, the new school will offer a four-year program on the same academic level as that at the Congo Government university, whose campus is near the site of the new seminary. The sponsoring groups are the Methodist Church, the Disciples of Christ, the American Baptist Convention, the British Baptist Church, the Presbyterian Church in the U.S. (Southern), and the Belgian Mission Society (Reformed).

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EDITORIALS.

How to Deal With Fanatics

At different times ministers and local officers in our churches have written for counsel on how to deal with unstable individuals who sometimes trouble their churches. Some feel that a frontal attack should be made on fanatics. Others feel that diligent, earnest pastoral labor will help them. But often there is uncertainty as to

what spiritual therapy will be effective.

First, let us say that this is no new problem with us, or with any other religious body, for that matter. Fanaticism is as old as religion, for sin and emotional disturbance are about as old as the world. There are those who feel that because fanatics are found within the circle of the church, therefore religion is the cause of fanaticism. That is not so. Someone has well said that there is a lunatic fringe on the edges of every kind of organization. Political bodies have them, and social and scientific bodies likewise. It simply means that a certain per cent of the population are unstable emotionally and have queer eccentric ideas. Some of them are attracted by religion, some by politics, and some by other phases of life.

Coming directly to the question, What shall we do with fanatics? we believe that a good answer can be found in the experience of our leaders of the past. In 1864, in the eastern part of the United States, there was an area troubled by certain fanatical activities. Commenting on this in an editorial in the Review, James

White declared:

James White Speaks

"None can take a deeper interest in the Eastern Mission than we. And we are greatly encouraged and cheered by the reports from Brn. Loughborough, Cornell, Bourdeau, and others. We are very glad to see that Bro. Loughborough is succeeding in putting things in order among Eastern Sabbathkeepers. There is a class in the East that nothing can be done with at present, only to let them alone. We refer to Hancock and company. This man gets sympathy in his fanatical course on account of his being blind. It is right to sympathize with the afflicted, because of their afflictions; but it is madness to accept, as a leader to the kingdom of God, through sympathy alone, a man that is twice blind. The best way to dry up the influence of fanatics is to let them alone, but actively visit the scattered friends of the cause, and set things in order with them. Fanaticism covets persecution, and will often starve out without opposition. Let the shepherds in the East look well to the sheep, and when these deluded ones see the cause moving ahead without them, they may see their folly, and recover themselves out of the snare of the Devil. Said Jesus to Peter, 'Feed my sheep'—'Feed my lambs.'

"Some sores can be cured, while others will best work their own cure. Fanaticism generally must have its run. Those brethren who are suffering in the vicinity of its influence must be patient. Keep clear from it, and in no wise become responsible for its results. God lives and reigns. He will bring all out right in the end."—In The Review and Herald, Feb. 2, 1864.

We believe this is excellent counsel—for today and tomorrow and all the days that we shall still be on earth. We should never seek controversy, but rather avoid it if we can possibly do so without sacrificing Christian dignity or the principles for which we should stand. Fortunately, most times it is possible thus to avoid controversy and conflicts with unstable souls.

This, incidentally, is the policy we follow at our REVIEW editorial office. There are certain erratic persons who find a strange and, it seems to us, even a morbid satisfaction in writing and writing and writing to us. It is easily evident that no good would come from carrying on a correspondence with them. That is why we simply file their letters.

From time to time an offshoot with fanciful theories and equally fanciful interpretations of Scripture seeks to capture the eyes of our people, but rarely does it seem necessary to devote space in the Review to refuting those theories. We can think of a number through the years. How greatly they would have loved the free advertising that publicity in the Review would have given them! There are, occasionally, exceptions to our rule of silence, but how rare are those exceptions!

There is much to do in the great work of God, constructive deeds and affirmative declarations for the truth. In such activity we should engage ever. If, with Christian patience and forbearance, we go forward along these lines, reasonable people who look on, indeed our church membership at large, will soon make a proper evaluation of fanatics and their strange beliefs and moods. And when that moment comes the power of the fanatics is broken.

Whatever we do, let us not use the valuable hours of the Sabbath services in exposing and refuting the fanciful theories and twistings of Scripture that distinguish the mental activities of such pathetic people. Well does James White say: "Fanaticism covets persecution, and will often starve out without opposition." In other words, let us "starve out" the occasional troublesome fanatic by feeding the flock. Well-fed sheep are not likely to wander into dangerous bypaths seeking food.

There is a somewhat different type of individual, who makes a business out of criticizing and attempting to "reform" the church. We shall comment on this type ere long in the Review.

F. D. N.

Is Honesty Obsolete?

Look magazine recently sent twelve of its reporters on an expedition to grass-roots America to interview people in all walks of life about cheating—in school, business, and other areas of activity. The twelve pooled their findings, and a report by William Attwood, a member of the editorial staff, was presented in the March 29, 1960 issue of the magazine. The most revealing aspect of the investigation is that Americans are coming to look upon morality—the ability to discriminate between right and wrong—as a relative affair no longer to be measured by any absolute standard. Summarizing the reporters' sampling of contemporary American opinion Mr. Attwood concludes, "It would seem that our changing code of ethics is creating a fifth American freedom—freedom to chisel."

The reporters sought to discover what attitude people

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in general take toward others who cheat, and how far they might be willing to go themselves when sure of not being caught. "Whatever you do is all right," a majority of those interviewed apparently think, "if it's legal or if you disapprove of the law. It's all right if it doesn't hurt anybody. And it's all right if it's part of accepted business practice." For instance, nearly everyone admitted to lying several times a day. Prevarication for strictly business reasons is considered a part of the game, and therefore not to be looked upon as wrong or even necessarily improper. The reporters found nearly everyone ready to tolerate wrongdoing so long as it did not result in injury to themselves or to their intimate friends. Apparently, old-fashioned morality is fast going out of style, and what is still worse not many people seem to care. Only here and there did the reporters find anyone who seemed to be even dimly aware of a feeling of nostalgia for it.

A New Norm of Conduct

Accompanying Mr. Attwood's summary is a penetrating analysis by Walter Lippmann, who comments: "It has become the fashion to be very lenient and tolerant about cheating. Indeed, it has become the fashion, so it appears, to expect cheating and to excuse a certain amount of itnot too much cheating, but some cheating." "Popular standards of morality today allow for much more dishonesty than they did some time back," he says, and most people have come to look upon it as perfectly human and natural, and therefore socially respectable. The norm of conduct is no longer an absolute standard of right and wrong, but simply what a majority, or at least many, people do themselves and condone in others. What disturbs Mr. Lippmann most is not so much the fact that cheating is widely practiced, but that in most people's minds it wears a new cloak of respectability.

According to the twelve reporters only a minority of Americans see anything morally wrong in drunkenness, gambling, or traffic violations. They think it perfectly proper to cheat the government—on one's income tax, for instance—or the supermarket, or an insurance company, on the basis that such institutions are impersonal and that therefore no particular person suffers injury. A claims adjuster for an insurance company told one of the reporters that 75 per cent of the people he dealt with had "no morals at all" when it came to honesty. As one advertising man put it: "In the pursuit of the dollar, anything goes." In and of itself, the financial end is usually accepted as sufficient justification for almost any means deemed necessary to achieve it.

Trusted Employees Outsteal Professional Criminals

Last month Norman Jaspan, head of a New York firm of management consultants, told a meeting of the Factory Management Council that "trusted employees" will steal about one billion dollars' worth of cash and merchandise from the companies for which they work during 1960. Supermarkets, he said, will lose about 100 million dollars to dishonest employees, and department stores about 208 million. "Compared to employee thieves, the professional criminal is an amateur," he declared. As an example he cited a certain Ohio lighting fixture firm whose 41 employees were apprehended for stealing \$250,000 worth of stock. A sad comment indeed on the morals of a supposedly Christian nation!

Whatever else 1959 may or may not have accomplished, it added at least one new word to the American vocabulary—payola. Originally coined to describe the money a disk jockey accepts from a manufacturer to plug certain records over the air, the term has already been extended to include almost any shady deal involving the payment of money. But of course payola is only one facet of the epidemic of immoral conduct from which this country is

known to be suffering. No stratum of society seems to be immune to the deadly virus, whether labor union officials, city policemen, borough presidents, top-ranking generals, trusted assistants to the President of the United States, or others in high office—in addition to professional crooks, juvenile delinquents, and people in the more common walks of life.

Diagnosing the Low State of Contemporary Morality

In accounting for the low state of contemporary morality Mr. Attwood avers that "since Freud, people find it harder to believe that behavior principles derive from God." In similar vein an editor remarked to one of the reporters, "People are just not scared of God any more." This diagnosis states the matter rather bluntly, but clearly strikes at the root of the trouble. Through its cult of behaviorism modern psychology has deliberately and effectively blurred the boundary line between right and wrong conduct, by a denial that any absolute standard of right and wrong exists. As a consequence such words and concepts as "honesty" and "sin" have been relegated to the dim limbo of archaic ideas, and those for whom such concepts still retain an intrinsic value are pitied and looked upon as being hopelessly impractical.

As people increasingly exorcize God from their thinking they unwittingly, yet inevitably, tend to substitute jungle morality, inasmuch as man's heart is still by nature desperately wicked and deceitful above all things. The old pagan attitude that there is nothing intrinsically wrong about cheating, and that the only reprehensible thing is to get caught at it, appears to be rapidly coming back into vogue again. The moral effect of chiseling upon the chiseler is rather largely being lost sight of. In fact, Look does not so much as mention this aspect of the problem. But how, we ask, can a man retain genuine self-respect when he is consciously and deliberately content to live on a lower moral level than accords with the best he knows? Only he who is resolutely true to himself can avoid being false to others. Furthermore, there is no greater deterrent to erring conduct than the realization that a man must give account of his deeds before God, while conversely no greater incentive to right conduct can be found than a soul-consuming desire to live in harmony with the will and purpose of one's Creator.

The Danger of Familiarity With Evil

The sagging morals of contemporary America, it would seem, aptly fulfill Paul's description of the last days as a time when men would be "lovers of self, lovers of money," and "haters of God." Let us as Seventh-day Adventists beware lest constant exposure to dishonest practices lead us to take the same complacent attitude that people all about us are taking. Let us be sure that such an attitude does not lead to a lowering of our own personal standards of right and wrong in dealing with others. One place we might begin to check on ourselves is our income tax return. Many of us recently filed one for 1959. Was it strictly honest, or do we, perhaps, owe the tax collector a further check—for his "conscience fund"? We might do well, also, to check our return of the tithe to God over the past year to see if we owe Him anything.

Love toward God and our fellow men will lead us to practice nothing less than strict integrity in all our dealings. He who settles with his conscience for less than strict honesty—whether toward God, the tax collector, traffic regulations, the members of one's family, or one's employer—is suffering from a moral deformity that may warp his character both for time and for eternity. Let us first be altogether honest with ourselves and with God, and we shall be immune to the temptation to be false in our dealings with others.

REC

For Peak Health, Exercise!

Now that winter has taken its welcome departure (leaving behind some rather unpopular records, we might add), anyone with even a slightly "green thumb" has started doing spring garden chores. Shrubs are being planted. Weary-looking lawns are being reseeded and fed. Flower borders are being mulched. Gardens are being worked.

Aching backs, sore muscles, and blistered fingers are common by-products of all this effort. In fact, these painful by-products make the householder wonder at times whether working in the great out-of-doors is very re-

warding after all.

Any of our readers who are debating the issue with themselves will be interested to learn that Dr. Paul Dudley White, eminent heart specialist, has high praise for outdoor exercise, especially gardening. An article appearing in the Washington Star quotes him as saying, "To get back to Mother Earth is about the best and most relaxing activity for us in these days of machinery and many gadgets." The article continues: "Exercise of any type provides physical, mental, and spiritual benefits which are invaluable in these days of high-tension living. Nowhere is this more true than in gardening."

Dr. White believes that gardening is an especially good activity because it can be adapted to the needs of people of all ages and varying health conditions. A person who has been more or less inactive physically can start with a small plot of ground, planting limited amounts of flowers. Gradually, if desired, the program

can be expanded.

The Rewards

What are some of the specific rewards to be gained from gardening? The article mentions several: "After a long week spent in an office, a return to the outdoors and some work in a lovely garden is bound to give the gardener a sense of release and peace that's difficult to find these days. . . . Everyday problems have a way of vanishing in the quiet of leisurely gardening! The relaxing fatigue enjoyed from this exercise does away with sleepless nights. And planting and watching a beautiful garden grow provides more personal satisfaction and spiritual growth than any other form of exercise. For where a man is close to the earth, he is close to God. . . . Muscles become harder, breathing deeper, and the mind at peace."

Many years ago God's special messenger to the remnant church gave extended counsel concerning the benefits of physical exercise. She declared that exercise refreshes the mind; helps keep the digestive organs healthy; strengthens the liver, kidneys, and lungs; gives a healthy tone to the skin; aids in regaining health; enables the muscles and veins to function better; improves the circulation of the blood and the action of the heart; aids

digestion.

She especially recommended walking, and working outdoors. "There is no exercise that can take the place of walking."—Testimonies, vol. 3, p. 78. "If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them; they would be able to discharge more successfully the duties of their calling."—Counsels on Health, p. 564.

Today when tight schedules and busy programs are so much a part of our lives, and when so many people feel they are overworked, it is well to remember that "more people die for want of exercise than through overfatigue; very many more rust out than wear out. . . . Whatever their business and inclinations, they [men and women who desire health] should make up their minds to exer-

cise in the open air as much as they can. They should feel it a religious duty to overcome the conditions of health which have kept them confined indoors, deprived of exercise in the open air."—Ibid., p. 173.

Note the expression "religious duty." How can it be considered a "religious duty" to get adequate exercise? Because man is a union of body, mind, and spirit. What affects the mind affects also the body and spirit; what affects the body affects the mind and spirit; and what affects the spirit affects the body and mind. Obviously, then, good health habits are good religion. When a person takes physical exercise, he is actually engaging in "religious" exercise. Lest such a position be thought extreme, note the following statement: "Brethren, when you take time to cultivate your garden, thus gaining the exercise you need to keep the system in good working order, you are just as much doing the work of God as in holding meetings."—Ibid., p. 564.

What is true in the physical realm is true also in the spiritual. One cannot maintain optimum health without activity. "The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish."—Christian Service, p. 84. "Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers."—Ibid.

Works do not earn salvation; we are saved by faith, not works (Rom. 5:1). Nevertheless, works are necessary to the spiritual life, just as exercise is necessary to the physical life. Neither *give* life, but both aid in maintaining

peak health.

Can one person exercise for another? No, neither physically nor spiritually. Each must exercise for himself. If a person remains at home and depends on occasional visits from the church pastor, hoping to grow spiritually strong thereby, he will be disappointed. The pastor may gain strength from such a program but the member will grow weaker. What many feeble Christians need is spiritual exercise—helping with various church activities, talking to friends about Christ, giving Bible studies, distributing literature, sacrificing for missions, praying without ceasing. With exercise (and a balanced spiritual diet) will come strength and health.

Spring is here, so let us put the winter of spiritual inaction behind us. Work for God! This exercise will not only make us happier, healthier Christians, it will also bring a saving knowledge of Christ to others. K. H. W.

J. Edgar Hoover Says It's "Alarming"

According to the FBI report for 1959 aggravated assaults and other crimes against the person soared to an all-time high, topping the 1958 total by seven per cent. The annual increase in these and other major crimes is several times greater than the annual population growth of about 1.5 per cent, and the cumulative effect over a period of years confronts the nation with a serious problem indeed. Little wonder that FBI Chief J. Edgar Hoover calls the trend "alarming."

We have major national campaigns against scourges such as polio, cancer, and heart disease. Why not a concerted, well-financed, national campaign against crime and related moral diseases? Of course, moral virus can be effectively brought under control only through the reorientation of life that accompanies the new-birth experience.

R. F. C.

The Only Way of Salvation

By W. G. C. Murdoch Professor, Potomac University

If YOU were to ask a group of Christians to define the word grace, you would likely get an immediate response that "grace is unmerited favor." Good as it may be, however, this answer is too limited in scope when applied to the grace of God. It is possible for me to do a favor to a friend, a favor he did not merit, but that is very different from the grace man receives from God.

A study of the Hebrew words used in the Bible for "grace" and "mercy" will serve to illustrate the depth of meaning of this term. One of the Hebrew expressions frequently translated "grace" is chen. This word conveys the idea of good will, favor, gracefulness, and beauty. Beauty, however, to the Hebrew mind did not mean merely outward appearance but also the inner quality of purity. The psalmist speaks of "the beauty of holiness" (Ps. 29:2). This beauty, or favor, manifested by grace is not an abstract idea but reveals itself in out-

ward acts of kindness and mercy.

The other Hebrew word, commonly rendered as "mercy," chesed, almost defies translation. Scholars who prepared the Revised Standard Version of the Bible spent days in trying to find a suitable word to do justice to the richness and depth of meaning expressed by this Hebrew term. After careful study they arrived at the conclusion that no one word in English was adequate to the task, and chose to use the expression "steadfast love."

"Mercy," then, is the steadfast love

of God manifested in saving sinners who have no way of earning salvation. It is a gift of God freely bestowed upon us. We do not deserve it. We have done nothing to merit it. But God saw our lost condition and took the initial step in coming to our rescue. We see grace manifested by God in Christ through the Holy Spirit. The three persons of the Godhead are one in bestowing this saving grace upon lost mankind.

The word for the benevolent quality of God called "grace" in the New Testament is *charis*. This word contains the idea of good will and loving kindness and the conferring on another of a favor, a boon, a blessing. It also indicates joy and cheerfulness, and was often used in a greeting and in an expression of thankful appreciation. We see its deeper meaning as we behold God's saving power extended to sinful men-men who rebelled against God's government, despised His law, and crucified His Son. Yet in spite of all this God has continued to lavish His loving kindness upon them. This is grace in action. It is the saving, supernatural, transforming power of God.

Source of Man's Salvation

Grace is the source of man's salvation. The apostle Paul declared, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). There is no other means of salvation except grace, received through faith. If man by his own efforts could have saved himself,

the sacrifice of Christ would not have been necessary. It was because God knew we were helpless and hopeless that He was filled with pity for us and freely gave Christ to do for us what we could not do for ourselves. "Divine grace is the great element of saving power; without it all human effort is unavailing."—Counsels to Parents and Teachers, p. 538.

As sinners we all stand condemned before God. There is none righteous, no, not one. "For all have sinned, and come short of the glory of God" (Rom. 3:23). But when in penitence and humble contrition we turn to God and accept the provision He has made for us, we are immediately justified and freed from all condemnation.

Justification comes as a result of accepting this gift of grace. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26).

Obviously, grace excludes all boasting on man's part. If we were able in some way to earn salvation there would be a tendency for us to exalt ourselves, but God's grace alone can save us. "Where is boasting then? It is excluded" (Rom. 3:27).

Should God bestow His grace upon some because of meritorious works and deny it to others because of lack of such works, this would cease to be grace; it would be in the nature of a reward for good service. Grace does not discriminate. It ever flows freely from heaven to all.

God's grace does not change. It is man's response to that grace which changes. Grace becomes efficacious for men when they avail themselves of it and accept it without question.

The most remarkable evidence of God's grace was exhibited in the sacrifice of Christ. This gracious act of God in assuming human nature and in dying as man's substitute is unequaled in all the universe. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). "The plan of redemption was entirely voluntary on the part of our Redeemer."—Testimonies, vol. 3, p. 413.

Christ surrendered all the riches that were His by right to take all the poverty that was ours. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—The Desire of Ages, p. 25. This was grace in action. This supernatural quality does not belong to earth. It descends from heaven.

The theologian Augustine, who has wielded such great influence through the centuries, taught that grace was irresistible and that man had no choice in the receiving of it. He held that a fortunate few are the beneficiaries of this grace, but that the mass of humanity have been denied this gift and, as a result, will be eternally lost.

This is a misrepresentation of the meaning of grace and a travesty on God's character. God's grace does not take away man's freedom of choice. It does not impose itself upon an unwilling recipient. Man can resist by not accepting this wonderful gift. If grace should be forced upon those who do not desire it and should be denied those who are anxious to receive it, then God could be accused of unfair dealing with His children.

Such is not the case, for He is ever pleading with us to receive this gift from His bountiful hand. If we do not accept this generous provision, the fault is ours and not that of the Giver. God wills that all men should be saved. Those who perish will be lost because they have refused the invitation of God through Christ Jesus.

Grace in the Old Testament

Some declare that the era of the Old Testament was one of law, but that since Christ came we are in the age of grace. This is a misunderstanding of the whole plan of God for man's salvation. Had not grace been immediately bestowed upon Adam and Eve after they sinned, they would have suffered eternal death. The grace of God was instantly extended to our first parents by the "Lamb slain from the foundation of the world" (Rev. 13:8).

There is only one way by which man can be saved in any age, and that is by God's grace. The patriarchs who looked forward in faith to the death of Christ, and we today who look back upon that great event, obtain salvation in the same way. Grace has been available to all men in every age, and no one who has desired this gift has ever been denied it.

The penitential psalms are full of expressions of gratitude and joy for God's saving grace. After David's darkest sin, with a broken heart he sincerely repented and placed himself at the mercy of God's grace. His plea was one of penitence. "Have mercy

upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions" (Ps. 51:1). And the Lord did this for him. The superabounding grace of God lifted David out of the miry pit of sin and set his feet upon the solid rock. He found in his time of greatest need that "with the Lord there is mercy, and with him is plenteous redemption" (Ps. 130:7).

In no book of the Bible is the forgiving grace of God more feelingly displayed than in the prophecy of Hosea. Here we have the parable of the prodigal wife. Her husband loved her with all his heart, yet she was unfaithful to him and sank to the lowest depths of immorality. The name of the son born out of her disgraceful conduct was Lo-ammi, meaning "not my people." This boy was not the son of Hosea. Surely Hosea had ample reason to divorce his wife. The law of Moses provided death by stoning in such cases.

But Hosea, activated by God's grace, left his home and went in search of his wayward wife. When he found her among the harlots of the community, he bought her back "for fifteen pieces of silver, and for an homer of barley, and an half homer

of barley" (Hosea 3:2). He reinstated her and loved her as though she had not sinned so shamefully against him. To blot out her past mistakes he went so far as to change the name of the unlawful children. Lo-ammi-"not my people"—was changed to Ammi, "my people"; and Lo-ruhamah—"not shown mercy"—to Ruhamah, "mercy" (Hosea 2:1).

God's grace extends mercy to those who do not deserve mercy, and He adopts into His family those who do not belong there by natural birth. When the apostle Paul wished to illustrate that the grace of God is extended to all—to the Gentile as well as the Jew-he referred to the passage in the prophecy of Hosea where God says "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Rom. 9:25, 26).

Truly the history of God's dealings with His people all through Old Testament times reveals that grace was operative in every age and that by this gift alone men were saved even before the cross.

(To be continued)

The Cup of Life

By B. P. Hoffman Retired Professor of Bible

"The cup which the Father hath given me, shall I not drink it?" (John Ĭ8:11).

HIS question had already been answered in the Garden of Gethsemane. Jesus asked it now of Peter as the climactic and conclusive applica-tion of the principle that had motivated and governed His entire life. Christ's first recorded utterance, spoken at the age of twelve, was "Wist ye not that I must be about my Father's business?" Even before He came into this world it was written of Him "in the volume of the book . . . , I delight to do thy will, O my God" (Ps. 40:7, 8).

The cup is used rather frequently throughout the Scriptures as a symbol of the varied experiences and circumstances that God sends, or at least permits to come, to a person. In its broader sense it can well be thought of as representing the sum total or the fullness of one's lot in life. So the psalmist seems to use it. For example: "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:5, 6).

"My cup runneth over. Surely goodness and mercy shall follow me all the days of my life" (Ps. 23:5, 6).

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord' (Ps. 116:

12, 13).

Again, in Psalm 75:8, is the picture of a cup in the hand of the Lord, from which He pours. It is said to be "full of mixture," or as the Revised Standard Version translates it, "well mixed." The day is coming when "the dregs thereof, all the wicked of the earth shall wring them out, and drink them." At that time they shall "drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

But we still live in the time of His mercy when the cup in His hand is still well mixed; when the experiences of life come mingled, neither all evil nor all good. An understanding of this fact sustained Job in his hour of fierce trial. "What?" said he, "shall we receive good at the hand of God, and shall we not receive evil?"

This present mingling of good with evil was not in God's original purpose for mankind, but came as the result of the deliberate choice of our first parents. In the creation God made abundant provision of all that would be for man's good, and good only, and His purpose was that man should never know of any admixture of evil with its dread results. Though clear and full warning of the consequences of choosing the way of sin was given, God would not force man's will; He gave him full freedom of decision; but it was not a happy thing for the human race when Adam and Eve chose the knowledge of evil mixed with good and by their violation brought this cruel knowledge upon the entire family of mankind.

Ever since that day human experience has been as a cup of mixture of the knowledge of good and evil, of the bitter with the sweet. Even concerning that which should have been the most precious and joyous experience in human relationships, it was now decreed, "in sorrow thou shalt bring forth children" (Gen. 3:16). Productive labor and the enjoyment of its fruits would no longer be the occasion of unmixed joy, for "in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (verse 19); "in sorrow shalt thou eat of it all the days of thy life" (verse 17).

When the Passover was instituted to commemorate the deliverance from Egyptian bondage and to point forward to the greater deliverance and the blessings of the gospel, bitter herbs were always to be eaten together with the tasty things of the great feast. Christ our Passover, who was foreshadowed in these rites, while assuring the disciples of the final triumph of good, reminded them that in the world they should have tribulation, albeit with His good cheer (John 16:33).

For this present life, under the reign of sin;

"God hath not promised Skies always blue, Flower-strewn pathways All our lives through; God hath not promised Sun without rain, Joy without sorrow, Peace without pain."

No, the cup is always mixed. Life will have some joys, some pleasures,

some happy associations, some satisfactions, some encouragements, some successes. But there will also be each one's share of disappointments, failures, losses, sorrows, loneliness, drudgery, suffering, and pain.

Accepting the Cup

"The cup which my Father hath given me, shall I not drink it?" How prone we are to fall into the attitude of a child who rebels at taking needed medicine because it doesn't taste good, or turns away from good food because it is not pleasing to his palate. Peter more than once attempted to turn the Saviour from drinking His cup, one time even to the point of resisting with his sword, but each time he was sternly rebuked. In his later ministry, however, this same Peter admonished his brethren, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1).

Armed with that mind, in the day of sunshine, when success, pleasure, or prosperity smile, we will guard against overelation and overconfidence; we will see these blessings as only a portion of the cup prepared for us. Likewise in the day of adversity, pain, loneliness, or sorrow, we will not be downcast or rebellious, remembering that the cup has been mixed in the right proportions by the hand of a loving Father. Thus, in patient submission to His will and in courageous acceptance by faith of the cup He has given, we will find the peace that passeth all understanding.

Even in those experiences that He permits which in themselves might not be seen as good, we will be comforted in knowing "that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28, R.S.V.).

Morning by morning as we kneel before God and seek His guidance for the day, we can be assured that in infinite wisdom and love He Himself will mix the cup for us, including in the mixture all of the good that He sees we can receive and profit by. In thus cheerfully accepting our daily portion lies our surest preparation for the glad day when we shall enjoy the good life eternal, unmixed with any reminder of the knowledge of evil.

Parents' Fellowship of Prayer

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

Unfortunate Marriages Prevented

The Lord shares the interest of Godfearing parents who want their children to marry only in the faith. His warning, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14), can be disregarded only with unfortunate consequences in most cases. Thus when parents request prayer that God intervene to prevent their young people from marrying those who do not share Adventist beliefs and hopes, we take the matter seriously. And we receive special joy later when we receive the good news that the Divine Hand has intervened.

Recently two letters of this kind arrived in our offices. One was from Missouri, the other from Canada. The Missouri one began: "Kind Sirs: I wrote you some time ago about my daughter, who was infatuated with a young man of whom we as parents did not approve. We requested prayer that they might break up. I feel that I owe you a report. We had prayed so much, and were hesitant to ask others to pray because we didn't want to burden others with our problems; but we read in the REVIEW about the Parents' Fellowship of Prayer and hoped a solution to our problems might be accomplished by praying together with others.

"I am very happy and so thankful that God heard and answered our prayers. Our daughter has broken up with this boy and is planning to go to college after graduating from the academy this year. . . . The boy is still urging her to go back with him, so please pray for her that she will be strong and not give in. It has been hard for her, but with so many praying I'm sure God will give her the victory. Wish I could thank each one individually, but guess that isn't possible. Please convey our thanks to all you can."

The letter from Canada said: "I wrote you more than a year ago to pray for my daughter. She was smoking, and going to marry a man who would have made life very unhappy for her. Now I want to thank you for your prayers, for she did not marry that man and has stopped smoking. She is now working in the ——— Hospital. Please pray that she may become more interested in the church."

Our files are literally bulging with requests of various kinds from Adventists all over the world. Every day brings additional ones. But each is fully known to God. He has not forgotten even the smallest one. May our faith increase as we see evidence of His working. "Pray without ceasing."

The Lost River

By Francis F. Bush
Pastor, Glendale, California

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

OD must be a lover of rivers. When He made the Garden of Eden, He created a river that proceeded out of the Garden and branched into four great rivers to water the earth. In the New Jerusalem there is the river of life that flows from the throne of God. When He led Israel through the desert to the Promised Land, God caused a river to issue out of the rock, and this stream followed Israel wherever they went.

Flowing from mountain to ocean, through forests, prosperous farmlands, past grazing cattle, flowers and vineyards, peasant cottages and cities, the river is God's finishing, loving touch of creation that turns a continent of rocks and dirt into a place fit for habitation.

So it is with man, a more noble creation than a continent. To be a real person, at peace, living the abundant life, man must have his share of the water that flows from the promises of our Creator.

Our text speaks of a river whose channel as well as its beneficiary is the heart of man. God intended that His people would have a stability and serenity, a well-being, that would have assured both their spiritual and temporal prosperity.

The psalmist said of God's man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:3).

The peace of God's children, likened to a river, is as indispensable to life as is water. It does more than remove fear and guilt. It is the balm that makes life worth living. By a river you will have green grass, flowers and trees, leaves and oxygen, shade and coolness, bird and animal life. You will have fertile soil, with fruit and growing green things. Likewise, the river in one's soul will mean acceptance with God, communication, assurance, and trust. The sum total of all these things is peace. Speaking of the river He had planned, God said, "Then had thy peace been as a river."

We gather from our text that the river which God planned was lost. It is a river that would have been. This is a story in itself, for the whole of Old Testament history is a commentary on this passage. To know the blessing that Israel might have had, but lost, and why they lost it, is the question that will challenge the most rewarding study of the Old Testament.

In Isaiah's time the condition of Israel, both spiritually and materially, was a dismal testimony to the consequences of failure to relate properly to God's will. The country had deteriorated from being a fertile and



green Promised Land to a bare and dry country of fear and foreboding. In such an arid country, people could appreciate the value of a river. But spiritual freshness, vitality, and stability could have meant more to them than seven Jordans. What was wrong with these people?

God's river of peace was lost because they refused to listen. "O that thou hadst hearkened!" is God's cry. God's message was not accepted; it failed to capture their imagination. The people didn't trust His program. They had ears, but they didn't hear. God spoke through His prophets, but in vain. The Israelites were not attentive, not receptive. They blocked the very thing that would have meant life and peace and contentment. What a tragedy!

It may be that the river was lost because God's program for Israel was expressed in His commandments. The unregenerate heart does not like the word commandments or the word obedience. Reason, persuasion, inspiration would be preferable. But while God does give reasons and inspiration He makes it plain that His will is our command. He does not begin by vindicating or defending His will. For human beings to demand this is ef-

frontery to God because it exalts human wisdom and will above that of our Creator.

Did God need to insist that the people hearken to His commandments as the basic terms for receiving His blessing? Evidently, because that is what He did. The fundamental law of the universe requires obedience to God. On this specific point Lucifer rebelled against God. Those who find abhorrent the thought of complete obedience to God are thinking Lucifer's thoughts after him.

It is implied in the text that Israel lost the river of peace in the very act of pursuing peace. They would have been glad to receive the peace of God if they could have had it on their own terms. We might read the text: "O that thou hadst hearkened to my commandments!" It is a historical fact that Israel wanted to be like the nations around them. This meant the repudiation of God's terms; it meant choosing another authority.

When ancient Israel realized that their desires were in conflict with God's revealed purpose for them, how did they rationalize their deviation? Did they think that the nations around them were finding peace in other ways than God's way? Did they come to the conclusion that the heathen had some good ideas, some practical aids to inner peace? Did they perhaps reason that the commandments which made them distinctive made it difficult for them to adjust to the practical world in which they had to live?

It seems that Israel wanted to improve on the wisdom that had come to them by divine revelation. This is like trying to build a concrete aqueduct to the top of a mountain to replace a natural river.

Whatever the reasonings of the ancient Israelites it is a fact that the peace that would have been as a river was lost because they did not hearken to God.

A Solemn Lesson to Us

The failure of Israel is a solemn lesson to us, but we need not be included in their failure. Our peace may be as a river. The lost river is rediscovered in discovering Christ and receiving Him. "Whosoever drinketh of this water shall thirst again," said Jesus, speaking of the water in Jacob's well, "but whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him, shall be in him a well of water, springing up into everlasting life" (John 4:13, 14).

The river of peace may be rediscovered in the discovery of faith. Faith believes that "he is a rewarder of them that diligently seek him"

(Heb. 11:6). Faith accepts divine revelation in the Bible, and trusts divine power. Faith leads to obedience, the "obedience of faith."

Even in a desert, water will do wonderful things. Let a few showers follow one another in the desert, and flowers will begin to bloom. And these rare flowers are beautiful indeed. Whatever our past lives may have been, whatever our present condition, the entrance of the grace of Christ into our hearts will be like the flowing of a river through a desert place.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing" (Isa. 35:1, 2).

Jesus, the Light of the World

By Victor A. Anderson

Pastor, Brooklyn, New York

POWER Cut Off for 500,000 in Manhattan. Failure Hits Hospitals. Extra Police Patrol in Dark. Park Shut." In these graphic headlines the New York *Times* described the sad plight of five square miles of Manhattan that kept half a million people in darkness near the end of summer last year.

Thousands of extra policemen were assigned to emergency duty to ward off possible outbreaks of crime in the area that had been plunged into darkness by the power failure. Police Commissioner Stephen Kennedy took personal charge of security measures and rode through the night from precinct to precinct to direct the crime prevention campaign. Reinforcements were dispatched to shopping areas to prevent looting. Patrolmen and detectives paced the streets advising all persons to go home and lock their doors.

Some of the banks were unable to lock their vaults because the ponderous doors were manipulated by electricity. During the blackout candle sellers did a brisk business. One small stationery store sold 3,500 candles in two hours. Only the blind seemed able to find their way around. In one building blind persons were called upon to lead 78 sighted workers to safety. It was impossible in this building to see a foot ahead because of the pitch blackness, so 20 blind workers who knew every inch of the building led the 78 persons safely down the steps to Broadway.

In one hospital an operation was in progress when the power failed, but the surgery continued without interruption when an emergency battery lighting system was put into use.

The blackout resulted when hundreds of thousands of people in New York turned on their fans and air conditioners in a desperate attempt to get

relief from a heat wave. The circuits became overloaded and vital power-producing equipment broke down. The situation could have been worse and might have lasted for months if engineers had not turned off the power as soon as the emergency arose.

In New York as well as in all other major cities, there is a darkness more dense than that which threw millions into consternation. That darkness is spiritual darkness. Never before have these familiar words been as accurately fulfilled as today: "The issues of the press teem with records of murders-crimes so cold-blooded and causeless that it seems as though every instinct of humanity were blotted out. And these atrocities have become of common occurrence that they hardly elicit a comment or awaken surprise. . . . There are crimes daily perpetrated, as black and terrible as those for which the old-world sinners destroyed."—Patriarchs Prophets, p. 102.

However, the Bible reminds us that when there was darkness in the land of Egypt there was light in all the dwellings of God's children. This experience will be repeated in the last days. Light is symbolic of the presence of God. "In the manifestation of God to His people, light has ever been a

I Knelt and Prayed By Alva R. Appel

walked among the olive

I walked among the olive trees And saw a man upon his knees. I paused and listened there.

I cannot tell just what I heard,
I only know my heart was stirred.
I too knelt down in prayer.

symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel. Light blazed with awful grandeur about the Lord on Mount Sinai. Light rested over the mercy seat in the tabernacle. Light filled the temple of Solomon at its dedication. Light shone on the hills of Bethlehem when the angels brought the message of redemption to the watching shepherds."—The Desire of Ages, p. 464.

This Light that has been such a priceless boon through the ages is urgently needed today to shine forth in all its glory and dispel the spiritual darkness that hangs like a funeral pall over this sin-cursed earth. As a great metropolis is dependent on the powerhouse for its current to light the city, so we are dependent on the heavenly dynamo to keep our hearts aglow with the radiance of heaven.

"Jesus, the Saviour, is the only light that can illuminate the darkness of a world lying in sin. . . . Humanity has in itself no light. Apart from Christ we are like an unkindled taper, like the moon when her face is turned away from the sun; we have not a single ray of brightness to shed into the darkness of the world. But when we turn toward the Sun of Righteousness, when we come in touch with Christ, the whole soul is aglow with the brightness of the divine presence. . . . If those who profess to be followers of Christ are not the light of the world, it is because the vital power has left them; if they have no light to give, it is because they have no connection with the Source of light."— Thoughts From the Mount of Blessing, pp. 39-41.

If this vital connection with the Source of light has been broken, how alone may it be restored? "It [prayer] is the secret of spiritual power. . . . Prayer brings the heart into immediate contact with the Well-spring of life, and strengthens the sinew and muscle of the religious experience. . . It is only at the altar of God that we can kindle our tapers with divine fire."—Gospel Workers, pp. 254, 255.

May we open our hearts so that this vital current may flow into our being. Only then will we be able to fulfill the high and holy mission that God has committed to the church. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

To General conference medical department

A Second Look

By Ralph R. Steinman, D.D.S.

SEVERAL weeks ago it was my privilege to look over a manuscript which reported that our church school children in two Colorado cities had less dental decay than did other children in the same area. This is fine. It shows some of the results of our health educational program. But the report also shows that there are areas in which improvement could be made. The good results are probably about in proportion to the effort put forth

to follow right principles. It is generally recognized that at least 90 per cent of the dental decay in America could be prevented. Likely the figure is higher-95 per cent or better. In animal experiments, if by changing the diet in just one respect we get less than a 50 per cent reduction in dental decay, we feel that the difference is not too significant. One reason for this is that there are many variables that may be present; also because we know that if the diet is correct, we will have practically no decay. In the Northern European countries during the last war it was noticed that the reduction in the amount of dental decay almost paralleled the drop in sugar imports. For example, a country that had a 60 per cent drop in sugar imports had about the same drop in decay.

So that we might understand the disease with which we are dealing, let me quote from a textbook of microbiology by Burrows, copyright 1959. In speaking of dental decay it says: "It appears unlikely that caries [decay] is initiated by microorganisms, but rather that it is related to the resistance of the host, especially as affected by the diet, but, given favorable conditions the microorganisms play an essential part in the develop-ment of the lesion." In other words, the germs that are always present merely take advantage of a weakened, sick tooth. This weakness is brought about largely by a poor nutritional state.

It is generally recognized that the foundation of resistance is good nutrition. Upon this foundation are superimposed many factors, such as mental attitudes, rest, sunshine, exercise, and work. We are told that char-

acter formation is the work of a lifetime. It is equally true that sound health is the work of a lifetime. At no time can one say, I have attained, from now on I can live as I please.

In a broad sense sin is the primary cause of disease. Lowered resistance is a secondary cause of disease. This lowered resistance is often brought about by disobedience to God's laws of health. These laws are just as sacred as any of His other laws. And for these laws we are held responsible. Included in these laws is the information concerning good nutrition. The tertiary cause of disease would appear to be bacteria, which merely take advantage of lowered resistance of the host.

Points for Increased Emphasis

With this thought in mind let us look to the areas that need further emphasis. In the Colorado survey it appears that more than 50 per cent of the children questioned use wholewheat bread but less than 50 per cent use whole-grain cereals. This means that roughly 50 per cent use refined cereals.

What has this to do with dental decay? From experimental work with rats, hamsters, and monkeys a lack of vitamin B⁶ in the diet was associated with an increase of dental decay. Now, in the refining or milling of whole wheat to make white flour practically all of the vitamin B⁶ is removed. None of this is replaced, even in enriched white flour. This is true in the making of other refined cereal products also. Other nutrients too are removed in the milling process, such as other vitamins and minerals. These, likewise, may have a part in increas-



For good dental health desserts should be used sparingly.

ing the incidence of dental decay.

In Counsels on Diet and Foods, page 320, are just a few sentences that point up this principle: "The unbolted flour, mixed with pure soft water and milk, makes the best gems we have ever tasted.... They [rolls made similarly] require thorough mastication, which is a benefit to both the teeth and the stomach.... For use in breadmaking, the superfine white flour is not the best."

From all the studies made concerning between-meal eating and its effect upon the teeth it would appear that no other habit is so destructive of good teeth as is the between-meal snack. Likely this is one reason for the following inspired statement: "Your children should not be allowed to eat candies, fruit, nuts, or anything in the line of food between their meals." — Ibid., p. 229.

It would appear that 21 per cent of the children surveyed eat desserts regularly. It is assumed that these are the usual desserts made with large amounts of sugar, white flour, and fat. It is also to be noted that 58 per cent ate desserts occasionally. Concerning desserts, we are told: "It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order."—Ibid., p. 328.

Concerning the allowable frequency of eating desserts, we have no specific information, but the following quotation would indicate that they should seldom be used. "Let not foods or confectionery be brought upon our campground that will counterwork the light given our people on health reform."—*Ibid.*, p. 329. Camp meeting lasts only about ten days.

It would appear that if a person is suffering from dental decay, his diet is not adequately nutritious. It would be well to see just what is needed to bring it into line. If this means cutting out all sweets, that should be done. Remember, the first sin was one involving eating, and through this sin man lost Paradise. To regain Paradise we are told that we must gain the victory over appetite. Salvation involves the physical as well as the spiritual, and in this salvation we have a part to act. Unless we do our part the program is never completed.

Just a few simple rules will usually give wonderful dental health:

- 1. Use whole-grain products, cereals, and bread.
- 2. Eliminate the usual desserts—"You do not need them."
 - 3. Nothing between meals.

These are the principles that were given to us years ago. No new knowledge has produced any better principles to live by.



OUR HOMES

HOW TO KEEP THEM HAPPY AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Children Can Be Reverent

By Kathryn Barnett Cash (Concluded)

DURING preschool years, a young child is molded for life. If he learns to dread church, this feeling may be hard to overcome later. With nothing to do, nothing to see, being required to sit almost motionless for a whole hour "listening" to a sermon that has no appeal to, or particular meaning for, him, a child will come to dread the church service. It is up to parents to instill a love of church in the minds of their little ones, and at the same time a deep sense of reverence.

To develop reverence, Sabbath must be special. It must be different from other days. Sabbath toys are not the regular everyday toys; Sabbath songs and conversation are different. Sabbath should be special in every phase.

How can you make the church service special for your child? Have special, quiet, but pleasant activities for him during this hour. The baby will have a special rubber doll or toy that he does not see any other day of the week. Incidentally, it should be something that will not make a crashing sound should he throw it to the floor. A hard toy that would make a noise should be fastened around his neck or by a pin to his clothing, so that it will not hit the floor.

A squeaky rubber animal with the squeaker removed was our first child's favorite toy for months. He could chew on its ears, squeeze it, or examine its eyes and nose at will. Our second child, who was as restless and wiggly as any youngster I ever knew, took an early liking to his daddy's tie pin. Since this made a noise when it fell, we tied it to a string and pinned it to his clothes. He also occupied himself much of the time with a certain button on one of my suits.

The Child's Changing Needs

As the child grows, his needs change. A two-year-old will spend many a moment with a key and a small padlock. Into the drawer where we keep the special things for Sab-

bath, one day I put my broken watch chain that stretched when pulled. It proved to be a favorite for months.

A 10-cent watch with a plastic band was another real "hit." As soon as the preliminaries of the service were over and the minister stood up to preach, Lerry would reach for my purse and try to open it for his watch. Fifteen minutes or more would be occupied in taking the band off, putting it back, turning the hands of the watch, putting it on his arm and mine, taking it off, and wrapping it around his finger.

Make a paper boat for a two- or three-year-old. Make it slowly, for it absorbs much of his attention watching you fold it together. My next-door neighbor knows how to make a paper purse into which she put a penny for the restless children who sit near her. An extra coin purse that is easy to open and close, with a small picture or two in it, will be helpful.

A dime-store plastic billfold insertion for pictures kept Billy quiet for one whole service. We put in a change of pictures every few weeks, sometimes flowers, sometimes birds or animals,



Spring
By Myrtle Leora Nelson

The warm sun drives away the frost; Earth mothers every growing thing, To blossom forth in bright array— The re-creation of the spring. but turning its pages and looking through the cellophane or plastic enthralled him.

I read recently of a mother who brought a pincushion and a small box of pins with colored heads on them to occupy her child. Another friend of mine softly pricks holes in a sheet of paper with a pin, then her three-year-old spends the rest of the sermon time drawing lines from one hole to another, completely absorbed while quietly making her designs.

Now the child is growing older, and as he displays a lack of interest in what may have been a favorite object a few weeks ago, substitute something new. We have found that by using only two or three things a week (for naturally, no parent can bring all the above-listed things at one time) the child will occupy himself for the time of the sermon with little or no attention from his parents.

For Three-Year-Olds

A three-year-old, and some twoyear-olds, will spend the entire time turning the pages of a small religious or animal picture book. Others are not interested in this at all. A top favorite with our boys at this age was a homemade picture-and-poem book, which I later had to abandon for a picture book alone when they began to insist that I read them the poem on each page.

A three-year-old loves to rock a "hanky" cradle in which lie the twin babies made from the corners of the "hanky." I think every mother knows how to make this old-time favorite.

Both my boys liked to look through the songbook for children. Lerry recognized some songs by the accompanying pictures, while Billy hunted for those he knew by finding the number.

One day as I put our anagrams away, I decided to take out about 25, making sure there were enough of the proper letters to spell "Billy," and put them into a little plastic pill box. This kept our four-year-old busy for the whole service. He spelled his name and that of his brothers, then mamma, daddy, Jesus, and God, which were all the words he knew by himself. Then he spelled words he saw on the hymnbook cover. Lastly, he piled the letters in stacks, according to the letter. Another time I varied this with numbered squares cut from a calendar

Three-, four-, and five-year-olds like to scribble, print, draw, or trace. A pencil and paper in mother's purse is a must at this age. But make variations. Instead of plain paper, sometimes give him an out-dated calendar notebook, such as some stores give as advertising. This will intrigue him for many weeks. For another change, bring five or six small blank filing cards, and provide him with a red or green pencil. Make a small notebook out of square-ruled architect's paper. Filling in the squares to make patterns can be very absorbing. Make a small book of three or four pages, alternating each page with a sheet of onionskin paper. He will trace his own de-

There is no end to what you can have your children do if you take time to think of quiet activities. But remember the first rule of all: Keep these for Sabbath and Sabbath only! If you do not, you will be making special things commonplace, and they will soon lose their appeal. You would also be losing a good opportunity to teach that the Sabbath is a special day. The better the child likes a certain thing, the greater the reason for keeping it out of sight during the week. They have special clothes for Sabbath, and it does not take them long to realize that they have special things to do on Sabbath, not only in the afternoon, but also during the morning sermon hour.

School-age Children

As the child nears school age, his baby activities can be directed into other channels. Let him listen to the sermon, writing a mark on a piece of paper every time the preacher says "Jesus." Later he can copy texts, find the hymns, and finally look up texts in the Bible and underscore them. Gradually his attention will focus on the sermon instead of toys and gadgets.

When the preacher announces he is telling a story for little children, direct your child's attention to the pulpit. A four-year-old will enjoy most of these stories. Usually a younger one will not unless it is put into the simplest of words. If you see it is beyond the depths of his understanding, direct him again to his activity.

Through it all, the parent who wishes his child to develop a love for church and a sense of true reverence will have to employ discipline. Children usually go as far as the parent will allow them. Know your bounds, and if the child steps over, show him that you have control of the situation. Sometimes a warning will suffice: "Shall I take you out to the back room?" But if it does not, by all means carry out your threat, or the warning

will not be effective in the future. In general, one or two switchings will be enough.

Some parents prefer to deny the child some special privilege. Whatever your method, stick to what you say. If you give in once you are on the way to losing the battle. The child instinctively will develop greater respect for the parent who carries out his word than for one whom he can tease into compliance.

If your child breaks into unexpected sobs or tears, legitimate or otherwise, cover his mouth with your hand and speed toward the nearest exit. After that you can tend to the problem, comforting for the pinched finger, or applying needed discipline for naughtiness.

Food in Church

A word about eating in the church. The purpose of the church is to minister to the soul. It should never represent an appeal to the appetite. Children should learn early that food has no place in the worship services of God's house. If the child needs a banana or a cracker in order to sustain him until mealtime this should defi-

(Continued on page 23)



Praying and Giving By Arthur S. Maxwell

Once, while in the Temple, Jesus saw two men at prayer, one a Pharisee, the other a publican, or tax collector. The Pharisee was standing where everybody could see and hear him; the other man, far in the rear.

In a loud voice the Pharisee was telling God about himself. "God," he cried, "I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess."

Then the publican, his hands striking his breast, his head bowed in sorrow of heart, his voice so low it could scarcely be heard, offered this brief and humble prayer, "God be merciful to me a sinner."

When Jesus told this story some time later, He added, "I tell you, this man [meaning the publican] went to his house justified rather than the other."

The Pharisee was merely trying to advertise his own good deeds, and God doesn't accept prayers like that. But when someone whispers, "God be merciful to me a sinner," every word is heard in heaven.

If you want to get through to God sometime, don't tell Him how good you are or how many kind deeds you have done. Just tell Him how much you need His help.

Another time when Jesus was in the Temple He saw something very beautiful happen—something that has been a blessing to millions ever since.

He was sitting quietly near the treasury, watching the people put in their gifts of money. Many rich people came by and gave large sums. Then a poor widow walked slowly up to the box and put in two small coins worth less than a penny. "Look," Jesus said to His disciples, who were not far away. "See that poor widow over there? She has just given more than all the rest put together. For they gave out of their abundance, but she in her poverty has given everything she had, all her living."

The widow did not know Jesus was watching her. But He was; and He knew by the look on her face and the prayer on her lips that her gift was from her heart and that it was everything she had.

I like to think that she was rewarded that very day, that angels were sent to supply her needs. But whatever happened I know that when Jesus said, "She gave more than all the rest" it was true not only that day but has been ever since.

In real value—as God values gifts—her two small coins, or "mites," were worth far, far more than all the gold and silver dropped carelessly in the box by the rich people ahead of her. And when all the money ever given to God is finally added up, it may well be found that this poor widow's offering will top the list.

When she is shown the total I am sure she will exclaim, "There's been a mistake. I never gave all that!"

But Jesus will say to her, "Oh, but you did. All this was given because of what you gave."

How true! For nineteen hundred years and more, the story of this widow's sacrifice has been told and told again. It has gone around the world and echoed down the centuries. More times than anyone could ever count it has touched hearts and opened purses, and made people give their best and utmost for the Master.

Of course, it wasn't the amount of her gift that really mattered, but the spirit in which she gave it. Her heart must have been God's already before she gave her mites. The two little coins were but final proof that "everything she had" was His.

That is the way we should give to God—from the heart, and with it. Indeed, this is the only kind of giving that will be of much help in extending His kingdom of love.



She Learned Too Late-5

The Break-up Approaches

By Josephine C. Edwards

Against her parents' wishes, Molly married John, a young man not of her faith. Almost immediately difficulties developed. John's parents interfered in their lives, even bribing John to make it impossible for Molly to attend services on Sabbath. One Sunday Molly invited her parents and grandmother for dinner instead of John's parents, the Car-

HAT day was the beginning of the end. An old schoolmate, Henry Cochran, was among a number who came over to help grade apples. During the morning he stopped at the house to see Molly, who was working in the kitchen.

'Remember when I used to carry

you over the big puddles in the road, Molly?" he laughed.
"Yes, Henry, I do," Molly said. "When I was little I thought you were the best boy in the whole school. You were my Prince Charming, because you were so kind to me."

As he got up to go, he whispered, "If Old Man Carlock tries any funny stuff, let me know, and I'll take care

of you again."
"They're not coming today," she

said, trying to smile.

"You just think they're not," Henry said. "They're out in the barn right now. Mrs. Carlock is angry because John told them not to come today, and the old man has been drinking

and has a gun."
"What!" Molly went to the window and looked out. Sure enough, she could see John and his father and mother talking at the far end of the garden. Father and mother and old grandma were at the yard gate, in the

two-seated surrey.

Trying to overlook the altercation she knew must be going on, she went out to meet her folks, and was as cordial outwardly as she was downhearted inwardly. She asked them in, laid their hats on the bed, and brought them all a cool drink. As they went through the house they exclaimed over every new thing, just as Molly thought they would.

As soon as she could she got them seated, but since mother and grandma insisted on helping, she gave them tie-on aprons. She put mother to peeling potatoes, and grandma to cutting up cabbage for coleslaw. Then, using the fact that she needed some eggs as a pretext, she hastened out to see John in the garden. He was walking along one side of the fence, and his father on the other. She saw Mrs. Carlock head for the kitchen.

The two men ignored Molly, continuing their heated argument. Then, to her horror, she heard John curse his father by everything he could think of. "Oh, John," she cried, "not your father!"

He turned on her almost savagely, shouting, "He's all I said and more. He's going to spoil my life and yours

"John, my folks are here; let's not let them know."

"Can't keep them from it. Pa said to tell them to go. It's his place and he doesn't want any Adventists on the place. I told him-

Just then a buggy turned into the

lane from the main road so fast it almost tipped up on two wheels. It was Sheriff Jones of Centerville. Apparently alarmed, Mr. Carlock called loudly to his wife. She came out quickly, and Molly saw him give her something that she hid under her apron. The sheriff approached Mr. Carlock, talked with him a few minutes, then walked away, shaking his head. Mr. Carlock went and sat in his buggy scowling with anger.

Mrs. Carlock met Molly in the summer kitchen. Pulling her apron to one side she showed her a revolver, gleam-

ing and sinister in her hands.

"See my companion," she hissed.

Molly was so disgusted that she felt

no fear.

"Very, very appropriate," she said, icily, and swept past her into the kitchen. A little later the Carlocks drove away, and John came into the house. He was very cordial to her folks, though Molly saw he was very nerv-ous. She was glad her folks knew nothing of what had taken place. They asked innocently why the Carlocks had left, and John explained that they had to go to his aunt's.

The Showdown

The day wore on, and finally Molly's parents left. Molly and John faced each other. Both of them knew the showdown had come.

"John," Molly said, "I'll not endure one more day of this. Not one more day. I've had all I can stand, and you have too. I can notice a difference in you every time your folks come over. You act as if you're bewitched by



"Oh, no, you don't," Father Carlock shouted. "That furniture is ours. Not one stick of it do you move; not one. I won't have you going off with a woman who won't cook good meat when it's brought to her and is too lazy to work and has to lie around two whole days a week."

them. I won't have you getting drunk again, either. That's the reason I'll not go to town with you any more. I've stayed in the buggy till two or three o'clock in the morning three times, and I'll not do it once more."

John was so upset by the events of the day that he was fairly weeping. Now he seemed beaten and discour-

"I'm tired of it too, Molly, truly I am," he said, his voice breaking. "Tell me what to do, Molly. Tell me. I want to do things your way. I'm tired of ma and pa's way. I don't care if you go to church, it's them; they fairly rag the life out of me, and I don't know which way to turn."

"John, you said once you might even see things my way; you might look into the Bible truths of religion."

"So I did," he said, brokenly. "At least it would be better than what

we're doing.'

"I'll tell you what, John," Molly said. "Let's drive to Centerville, and see my cousin Hall. He's contracting to build the school over on the west side of town, and I heard he could use workers. If you could get a job there, we could rent a house, and have things our own way. If we could only do that, I feel we might make a go of it after all."

"Let's do, Molly. Let's do, dear," John said eagerly. "I'll go and hitch up. Let's not put it off a minute. Paul and Hilda can do the milking; let's

"But, John, if we live in town, I'm afraid you'll drink and make my life a burden that way. If you do, I won't

go," Molly protested.
"I won't, Love, I promise by all that's sacred. I promise you. Oh, if we can only start again and can get away from such a life!'

They were able to see Hall, and he told John to come to work in the morning. They drove around the streets till they spotted an empty house, and rented it before they went back to the farm.

The Carlocks Protest

The next morning they fairly flew around. John told Paul to help move the furniture while he went on to town to start work. But as John was getting ready to leave, the Carlocks drove up, and soon learned what had happened.

"Oh, no, you don't," Father Carlock shouted. "That furniture is ours. Not one stick of it do you move; not one. I won't have you going off with a woman who won't cook good meat when it's brought to her and is too lazy to work and has to lie around two whole days a week.'

"I thought you gave us the furniture for a wedding present," John shouted;

"you said so, in the presence of a hundred guests. If you weren't my father I'd have you arrested for trespassing, you . . ." And here he began to use abusive language.

Molly began to pack her clothes in wild haste. She got out a trunk and worked faster than she had ever worked before in her life. It was not long till her wardrobe was empty, and the drawers of the dresser. She began to go through the house and the cupboard and the pantry, getting things given to her by others than her husband's people. Old Mrs. Carlock followed her from room to room, dropping ugly remarks. Molly did not answer her. When she finally got things together, she asked John how they were going to get the stuff to her mother and father's house.

"Ye'll not take a horse," the old

man snarled.

"I will too, Pa," John answered.
"The roan mare is mine, and you know it. The buggy is too. I worked and earned them both.'

He went out, hitched up, and drove up to the door. The old man started to protest, but in rather vivid language John curtly told him to be still. Molly helped John with the loading and the two left—left the old couple angry and shouting on the front porch.

Molly and John decided to go to her father and mother's and think things over for a day or two before making permanent plans. Maybe they could have a little peace, and begin again. Maybe the Carlocks would let them alone there.

But it was a vain wish. The old man came over the next night, and talked to John a long time in the barnyard. John came in, silent and thoughtful. He said little till late that night.

A Bribe

"Pa offered me a thousand dollars if I'd leave you," he said. He sat on the side of the bed, then took off his shoes. "We can have that thousand and have each other too," he commented. "I'll leave you, say for a month. I'll get the thousand, and then -let him try to get it back.'

Molly was aghast.

"You'd take money for a thing like that? You'd sell out, John?" John laughed an ugly laugh.

"My father has plenty of money. I figure that anything I can get out of the stingy old mule is mine, and I aim to. It's nothing against you, sugar."

Molly sat down and faced him, her face white as ivory. "But I won't be sold out like that, John," she said. "I want to tell you one thing, and you might as well have it clear. If you ever

go away and leave me on a disgraceful pretext like that, don't ever think you can come back, for you can't. I don't like to issue ultimatums, John, but I'm afraid that's the way it is."

John laughed nervously.
"I reckon you don't mean that, sugar. You wouldn't do me that way. Molly shook her head.

"I do, John, and I would, for I could never hold my head up if you did a thing like that for money. John, those holy promises I made to you are such that if I were offered the whole world I wouldn't sell you out. I couldn't, John.'

"Oh, sugar, you're putting it in an awful light. Think of the things we could do with a thousand dollars. We could go out of the county; we could go to Anderson, to Battman. We could find some place where my folks wouldn't find us.'

"No, John, no."
"Well, don't worry, sugar. I won't do it, if you don't want me to. I just thought it was a way out. I have to think of some way, for we can't stay here all our lives, though I will say your folks are good to us.'

Three days later, when Molly woke up in the morning, John was already dressed and gone. She did not think much about it till her brother Arden handed her a folded piece of paper.

"John said to give this to you," he told her. "John's father came by at daybreak, and he didn't want to waken you. He told me to give it to you when you woke up."

With face set like an iron mask,

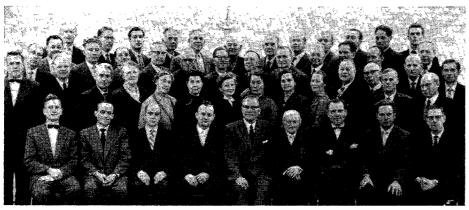
Molly unfolded the little note. "Dear Sugar," it read. "I'm going off with pa. I'll be gone for a few days, and will let you know what I find to do. Don't worry about me, for I'll be thinking of you every moment. Love, John.'

Molly felt her blood turn to little crystals of ice. So this was it. He had decided to get the thousand dollars, and he was leaving her for that purpose. She wondered if anyone in all the world was as sad as she.

(To be concluded)



- John Laney Hanson, of Norfolk, Virginia, raised \$303 in the Ingathering campaign this year. His total for the past four years is \$1,000.
- Fred Foster has been elected president of the student council at the Erie, Pennsylvania, Junior Academy. He succeeds Dan Johnson. Other officers include Larry Ferry, vice-president; Meredith Palmer, secretary; and George Suss, treasurer.



NORWEGIAN LITERATURE EVANGELISTS.—The full-time literature evangelists of Norway met at the new Norwegian Junior College, December 29, 1959, to January 2, 1960, under the direction of J. M. Bucy, Northern European Division publishing secretary, assisted by E. Bjaanaes, O. Labianca, and others. Sales of our literature in Norway are mounting at a record pace. Last year total sales reached NKr. 1,700,000 (\$240,000).

ALF LOHNE, President West Nordic Union

Heart-warming Reports

From Lands Far and Near

These pages present a picture story of evangelistic, publishing, radio, educational, temperance, and welfare activities in North and South America, in Asia, and in Europe.

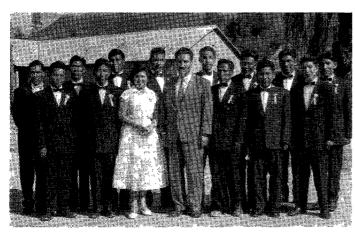


WILLOWS, CALIFORNIA, WELFARE CENTER—Walter Harness, chairman of the local American Red Cross, and Mrs. Hans Mason, Dorcas Welfare leader, watch as Mayor Robert E. Boyd officiall opens the new welfare center at Willows, California, November 18, 1959. Other prominent loca officials who participated in the ceremonies in cluded Mrs. Lozene Cope, of the Glenn County Welfare Department; the Reverend Theodore Underwood, chairman of the Willows Emergency Relief Fund; and Mrs. Richard Hall, Red Cross homeservice chairman. E. A. Schmidt, treasurer of the Northern California Conference, and S. S. Rutan local minister, also participated. Operating on a trial basis during the past year the center distributed 3,142 pieces of clothing and 176 food baskets, helped 77 needy families, and appropriated \$127 in cash.

MRS. PAUL S. WATTS

Church Press Secretary

"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God."—The Desire of Ages, p. 633.



BOLIVIA TRAINING SCHOOL GRADUATION.—Pastor Edmundo Alva (center), director of the Bolivia Training School, with the 14 members of the institution's first graduating class as a full-fledged secondary school. This school was established 29 years ago. One graduate is now pastor of a city church, one a mission station director, two are church school teachers, five are studying advanced courses at Inca Union College, near Lima, Peru, three are taking local university or technical courses, and two are faithful laymen.

The young people shown here are the first fruits of an anticipated large harvest of national workers who will help spread the light of truth in Bolivia.

N. M. MERKEL, President Bolivian Mission

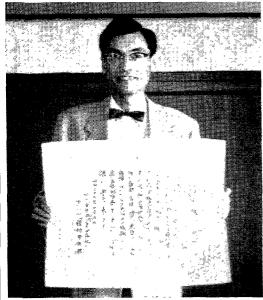


BATON ROUGE PACEMAKER.—Setting the literature evangelism pace in the Arkansas-Louisiana Conference is L. E. Pittman, who during 1959 broke all delivery records. During Big Week his deliveries were \$2,942.06. The week of October 28 his deliveries in ten hours amounted to \$1,000. For the first ten months of the year his deliveries came to more than \$35,000.

J. T. WELCH, Publishing Secretary Southwestern Union Conference



sionary College assistant program and members of his field so the Griswold Auditorium in meetings in this city result stands next to her husband Allegan church, and Mrs. Cr. row. During the past year 58 training organization have in more than 150 decisions



JAPAN VOICE OF PROPHECY CITED.cently at a special dinner the Japan Broadcasting System cited the Voice of Prophecy in Japan for the high quality of its broadcasting and the public service it is rendering to the Japanese people. Every week for five years our message has been broadcast over the 50,000-watt Tokyo outlet of J.B.S. to a potential single-station audience of more than 15 million people. The president of the broadcasting company presented a certificate of appreciation to our representative, and a few days later had a beautiful stereophonic record player set delivered to our office. Pictured holding the certificate is M. Kamoda, acting director of the Voice of Prophecy while P. H. Eldridge is on furlough. The Voice of Prophecy staff now numbers 15. Two half-hour and four 15-minute programs are broadcast weekly to a potential network listening audience estimated at about 40 million. The great majority of those baptized in Japan in recent years have listened to our radio programs and taken one or more correspondence courses.

W. T. CLARK, President Japan Union Mission



LAKE UNION ELEMENTARY TEACHERS.—The Lake Union church school teachers met in convention at the Michigan Education Camp on St. Mary's Lake near Battle Creek, Michigan, November 8-10, 1959. The group is shown here, with leaders and visiting speakers in front.

WILLIAM A. NELSON



BAPTISM IN HELSINKI, FINLAND.—One of several groups baptized in Helsinki as a result of evangelism during the past two years. We now have 750 members in our two Helsinki churches. Continuous evangelism has been conducted in this city for 20 years. Seated is pastor-evangelist Onni Halminen, with his Bible instructors (left to right) Tilda Tiilikainen, Eevi Salminen, and Hilkka Hyttinen.

ONNI HALMINEN



OKLAHOMA MOBILE UNIT.—Adventism is on the road in Oklahoma, as this disaster relief unit testifies. During November, 1959, the unit covered 1,500 miles in nine days, during which it was introduced to mayors, city managers, presidents of the chambers of commerce, officials of the Red Cross, and civil defense officials of 16 key cities on its get-acquainted tour. This gave a great boost to the recent Ingathering campaign. Before the familiar tornado funnels skip across the sky this spring the mobile depot will be stocked with 10,000 garments, an efficiency kitchen, first-aid supplies, and other equipment.

F. W. HUDGINS

Home Missionary Secretary Oklahoma Conference



ruce Johnston, Emmanuel Misor of homiletics (front center), of evangelism on the stage of egan, Michigan. The series of a 22 baptisms. Mrs. Johnston I. H. Crandell, pastor of the II, are on the right in the front abers of the Hour of Prophecy ucted six efforts that resulted nite with the church.

GORDON O. ENGEN



FIRST ATS ACTION UNIT.—The first Action Unit of the American Temperance Society was organized January 5 in Takoma Park, Maryland, church. Herlog Westberg (right center) was elected unit leader, Don Gustafson (left center), treasurer, and Audrey Cardey (second from right), secretary. James V. Scully (right), associate secretary of the General Conference Temperance Department, directed in setting up the unit. Similar units will be established in our churches throughout the country. At left is L. R. Mansell, pastor of the Takoma Park church, and next to him E. Frank Sherrill, temperance secretary of the Potomac Conference, who is here receiving the first yearly membership dues from Don Gustafson.

J. V. SCULLY

News From Home and Abroad

Operation Jubilee in the Australasian Division

By F. G. Clifford
President, Australasian Division

THE diamond jubilee of the work of Seventh-day Adventists in Australasia is being commemorated this year. Study was given as to how best this event could be celebrated, and the conviction was born that the only appropriate way was to fulfill, as far as possible, the purpose of the pioneers.

As the little band of Advent messengers reached the shores of this land they were motivated by a single purpose—to herald the third angel's message as quickly as possible. It is our aim to recapture some of their spirit and inspiration and to further their purpose in the year 1960. Committees and individuals set to work, and ideas began to take shape that would muster all our resources for a program of total evangelism. Thus Operation Jubilee has been set in motion, with plans for both laymen and workers throughout the field to coordinate their efforts in winning for Christ 30

per cent more souls than have been won in any previous year.

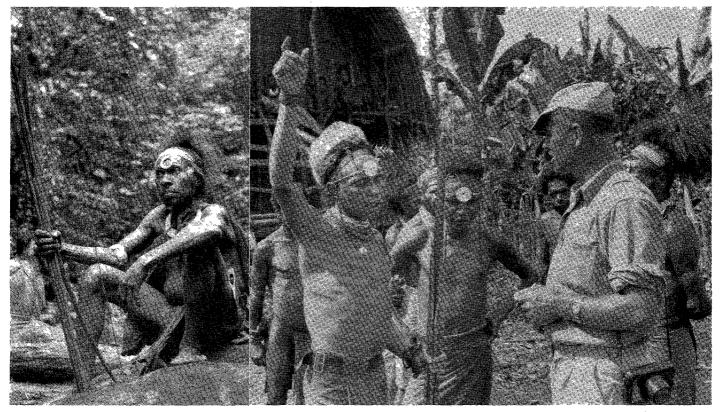
Goals for baptisms have been set by the division for each union conference and union mission. When these goals were apportioned among local conferences and missions, the total in every case exceeded the union goal set by the division. This is a most encouraging sign.

Around the turn of the year three laymen's congresses were held under the leadership of the home missionary department. The presence of J. E. Edwards, of the General Conference, at these gatherings was most inspirational and helpful. These meetings aroused great enthusiasm and served to inspire and instruct a large number of lay leaders. These leaders returned to their areas to encourage the church members to enter wholeheartedly into plans for Operation Jubilee.

A brochure has been printed and made available to every church outlining "An Australasian Division Coordinated Evangelistic Project for 1960." It provides the blueprint for each church to follow in doing its share in the over-all program. During the year the brochure will be supplemented by more detailed plans sent out from time to time by each department.

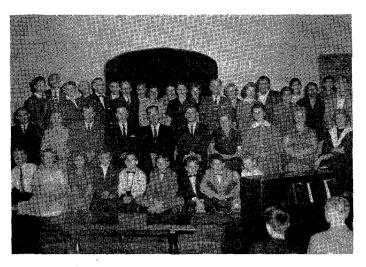
Space forbids details of the plan, but one central objective is the holding of a series of evangelistic services in every church, with a baptismal service on Sabbath, November 26.

The entire operation is based upon a spiritual urge to meet a spiritual issue. As the church prepares to fulfill its mission it must sense its need of spiritual preparation. Fasting and prayer, soul searching and reformation of life, will provide the spiritual guidance and power from above that



At left is a native warrior of the Karimui tribe of New Guinea. At right, Karimui, headman in Central New Guinea, makes an appeal for help for his people.

New Guinea is one of the mission fields of the Australasian Division.



Wichita, Kansas, Baptism

Forty-seven have been baptized in Wichita, Kansas, following the It Is Written television program and the spearhead meeting held by G. E. Vandeman in September. A portion of the group is shown here.

More than 100 decisions were made, and other baptisms are planned in the immediate future. The church members also were greatly strengthened by the meetings.

> F. O. SANDERS, President Kansas Conference



Irvington, Indiana, Sunshine Band

The Irvington, Indiana, Sunshine Band entertained mental patients of the Central State Hospital at a Christmas gathering. Refreshments were served and copies of Steps to Christ and The Desire of Ages were given out on the occasion. The members at Irvington are using their Sunshine Band to lift up Christ to those who are sick in body and mind.

FRANK PROCTOR Sunshine Band Leader

will make all our endeavors fruitful.

The fact that the program calls for unusually close cooperation between the various departments of the church can be most fruitful in itself. Often we scarcely realize how dependent we are upon our brethren. We need to be reminded how ready they are to assist us and what wonderful results follow as we labor together with God.

Our people are eager to promote Operation Jubilee. The response so far has been gratifying. In camp meetings held recently the offerings for missions have been increased in some cases as much as 30 to 80 per cent. Early Appeal for Missions reports are well above last year. We believe that as Operation Jubilee captures the hearts of our people the year 1960 will mark a great advance step in the progress of the Advent cause in Australasia.

Servicemen Appreciate Our Literature

By R. R. Figuhr

Our young men and women in military service greatly appreciate the good literature provided for them through our War Service Commission. Some expressions of their gratitude and what our papers mean to them follow:

"I would like to take this time and opportunity to express my sincere appreciation for your faithfulness in sending me the Review and Herald, Youth's Instructor, and similar periodicals... I have learned that many problems are encountered in the service. Many times your literature has kept me from yielding to temptation and... backsliding. Through my own experiences I can realize the good the War Service Commission is performing throughout the world for those in the service."

Another writes: "I should like to take this opportunity to express my thanks for the help that the Commission gives in sending the church journals free of cost. I know that I shall receive many blessings in the service from these sources. I was an Adventist prior to entering the service, but dropped out of the truth because I thought I could not live true to the message. I have since completed that enlistment, and am now on my second one. I enlisted in the Navy for six years in July of 1958, but have now been rebaptized and plan on being a messenger for Jesus while I must remain on active duty."

Still another states: "I cannot find the right words to tell you how much I have appreciated the Review, Instructor, and Newsletter, and also for introducing me to that wonderful magazine These Times. I have shared it with many non-Adventist friends. . . . These papers have been like a visit from loved ones at home. I am

most grateful for having received them."

One young man writes that our periodicals are like a letter from home: "Whenever I go to mail call and find the denominational periodicals waiting for me, I get that thrilling feeling—"A letter from home!"—and especially when it is the Review.... How often my mind has dwelt on certain questions and then comes the Review's letter and in that issue is the answer, the very one I need."

Several mention sharing this literature with others. Here is one example: "I certainly appreciate having the RE-VIEW AND HERALD, and the other church papers that you have sent to me. I would also like to mention that the mail clerk noticed the papers and inquired about them. He said that he holds prayer meeting every Wednesday evening and would appreciate very much if I would let him have the papers when I am through with them so that he may use some of the material for his meetings. There is another fellow who has requested that I give him some of my church papers to read also, so I am giving these men These Times and the Youth's Instructor when I am finished with them."

When the servicemen's literature offering is taken in our churches on May 14, let us all give liberally so that this encouraging help to our young people in the service of their country may be continued.



Judge C. M. Decker (left) cuts ribbon at opening of new hospital in San Marcos, Texas, as B. E. Leach, president of the Texas Conference, looks on.

Hays County, Texas Memorial Hospital Opens

By Marvin C. Midkiff

Director of Public Relations

Texas Conference

More than 3,600 guests visited the Hays County Memorial Hospital in San Marcos, Texas, at the formal dedication and open-house services held Sunday, March 6. Harley Rice, associate secretary of the Medical Department of the General Conference, was the chief speaker.

Judge C. M. Decker cut the ribbon that officially opened the hospital to the public. Keys to the new institution were presented to B. E. Leach, chairman of the hospital board and president of the Texas Conference, by John Linn Scott, architect.

Others participating in the dedication ceremony were L. C. Evans, president of the Southwestern Union Conference; Glenmore Carter, medical secretary of the Texas Conference; G. H. Fleenor, administrator of the hospital; Dr. Charles Jarvis; Terry Jacks; and Prentis Chunn, pastor of the First Baptist church in San Marcos.

Built and equipped by the Commissioners Court of Hays County, the new hospital has been leased to the Texas Conference of Seventh-day Adventists. The operation and policies of the hospital are completely under the direction of the administration and the Texas Conference, and all department heads are Seventh-day Adventists.

All rooms in the new edifice are both air-conditioned and climate-controlled, and bedside telephone service is available in every room. This modern medical institution, the third such to be opened by the Texas Conference, will be a shining light, and its employees are looking forward to the organization of a church in the near future. Pray that the Lord's blessings will be with the loyal workers who are dedicating their efforts to make a success of this new hospital.

Japan Union Biennial Session

By E. A. Hamlin
Public Relations Secretary

The twenty-first biennial session of the Japan Union Mission was held December 15 to 19, 1959, in the spacious Tokyo Evangelistic Center. Approximately 160 delegates were present, and visiting representatives from Singapore and Washington, D. C., including R. R. Figuhr, president of the General Conference, and Far Eastern Division personnel.

During the biennial period 520 members were added to the union, making a total membership of 4,184 as of September 30, 1959. There are 7,007 Sabbath school members. There was a good gain in tithes and offerings.

W. T. Clark, president of the union mission, pointed out that a greater interest has been shown in evangelism, resulting in larger baptisms and more efforts or church revivals. The ministers, the largest number ever to be ordained at one time, were set apart to the gospel ministry on the last Sabbath afternoon of the session.

W. I. Hilliard, union home missionary secretary, pointed out that for every 1,290 tracts distributed and 114 Bible studies given, one person was baptized into the church. Two new series of two-color tracts are being

prepared. Bible study filmstrips and film projectors are being made in Japan for our laymen throughout the Far East.

Reports by the Voice of Prophecy indicated that more than 3,000 have now been baptized since its radio and correspondence work began more than ten years ago. Ingathering showed the greatest gain ever. As a result of the regular Ingathering and special campaigns the long-awaited Osaka Evangelistic Center became a reality in October, 1959.

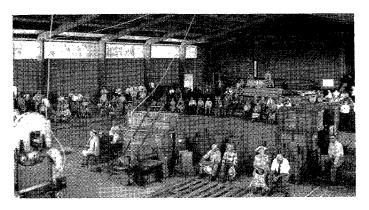
The colporteur work registered an excellent increase. A gain of almost \$30,000 was shown when the publishing house, which is ten miles from downtown Yokohama, tabulated its sales. A new pocket-sized edition of Steps to Christ was published, and in three months the colporteurs sold 7,050 copies. During 1958 the Japanese edition of The Ministry of Healing was the best seller by the colporteurs. Just now plans are being finalized to print the long-awaited edition of The Desire of Ages.

of The Desire of Ages.

The Missionary Volunteer secretary, W. I. Hilliard, presented a stirring report showing that the summer camps are proving to be real avenues for soul winning, and for gaining students for our junior college and senior academy, located in the beautiful countryside some 45 miles from Tokyo. One permanent camp site, now owned and maintained by the church near famed Mount Fuji, had the largest number of campers. Last summer a severe typhoon swept through the area, heavily damaging buildings and surrounding trees, but thanks to providential watchcare there were no known deaths. Pathfinder activities, now increasing in the field, are capturing not only the attention of youth but the good will of the parents.



Workers in attendance at Japan Union biennial session. Left to right (front row): K. Kuniya, secretary, South Japan Mission; M. Nemoto, treasurer, South Japan Mission; W. T. Clark, president, Japan Union Mission; K. Yasui, president, North Japan Mission; T. Toshima, secretary-treasurer, North Japan Mission. Back row (left to right): Paul W. Nelson, president, South Japan Mission; G. O. Bruce, secretary-treasurer, Japan Union Mission; E. E. Jensen, president-treasurer, Okinawa Mission; K. Aka, secretary, Okinawa Mission.



Construction Progress at Rio Lindo Academy

Steady progress is being made on the new buildings at Rio Lindo Academy, near Healdsburg, California. The spacious gymnasium is serving nicely as a shelter for equipment and supplies while construction proceeds on the two dormitories.

The hum of activity is everywhere—the deep-throated cough of bulldozers moving mountains of earth, the clatter of the rock crusher trying frantically to keep up with the endless demand, trucks hauling, craftsmen plying their skills, all leaving a tremendous impact of daily achievement. A beautiful plant is taking shape.

STANLEY M. JEFFERSON



Adventist Medical Personnel in British Columbia

This picture shows a portion of the medical personnel now practicing in British Columbia, Canada. From only four physicians in 1950 the total has now grown to 28 physicians and dentists, with six others to come in the near future.

Dr. G. T. Anderson, president of the College of Medical Evangelists, is in the center front to the left of the former conference president, R. Allen Smithwick. Dr. Anderson addressed the annual medical-ministerial fellowship luncheon in Vancouver, British Columbia, with about 100 guests in attendance.

R. ALLEN SMITHWICK

The reports given by the local mission presidents all reflected unprecedented progress. Besides the Osaka Evangelistic Center the fields reported three new churches built and others in progress. The Japanese laity in North America are to be commended for their part in helping provide funds for these new churches.

The Okinawa Mission almost doubled its membership. The first convert, baptized in 1950, is now pastoring a church of some 30 members in northeastern Okinawa. A new 15-bed hospital is nearing completion. To date more then 9,000 people have come to the hospital-clinic, which is under the able direction of George M. Tolhurst, M.D., and a present staff of five workers.

The Tokyo Sanitarium-Hospital, 30 years old this year, enjoyed its best years during the past biennial period, with 42,000 coming to the hospital and to the clinic in 1958. During 1958 Dr. Richard A. Nelson, son of A. N. Nelson, who gave more than 30 years of his life in service in Japan, was the first Caucasian to pass the stiff Japanese entrance examinations for Japan since they were revised from English into Japanese seven years ago. Then Dr. C. D. Johnson, who was not born in Japan as was Dr. R. A. Nelson but who studied the language intensively for a period of three years, also passed his examinations. The Ministry of Health and Welfare of the Japanese Government remarked that this was a notable accomplishment. Ground has been broken for a much-needed, new 50-bed wing for the Tokyo Sanitarium-Hospital.

With 400 academy and college students and 38 teachers, Japan Missionary College continues to grow and expand. During the biennial period a well-built dining room was completed. This new dining room and kitchen was awarded the highest honors in its field in Chiba Ken, which is comparable to a State in the United States. More than 100 students were baptized during this last period. One hundred and eighty students worked as colporteurs in 1958 and 1959 and their sales reached an all-time high. Since the close of World War II, 191 of the college graduates have found employment in the expanding work of the church.

From Home Base to Front Line

Elder and Mrs. Harry D. Johnson and three children left Portland, Oregon, March 10, for Singapore, returning after furlough. Sister Johnson's name before marriage was Evelyn Merle Kinney. Brother Johnson served as secretary-treasurer of the Indonesian Union Mission from 1948 to 1957, and as secretary-treasurer of the North Philippine Union Mission from 1957 to 1959. During their furlough

he has gained auditing experience. He will now serve as auditor of the Far Eastern Division.

Dr. Neil R. Thrasher left San Francisco, California, March 15, returning after furlough to Bandung, Indonesia. Mrs. Thrasher and the four children plan to return in May. Dr. Thrasher was employed as a staff physician and assistant medical director in the Bangkok Sanitarium and Hospital, in Thailand, from 1954 to 1959. He has now been appointed to serve as medical director of the Bandung Mission Hospital.

Elder and Mrs. Ben D. Wheeler and two children sailed from New York City, March 18, on the S.S. America, en route to East Africa, returning after furlough. Sister Wheeler's maiden name was Carolina Ann Morgan. This family served one term in Kenya, Brother Wheeler acting as a mission station director in Karura from 1954 to 1959. During this furlough he has obtained further evangelistic experience. He is to continue as director of the Karura Mission Station.

Elder and Mrs. Manson Metcalf and three children, of Portland, Oregon, sailed from New York City, on the S.S. America, March 18, going to the Belgian Congo. Before marriage, Sister Metcalf's name was Virginia Lorraine Cummins. She is a graduate nurse from the Loma Linda School of Nursing. Brother Metcalf graduated from Walla Walla College. He has

been engaged in evangelism, and has served as a district leader, in various locations in the Oregon Conference. He is to take up evangelistic work in the Gitwe Mission, Belgian Congo.

the Gitwe Mission, Belgian Congo. Elder and Mrs. W. W. Christensen sailed from New York City, March 18, on the S.S. Hellenic Spirit, en route to Burma. They have been on furlough from the Southern African Division. Sister Christensen's maiden name was Dorris Myers. During the years 1930 to 1942 Brother and Sister Christensen were connected with the work in the Southern Asia Division. From 1949 to 1958 they labored in the Southern African Division. They are now being returned to the Southern Asia Division, Brother Christensen having been called to carry on evangelistic work in Burma.

Mr. and Mrs. Gordon C. Smedley and two children, of Fairview, Alberta, Canada, sailed from New York City, March 18, on the S.S. Hellenic Spirit, going to Burma. Sister Smedley's name prior to marriage was Lydia Manweiler. She completed a teacher training course at Canadian Union College and has had experience in teaching. Brother Smedley obtained a B.A. degree in theology from Canadian Union College. Since 1956 he has been in church work, first, as a colporteur and after that as a pastor and evangelist, in several areas in Alberta. His appointment is to Rangoon, Burma, as a pastor and evangelist.

Mr. and Mrs. Vernon L. Bretsch and three children, of Walla Walla, Washington, sailed from Seattle, Washington, on the S.S. Ocean Mail, March 21, for Japan. Sister Bretsch's maiden name was Opal May Johnson. She has had experience as a practical nurse. Brother Bretsch has worked as a literature evangelist, foreman of the college press at Walla Walla College, and since 1957 as an associate publishing secretary for the Upper Columbia Conference. He has accepted a call to serve one year as acting manager of the Japan Publishing House, then on a relief basis for the publishing department secretary in the Japan Union Mission, and later in some other location in the Far Eastern Division.

W. R. BEACH

A Visit to Brazil College By D. A. McAdams

Associate Secretary, General Conference Publishing Department

In the year 1915 Brazil College was founded near São Paulo, Brazil. From a small beginning it has grown until today it is a senior college. Including elementary, secondary, and college

students, the institution has a total enrollment of 730. There are 42 faculty members.

Eight hundred young people have graduated from this college, of whom about 60 per cent have become denominational workers. The presidents of the three unions in Brazil, and 50 per cent of the union and local conference publishing department secretaries in Brazil, are graduates of this excellent institution.

In the first graduating class in 1922, five young people received diplomas.

They are still actively engaged in the work of God. Adolph Bergold is farm manager of Sandia View Academy in the Texico Conference. Domingos Peixoto da Silva is religious liberty secretary for all Brazil. Guilherme Denz is a member of the faculty at Brazil College. Luiz Waldvogel is editor in chief at our Brazil Publishing House, and Rodolpho Beltz is president of the East Brazil Union.

In 1923, Charles Rentfro, who later worked in the treasury department of the General Conference and also

CHURCH CALENDAR FOR 1960

An Important Sabbath-May 7

May 7 is the Sabbath when special emphasis will be given the Health and Welfare services of the church.

WHY

Why does the church consider the Health and Welfare services so important that a special Sabbath is assigned for their consideration?

Because "wherever the truth has been proclaimed and people have been awakened and converted, the believers are at once to unite in exercises of charity."—Welfare Ministry, p. 105.

WHAT

What is accomplished by "uniting in exercises of charity"? It gives meaning to the message.

"Nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are so well as Samaritan work."—Welfare Ministry, p. 132. It provides opportunity for developing Christian character. "While the world needs sympathy, . . . the people of God are equally in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern. It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering."—Welfare Ministry, pp. 17, 18.

HOW

How important are these activities?

"When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—The Desire of Ages, p. 637.

Not only on May 7 but every day of the year the Health and Welfare services of the church are essential to its balanced program of presenting Christ to the world.

Program material for May 7 appears in GO magazine. The "Health and Welfare Service Manual," "Welfare Ministry," by Ellen G. White, the Home Missionary Department leaflets, and the film "Miracle in Middletown" have been brought out by the Home Missionary Department of the General Conference to help the church in its Health and Welfare services.

"If we would humble ourselves before Cod, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—Welfare Ministry, p. 86.

served as a missionary in Inter-America, was the only graduate. Eight were graduated from the college in 1925, six of whom are still in the work. And so it has continued down through the years.

This large college is situated on 400 acres of beautiful rolling land. It operates four major industries—a farm, dairy, bakery, and a large food products factory. At the height of the grape season the food factory employs 350 workers, with a daily around-theclock work program except on Fridays and Saturdays. In 1958 the sales from the food factory, based on the billing price, amounted to 60,000,000 cruzeiros (U.S. \$1,200,000). This factory makes and sells 21 different food products, from peanut butter to honey, and all kinds of delicious fruit juices. The supermarkets of Brazil are the sales outlets for these products.

The Holstein herd of the dairy occupies one of the top positions in the state in quality of milk and production per cow. One cow, during eleven milking periods covering approximately ten years, produced an average of about 16 quarts of milk per day. In one recent year the college received a golden-cow trophy for all Brazil.

It was a real pleasure for me to spend almost two weeks on the campus of this wonderful college a short time ago. Dario Garcia, the president, and W. E. Nelson, the academic dean, carry the heavy administrative load of operating the college. These efficient leaders, together with the faculty, are being blessed of God in training the Brazilian youth for service. High scholastic standards are maintained by the college, and great spiritual objectives are held up. A cordial, friendly spirit prevails on the campus.

About sixty young people are baptized at the college each year. Many of the students conduct branch Sabbath schools and cottage meetings. Six precious souls won to the truth by students were to be baptized soon after I left the college.

A training school for publishing leaders and a student colporteur institute were conducted while I was on the campus. Pedro Apolinario and Siegfried Kuempel, as well as Pastor Luiz Waldvogel, editor in chief of the Brazil Publishing House, gave valuable help in the training school for publishing department leaders. Nicolas Chaij, publishing department secretary of the South American Division, together with Pedro Camacho, union publishing department secretary of the South Brazil Union, and Jeremias Oliveira, publishing department secretary of the East Brazil Union, led out in the work of the institute. About 140 young people from the college will work for souls and sales during the coming vacation season.

Today there are more than 52,000 baptized Seventh-day Adventists in Brazil. God is richly blessing our work in this great nation and the future is bright.

Children Can Be Reverent

(Continued from page 13)

nitely not be given during the services in the sanctuary. Take the child downstairs, and if possible between the services quickly and quietly attend to his appetite, and bring him reverently back. It is surprising, however, how seldom a healthy child needs a lunch if he is not in the habit of having it at home.

Often well-meaning friends create a problem by giving candy or cookies to the children before, during, and after the services. The parents' own attitude may help either to foster or

The Work God Wants Me to Do



One day last fall the Lord impressed me that I should get up early. After the usual personal preparations, I set out to work in the Lord's vineyard. I was convinced that I would have good sales of literature that day. I

talked to some 20 people, to none of whom did I even try to show our health books. I was impressed by the Holy Spirit to show only message-filled books.

One person alone bought What Jesus Said, The Desire of Ages, Patriarchs and Prophets, and The Children's Hour. After I had made the sale the woman asked me if I believed in the infallibility of the pope. When I replied that I did not, she asked for an explanation. In return I put a question to her asking if she believed the pope to be greater than the prophets-Abraham, Moses, Isaac, and others. When she replied that she did not believe that he was, I pointed out that these men, as men, were not infallible, so how could the pope be accepted as infallible? I asked her to decide. Her answer was to ask me to secure for her a copy of the King James Version of the

I am convinced that God has called me as a literature evangelist, and that He wants me to put greater emphasis on selling message-filled books.

A. S. KHAN, Literature Evangelist West Pakistan discourage this. By consistently requiring the children to put the treat away until dinnertime we have finally come to the place where they will voluntarily give us these items to keep, asking for them again after reaching home. Often a tactful word to the friend, thanking her but explaining that the child is not permitted to eat sweets between meals, will prevent a second occurrence.

If a child has learned obedience in the home and has gained respect for religious worship at the family altar, and for religious things by observing the attitude of his parents, and if parents take time enough to think through the needs of the child ahead of time, then it can be expected that that child will respond as readily to habits of reverence, quietness, and worshipfulness as to any other train-

ing the parent gives.

If all parents would make every effort to instill these principles into their children at a tender age we could look forward to the time when we would no longer hear it remarked: "The Adventist church is the noisy church." That day will not come, however, until our children see in us worthy examples to emulate. Above all, we must exemplify the true spirit of reverence for the holy house of God, not in words alone, but through the inner springs of a deep and holy love for the One who meets with us there.



OVERSEAS

Far Eastern Division

- A 16-inch telescope has been temporarily mounted on the campus of Philippine Union College. It is said to be the largest telescope in the Philippine Islands.
- Capping exercises for 20 student nurses recently took place in the small chapel on the grounds of the Taiwan Sanitarium and Hospital. The address for the occasion was given by Miss Martha Brandenburg of the U.S. Navy.
- Miss Muriel Howe, director of the school of nursing at the Taiwan Sanitarium and Hospital, has returned to Taiwan after spending some time in Australia because of the serious illness of her mother. During her absence from the Taiwan Sanitarium and Hospital, Mrs. Valda Skaug, a graduate of the Glendale Sanitarium and Hospital, and the wife of one of our U.S. servicemen stationed on Taiwan, substituted.
- Three hundred ninety-one persons were baptized in Japan during 1959. This is the highest number of baptisms in Ja-

pan in the history of our work in that land.

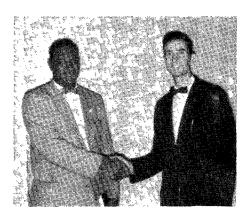
- Eighty youth leaders attended Southeast Asia's first union-wide MV leaders' training camp, which was held on Palau Ubin, an island northeast of Singapore, January 3 to 10, 1960. The following missions were represented at the camp: Malaya, Sidang Advent, Vietnam, Thailand, and Borneo-Brunei-Sarawak.
- When the results of the Philippine Medical Board examinations were released to the press last September it was gratifying to note that all SDA doctors and nurses who had written the examinations had passed. Seven doctors and 27 nurses sat for the tests.

NORTH AMERICA

Atlantic Union

- The 1960 Atlantic Union College colporteur institute convened March 4-8, with 242 students representing the college and South Lancaster Academy. C. H. Smith, Atlantic Union Conference publishing secretary, led out in the activities, which included chapel hours and class instruction periods. C. L. Torrey, treasurer of the General Conference, was the Sabbath morning speaker, with J. V. Scully of the General Conference Temperance Department speaking at joint worship on Sunday evening, J. M. Jackson of the Re-view and Herald Publishing Association, as well as the publishing secretaries and their assistants from the various conferences in the Atlantic Union, gave good counsel. A special feature of the Monday chapel was the presentation of a \$300 career scholarship from the Review and Herald Publishing Association to William Blair, president of the 1960 Colporteur Club at the college.
- The S.O.S. (Stop Our Smoking) Circle of the Life and Health Club, which meets weekly at the New York Center, has been presenting temperance programs, free of charge, as a community service. On Saturday night, February 27, Dr. Richard A. Overholt, thoracic surgeon and leading authority on lung cancer, spoke on the relationship between smoking and lung cancer. Another temperance program earlier in the day featured Dr. Winton H. Beaven, director of the Institute of Scientific Studies in Washington, D.C., as the speaker. The documentary color film Cancer by the Carton also was shown.
- Seven members of one family were baptized February 27 at Cortland, New York, and joined the Ithaca church. This family was originally from Hungary, but came to the United States in 1947. The mother, daughter, daughter-in-law, three sons, and a nephew were baptized. The family name is Vandulek. The mother, who was reared a Catholic in Hungary, became an Adventist as a teen-ager. She later married a Lutheran and left the Adventist Church. In 1957 and 1958 the family received the Ingathering magazine during the caroling season. Reading the 1958 Ingathering magazine, they saw the announcement about a Bible course and, as a result, wrote to the General Conference and requested the Hungarian Bible Course. They were directed to the Voice

of Prophecy and began to take the course. Having taken two or more Bible courses each, they became convicted of the truth



A Mission to Africa's Deaf

The story of Albert Schweitzer, brilliant and talented doctor, musician, and composer, who dedicated his life to a difficult and needy field in Africa, has inspired many to acts of sacrifice and devotion.

Among those who have followed in the footprints of this great pioneer is a remarkable young colored man. Although he became stone deaf at the age of eleven, his resolute purpose carried him through college and postgraduate work in less than the usual time. Gifted, strong, and handsome, he could have settled down to enjoy all the comforts and pleasures of life in America, but Andrew Foster chose none of these things.

Before long he had set the torch to other hearts, and with their support he set up in Detroit, Michigan, the "Christian Mission to Deaf Africans." In 1957 he arrived in Accra, Ghana, and rented an unused school building. Later he purchased an unfinished building and completed it. There are now 27 boarding students and 32 day students attending his mission school. All these children are deaf. They have to be taught one word at a time, for they have no language to start with. There are more deaf children waiting, but they have no means of transportation. Mr. Foster is assisted by eight other workers.

It was my privilege to meet and talk with Mr. Foster in Seattle, Washington, recently, when he was on a fund-raising lecture tour. He speaks well orally and in sign language, and can use both at once. I assured him that our people would help him in his work for the deaf whenever possible. "They do!" he responded enthusiastically. Then he told of the help and guidance he had received from H. J. Welch, president of the West African Union, and others of our people who live in Accra.

We thank God that the gospel of Christ is reaching the deaf in the great continent of Africa.

ARTHUR W. GRIFFITH

of the message and began to attend the Ithaca, New York, church.

- G. H. Minchin, chairman of the division of religion at Atlantic Union College, has accepted a call to Washington Missionary College, where he will serve as professor of religion and as acting head of the department in the absence of Leslie Hardinge.
- Daniel Koval, assistant professor of mathematics and physics at Atlantic Union College, has accepted a call to be head of the mathematics department at Washington Missionary College.
- Mrs. Hannah R. Yanke will leave Atlantic Union College this fall to serve as dean of girls at Newbury Park Academy in California. Mrs. Yanke has been dean of women at the college for the past three years and has also taught speech on a substitute basis.
- Jean R. Zurcher, Ph.D., will serve as president of the Adventist college, Seminaire Adventiste, Collonges-sous-Saleve, France, for the next school year. For the past two years he has served as associate professor of modern languages at Atlantic Union College. Before coming to AUC, Dr. and Mrs. Zurcher were missionaries in Madagascar.

Canadian Union

- Carl Klam, manager of the Ontario-Quebec Book and Bible House, has been elected secretary-treasurer of the conference. He replaces Robert J. Radcliffe, who was recently appointed an associate auditor of the General Conference. The Ontario-Quebec Conference committee has named Frank W. Connors, conference publishing department secretary, as manager of the Book and Bible House.
- L. M. Mohns, publishing department secretary for the Manitoba-Saskatchewan Conference, has been named to the same post in the Ontario-Quebec Conference, and William G. Soloniuk, home missionary, Sabbath school, public relations, and radio-television secretary for the Manitoba-Saskatchewan Conference, has been elected to the same post in the Ontario-Quebec Conference. He succeeds Lowell L. Bock who was elected president of the Maritime Conference.
- F. B. Wells, Canadian Union educational department secretary; J. W. Wilson, Manitoba-Saskatchewan Conference educational secretary; P. W. Manuel, president of Oshawa Missionary College; and W. W. Melashenko, principal of the academy at Canadian Union College, attended the White House Conference on Children and Youth convened in Washington, D.C., by President Dwight D. Eisenhower.

Central Union

- The 1960 Ingathering total for the Central Union Conference shows a gain of \$30,501.95 over the previous year. The amount raised by the conferences is \$359,937.37.
- Several changes were made in the Central States Conference at the beginning of 1960. M. A. Burgess, formerly pastor of the church in Kansas City, Missouri, is now secretary of the conference home missionary, Sabbath school, and temperance departments. P. C. Winley, former secre-

tary of the departments, is pastor of the Kansas City, Kansas, church. S. D. Meyers, who was pastor in Kansas City, Kansas, has moved to Omaha, Nebraska, and G. H. Taylor of Omaha has assumed the pastorate of Kansas City, Missouri.

• O. W. Mackey from the South Central Conference has accepted the call of the Central States Conference to be publishing secretary.

Columbia Union

- William Bornstein, pastor of the Mansfield, Ohio, district, has accepted an invitation to become pastor of the Cleveland First church in the Ohio Conference. Taking Elder Bornstein's place in the Mansfield district is Joseph Jeffreys, formerly of the Medina-Wooster-Millersburg district
- Educational Day was observed March 21 at Washington Missionary College in a program arranged by the school's educational department. Speakers included G. M. Mathews, T. S. Geraty, R. L. Hammill, E. A. Robertson, and Raymond Moore. Attending the special sessions were the educational secretaries of the local conferences of the Columbia Union Conference.
- Vincent Fenn, secretary-treasurer of the East Pennsylvania Conference, has accepted appointment as secretary-treasurer of the Middle East Division. The new secretary-treasurer of the East Pennsylvania Conference is E. M. Hagele, now in the West Virginia Conference.
- Dr. Lawrence G. Derthick, Commissioner of Education, Department of Health, Education, and Welfare of the United States Government, was the main speaker at installation services for the ninth president of Washington Missionary College, Dr. C. B. Hirsch, on March 23. More than 125 representatives from colleges and universities served as delegates to the formal service.
- Student literature evangelist institutes are being conducted in every academy of the Columbia Union Conference this spring by Bruce M. Wickwire, union publishing secretary.
- The Voice of Prophecy is now being heard on WJEJ and WJEJ-FM, Hagerstown, Maryland, Sundays at 10:30 A.M., reports Alva M. Karolyi, radio-TV secretary of the Chesapeake Conference.
- A new nursing home has been established in Wheaton, Maryland, by Robert Bainum. Open house for the public was conducted on Sunday, April 3. The ultramodern home has facilities for 100 guests.

Lake Union

- In four weeks' time the Broadview Academy student body went over the top in raising their \$10,000 goal to buy steel for the upper floor of the cafeteria building. The amount raised was more than \$13,000. It is planned to use this building as a gymnasium-music building until further buildings can be erected. The students are helping to raise \$4,000 toward the roof.
- The number of "Bible chain classes" conducted in the Wisconsin Conference

- is rapidly increasing. Forty churches are now engaged in this soul-winning work. The number of classes totals 494. Seventh-day Adventists have completed 2,427 lessons, and non-Adventists 1,500.
- Six senior ministerial students at Emmanuel Missionary College have received calls for placement: James King to Texas, Jack Geisinger to Wisconsin, Bob Thompson and Clifford Black to Ohio, Don Siebenlist to Oklahoma, and Gordon D. Weidemann to Michigan.
- ◆ The young people in the Cicero, Indiana, church school raised \$1,800 for Ingathering. This was about one third of the total brought in by the church. Twelve of these boys and girls, averaging 11 years of age, were responsible for almost \$1,300, or 22 per cent of the total. Three 12-year-olds raised \$624.14 in 47 nights. Marion Inman brought in \$260, John Oliver \$231.46, and Bill McCants \$132.68. Three nine-year-olds also made a good record. Dennis Inman raised \$101.91, Bruce Oliver \$86.42, and Steve Lowery \$83.31.
- Michigan Sabbath schools last year gave a total offering of \$280,955.36 to missions through regular offerings, and raised



Love's Conquest

By Robert D. Moon

Pacific Press Publishing Association, \$3.00

Three classes of sinners were portrayed in Christ's parable trilogy of the Lost Sheep, the Lost Coin, and the Lost Son. It is with the Saviour's homiletic use of these stories to make graphic the tragic nature of sin and its remedy, that this book deals. Like the prodigal son, this is a generation that has forsaken God and is "all mixed up." The privileges of the son in his wealthy father's home are brought into focus in order to show the folly of the prodigal in forfeiting established blessings for ephemeral pleasures.

The chapter "Why Boys Run Away" is a thought-provoking one for parents. Progression through the familiar incidents of the parable, which one literary critic has called the greatest short story in the world, is illuminated with apt illustrations and incisive analysis of the spiritual lessons implied.

Much is made of the moment of dedication when a sinner turns from his evil ways. The author calls it "bumping into oneself." Some come to themselves like the prodigal, amid the husks of this world's pleasure, some like Elisha, doing humble duty behind a plow, some like Wesley in a quiet prayer circle. Then comes the father's love, his forgiveness, his gifts, and his grace. The Pharisaism of the older son has some pointed lessons for the Laodicean church.

A book exceptionally edifying!

- \$39,021.17 for Investment. Both these amounts were the highest in Michigan history. Cheboygan was the only five-star Sabbath school. South Haven reached the highest Investment per capita in the conference, \$16.76. Bloomingdale exceeded its Birthday-Thank Offering goal sixfold. Hamtramck took first place in Thirteenth Sabbath honors, exceeding its goal sixfold. Oxford was the soul-winning leader by tripling its soul-winning goal.
- The Pathfinder Club of the West Central church, in Chicago, Illinois, brought in \$1,176.83 for Ingathering, representing a per capita for the entire club of \$53.45. Three members raised \$516.75. Bill Messer brought in \$222.15, Douglas Matacio \$194.60, and Linda Levens \$100. This makes a total of 15 Pathfinders in Illinois who have raised more than \$100 for God's cause this year.

North Pacific Union

- Since last October, Dallas, Oregon, has been the center of a fruitful evangelistic effort conducted by Duane M. Corwin assisted by H. W. Hempel and Arvin Winkle. After the meetings closed in December, a Bible class was continued for the purpose of establishing the new members and instructing those looking forward to uniting with the church. At a baptism on March 19 the total of new accessions was brought to 42: 39 by baptism and 3 on profession of faith. These new believers have been received into the four churches of the district: Dallas, Falls City, Sheridan, and Grand Ronde. A further series of meetings is now under way in Falls City and Willamina simultaneously.
- Dr. James R. Chambers, who is currently on the faculty at Southwestern Junior College, in Texas, will join the Walla Walla College staff as assistant professor of chemistry at the beginning of the new academic year.
- Mrs. Gertrude V. Pyke is connecting with the WWC school of nursing as librarian in the clinical division at Portland. At present she is librarian at Columbia Academy, Battle Ground, Washington.
- Reports from the Harris-McGann-Dudley crusade in Tacoma, Washington, indicate that this second series is being well attended. To date, 97 have been baptized and scores of others are preparing for this rite. Questions have been pouring in to the radio program, "Stan, the Bible Answer Man."

Pacific Union

• New workers in the Central California Conference are as follows: Margie Malone, who spent a number of years in the conference office in Oklahoma, has recently joined the office staff as bookkeeper for the Book and Bible House. Coming from Wisconsin are Mr. and Mrs. Walter Nasvall. Brother Nasvall is engaged in colporteur work, and his wife is secretary in the Conference Association department. E. D. Nelson has accepted the invitation to pastor the San Jose Central church, headquarters church of the Central Califonia Conference; and Mrs. Nelson is the new secretary in the home missionary department. The Nelsons came from Ohio.

- Three hundred fifty delegates from the Central California, Northern California, and Nevada-Utah conferences attended a Dorcas Welfare convention at Asilomar, March 4 to 6.
- The annual chaplain banquet, arranged by K. L. Gant, SDA chaplain for the San Diego area, was held in February at Paradise Valley Sanitarium. This event helps produce a close relationship between the Navy chaplains and our own War Service Commission. Seventeen of the Navy's highest ranking chaplains in the San Diego area attended, as did ten of their wives. Three of the chaplains spoke.
- The national Freedom Foundation at Valley Forge gave one of their highest awards to the Calexico Mission School, operated by the Southeastern California Conference and attended by about 375 Mexican children who cross the International Border each day for classes. The George Washington Honor Medal award plaque for "outstanding achievement in helping to bring about a better understanding of the American way of life" was sent to Harley Boehm, principal of the school, on February 22.
- The three-story stucco building that formerly housed student nurses of the St. Helena Sanitarium and Hospital has undergone considerable remodeling. It is now known as Crystal Springs Retreat, a home for the retired of the Northern and Central California conferences. As rapidly as the two-room units are readied for occupancy those with reservations are moving in. Mrs. Hazel Gaede is matron.
- John Toppenberg, formerly of the Potomac Conference, has joined the workers in the Northern California Conference as pastor of the Fairfax church. He is a native son of California, but graduated from Washington Missionary College with the class of 1952.
- Meetings began April 17 in a tent, named the East Oakland Bible Auditorium, with B. R. Spears, evangelist,

- speaking. Associated with him in this effort are H. A. Lindsey and Major C. White.
- George T. Chapman, general manager of the Loma Linda Food Company, left Los Angeles February 28, for a 90-day tour of some 18 food plants owned and operated by Seventh-day Adventists around the world. Included in his itinerary are factories in Australia, New Zealand, France, Switzerland, Great Britain, Germany, and Denmark. During Brother Chapman's absence, A. A. Cree, Western division plant manager, will be in charge.
- On Sabbath, February 27, the Rio Linda company of believers was organized into the new Linda Heights church. Rio Linda is a little town north of Sacramento. Fred H. Osbourn, pastor of the North Sacramento church, has charge of the work there, assisted by Robert Hampel.

Southwestern Union

- At the time of the Oklahoma biennial constituency meeting on February 28, Lawrence E. C. Joers, M.D., of Ardmore, Oklahoma, was elected conference medical secretary. Dr. Joers is chief surgeon at the Ardmore Sanitarium and Hospital.
- Plans are under way for a new church to be organized at San Marcos, Texas, reports B. E. Leach, president, Texas Conference.
- New church school teachers in the Texas Conference are: Miss Carlyn Mock of Lincoln, Nebraska, who is teaching the Brownwood school; and Mark Dickinson of Parkersburg, West Virginia, who is now serving as principal of the Dallas school.
- L. B. Baker, of the Southwest Region Conference, and his evangelistic team are conducting a city-wide evangelistic campaign in the city of El Paso during the spring and summer months. He is also serving as pastor of the church while engaged in this crusade.
- The Baton Rouge, Louisiana, church, recently sponsored a four-district MV

- youth rally. L. M. Nelson, MV secretary of the Southwestern Union, was the guest speaker for the morning worship hour.
- On a recent Sabbath, 22 persons were baptized in the Oklahoma City church by W. P. Ortner, and 14 in the Tulsa church by Robert H. Wood.

Correction

A Central Union news note appearing in the March 10 Review should have read: "Kansas reports that 48 of the 148 baptisms in the conference during 1959 were the result of the It Is Written program in Wichita." The report as first printed indicated that the 48 baptisms were in Kansas City instead of Wichita.

Church Calendar

Signs of the Times, These Times, Message
Magazine Campaign (Special prices during April and May)
Dorcas and Welfare Evangelism
Church Home Missionary Offering
Spirit of Prophecy Day
College of Medical Evangelists' Offering
Church Home Missionary Offering
Medical Missionary Offering
Medical Missionary Offering
Midsummer Missions Service and Offering
Educational Dark Counties
Church Home Missionary Offering
Church Home Missionary Offering
Educational Day and Elementary
Offering
Oakwood College Offering
Educational Day and Elementary
Church Home Missionary Offering
Missions Extension Day and Offering
Neighborhood Evangelism
Church Home Missionary Offering
Sabbath School Visitors' Day
Review and Herald Campaign
Church Home Missionary Offering
Week of Prayer
Week of Sacrifice Offering
Ingathering Campaign for 1961
November 19
Ingathering Campaign for 1961
November 26, 1960-January 14, 1961
December 3
December 3



Vacation Bible School Pays Big Dividends

Are you having trouble getting large attendances at your evangelistic services? Are you spending too large a portion of your evangelistic budget on advertising, trying for a bigger attendance? Are you willing to experiment with a new idea?

Just prior to the opening of an evangelistic series of lectures in Kingsport, Tennessee, D. G. Anderson arranged with Mrs. E. R. Wilson to conduct a Vacation Bible School in the very tent in which the meetings were to be held.

Mrs. Wilson is gifted in doing things in an interesting manner. To advertise the program she purchased paper plates, and printed on the back an invitation to attend the free Vacation Bible School, giving the dates and the location. Announcements on radio and TV notified the people that flying saucers would be seen over the city of Kingsport at a certain hour. At the appointed time an airplane flew over, casting out the paper plates-real flying saucers. All over town the children scrambled to pick up the saucers with the message of invitation. Without question this was the most outstanding method of advertising a Vacation Bible School in our territory during the past season, and incidentally was the most unique bit of evangelistic advertising done in the Georgia-Cumberland Conference. Elder Anderson reports that the Vacation Bible School was instru-

mental in ensuring a very large audience at each of his lectures.

The Vacation Bible School pays rich dividends in awakening interest and focusing the attention of souls to be won to our cause, and is one of the most successful new methods of doing public evangelistic work. Why not plan now on having a Vacation Bible School in your area this year? It is God's plan, and He will see to it that souls are won.

"The influence growing out of Sabbath school work should improve and enlarge the church... There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."—Counsels on Sabbath School Work, p. 9.

M. DONOVAN OSWALD Secretary S. S. Department Georgia-Cumberland Conference

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, MAY 7, 1960

Zechariah Encourages the Builders

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

RENEWED energy followed the messages of Haggai and Zechariah, and the people set to work with new-found zeal to complete their task. The people of the land—Samaritans, Jews who had escaped the deportations, and mixed people of Canaanite background—looked on enviously at what might become a successful re-establishment of the Jewish nation. It was not long before more trouble arose for the harassed builders.

1. The Enemy at Work

EZRA 5:3. "At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said . . . , Who hath commanded you to build this house, and to make up this wall?" The enemies of Israel had probably made their complaints known to the satraps of Darius, who were Persian officers. They "visited Jerusalem, and requested the name of the one who had authorized the restoration of the building."—Prophets and Kings, p. 578.

EZRA 5:5. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." Evidently Tatnai and his officers received a cautious and respectful answer, for the letter they sent to Darius Hystaspes was not a complaint, but an inquiry that caused an official search of the archives relating to Hebrew affairs.

Meantime, God's blessing was over the work—"the eye of their God was upon them." This is a frequent figure of speech for the Divine Presence. "The eye of the Lord is upon them that fear him" (Ps. 33:18). Coupled with the statement of God's presence is the fact that "they could not cause them to cease." This probably indicates continued harassment from petty local enemies.

2. The First Vision of Zechariah

ZECHARIAH 1:7. "Upon the four and twentieth day of the eleventh month... came the word of the Lord unto Zechariah." It was on the twenty-fourth of the month that Daniel received the vision of things "noted in the scripture of truth" (see Dan. 10:4-21).

"Two months after Haggai's last recorded message was delivered, Zechariah had a series of visions regarding the work of God in the earth. These messages, given in the form of parables and symbols, came at a time of great uncertainty and anxiety, and were of peculiar significance to the men who were advancing in the name of the God of Israel. It seemed to the leaders as if the permission granted the Jews to rebuild was about to be withdrawn; the future appeared very dark."—Prophets and Kings, p. 580.

ZECHARIAH 1:8. "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." This is the first of a series of visions beginning with the return from Babylonian exile and ending with Messiah's return. "God saw that His people were in need of being sustained and cheered by a revelation of His infinite compassion and love."—Ibid. We must keep the general picture in mind, for much of the minor detail has no exegetical value, as often is the case in parables also.

Zechariah 1:9, 10. "These are they whom the Lord hath sent to walk to and fro through the earth." The angel interpreter, omitting explanation of the colored horses, et cetera, now says that the riders are God's servants reporting to Him events on earth.

Zechariah 1:11. "They answered the angel of the Lord..., We have walked to and fro through the earth, and, behold, the earth sitteth still, and is at rest." None seemed interested in God and His people. It was the stillness of inaction, indifference. Had it not been for the messages of the prophets and the faith of the Israelites, the work of restoration would have stopped.

Zechariah 1:12-15. "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for . . . they helped forward the affliction." The apathy of the nations and of many of God's people, the desolation of Jerusalem, was a burden on the prophet and also on the Lord, who was jealous for the welfare of His people. God was displeased with man's callous indifference to divine plans. Indifference to the spiritual needs of man and to the plan of redemption fills "all heaven" with astonishment (Testimonies to Ministers, p. 356).

ZECHARIAH 1:16, 17, R.S.V. "I have returned to Jerusalem with compassion; my house shall be built in it. . . . My

cities shall again overflow with prosperity, and the Lord will again comfort Zion and again choose Jerusalem." This prophecy was fulfilled as to the Temple rebuilding and the restoration of Jerusalem. God's people were once more launched on a course that would have established the kingdom of God on earth. But they failed spiritually, and eventually rejected "the Lord of glory."

3. The Second Vision of Zechariah

ZECHARIAH 1:18. "Then lifted I up mine eyes, and saw, and behold four horns." The four horns, here used as symbols of power and hostility, were "the powers that had 'scattered Judah, Israel, and Jerusalem."—Prophets and Kings, p. 581. See Amos 6:13, where horns symbolize pride of conscious strength, and compare Psalm 75:4, 5. "The number 'four' may also, but in a secondary sense, stand, as some contend, for the four corners of heaven, or the four 'corners' of the earth, and be designed to indicate the universality of the enmity which is directed against Israel."—D. Baron, Visions and Prophecies of Zechariah, p. 45.

Zechariah 1:19. "I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem." "Scattered" may include all forms of hostility as well as the actual captivity. The use of "Judah, Israel, and Jerusalem" is a full description of God's people of both kingdoms. "It is an allinclusive term for the whole nation which for a time, as a punishment on the House of David, had been rent asunder and divided."—Ibid., p. 51.

The word "Israel" or "Israelites" is often used comprehensively to include both the houses of Israel. In 2 Chronicles 12:1; 15:17 are uses of the word "Israel" in reference to Judah, after the kingdoms were divided. In Zechariah 8:13 we have the more exact "O house of Judah, and house of Israel."

ZECHARIAH 1:20. "And the Lord shewed me four carpenters." Better "smiths," "workmen," or "artisans." "Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship."—Prophets and Kings, p. 581. Following naturally on the previous one, this vision was a comforting assurance to God's people that the oppressing nations would be scattered, and that God's predetermined purpose would prevail.

4. The Final Triumph

MATTHEW 16:18. "The gates of hell shall not prevail against it." Zechariah's opening verses were an appeal to the Lord's people to "turn ye unto me." The fact that the people of God have so often been rebellious should not lead us to think that the church is a failure. "The church which our Lord at His coming is to receive to Himself will be 'a glorious church, not having spot, or wrinkle, or any such thing.' Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'"—The Great Controversy, p. 425.

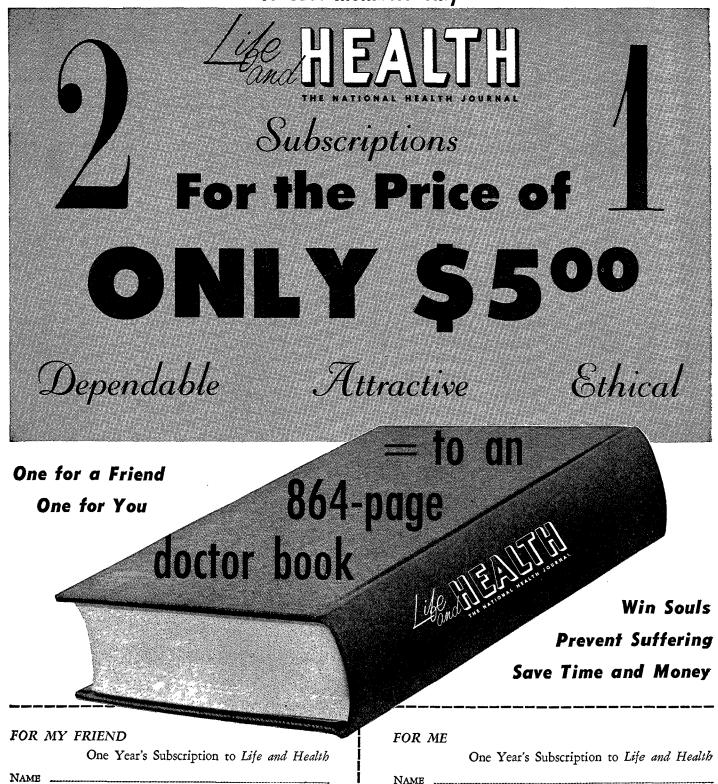
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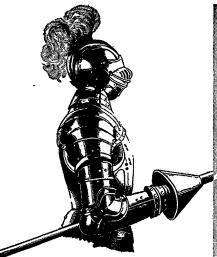
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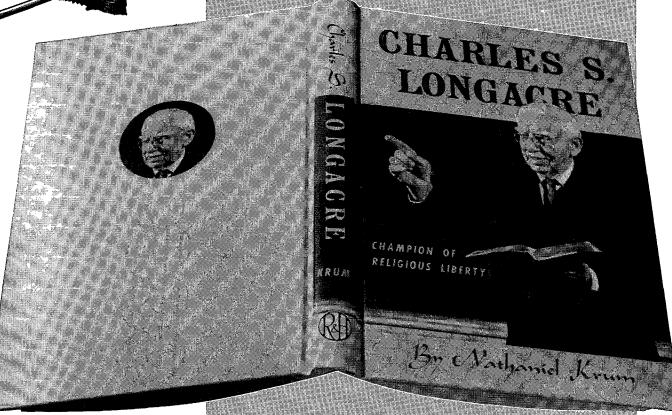
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Conference Elections in the Northern Union

The four conferences comprising the Northern Union have now completed their biennial sessions and have elected their officers, departmental leaders, executive committees, and school boards. The four presidents in the respective conferences are: Minnesota, C. H. Lauda; North Dakota, K. D. Johnson; South Dakota, O. T. Garner; Iowa, M. D. Howard. The secretary-treasurers and departmental leaders of all four conferences also were re-elected.

The weather was favorable and there was an excellent attendance at all four sessions. Study was given to reports of evangelism, of finances, and of the operation of the respective academies and other lines of work. A loyal spirit pervades the constituency of the Northern Union, and all of the conferences reported increases in tithes and offerings during the last biennial period as compared with the previous two years. The evangelistic teams, headed by R. M. Whitsett and the Barron brothers, as well as the aggressive program of the local pastors, have produced excellent soul-winning results.

W. P. BRADLEY

New Reading Course Book for Sabbath School Teachers

Word has been received from the Pacific Press Publishing Association that the new reading course book for Sabbath school teachers, The Teacher Sent From God, by R. R. Breitigam, is now available. Prepared at the request of the General Conference Sabbath School Department by one of our outstanding Sabbath school leaders for many years, this book should be a great help to our senior Sabbath school teachers. G. R. NASH

VOP Bible Lessons Enter Mexican Prison

Lloyd Reile, radio-TV secretary for Inter-America, recently conducted a number of Voice of Prophecy graduation services in that division. One Sabbath at church in Mexico City he met two guards from a jail near the

city. Several months ago, while listening to the Voice of Prophecy from a border station, these two men enrolled in the Voice of Prophecy Bible course. Though of another faith, both became convinced of the truth they were studying. They, in turn, went to work for prisoners in the jail.

They told Elder Reile of their experience, and that there were six or seven other men in the jail whom they believed to be ready for baptism into the Adventist faith. They said, "We know this is the true doctrine, and we too want to follow it." Brother Reile concludes by saying, "Truly the Lord is doing a wonderful work through our Voice of Prophecy radio programs and Bible schools."

J. E. CHASE

Potomac University Renamed Andrews University

The 1960 Spring Council approved the adoption of a new name for Potomac University, as recommended by the university board. This important institution will now be known as Andrews University, in memory of John Nevins Andrews, who symbolizes for Seventh-day Adventists the missionary vision and program of the church.

The need for a name change was recognized when the university was relocated at Berrien Springs, Michigan. The geographical term "Potomac" was no longer descriptive. A new name had been under study for the past two years, with many possibilities being carefully considered. At length the brethren felt that no name was so eminently suitable as Andrews University, a name that had been a close second choice at the time "Potomac" was selected.

The name of John Nevins Andrews has been an honored one among us through all these years since 1847, when he set forth as the first Seventh-day Adventist missionary. As it is now memorialized in the name of this university, dedicated to the training of men and women from this and other lands for Christian service, it will continue to remind us of the high ideals, dedication, and faithfulness we all need so much in finishing the work that God has given us.

R. R. FIGUHR

Medical Cadet Training Begun in Korea

Clark Smith, on an itinerary in the Far East in behalf of our Medical Cadet program and other work of the Missionary Volunteer Department, writes of visiting high government officials in an attempt to have our church members recognized as noncombatants, and to secure permission to start a Medical Cadet training program in our schools next year. The officials, Elder Smith found, are kindly disposed toward us and know our problems in detail. Some of them have been impressed by observing Seventhday Adventist young men who served in wartime. Our members are in good standing.

Elder Smith led out in a Medical Cadet officers' training course at the Korean Union Training School. The superintendent of the Korean Military Academy became so interested in the project that he sent captains, majors, and a lieutenant-colonel to assist with the instruction. They are now better acquainted with the real attitude of Adventists, and some expressed their admiration for our stand. This training will prepare instructors for offering the Medical Cadet course in our schools.

After a stop at Panmunjon, Elder Smith followed the demilitarized zone some 40 miles to visit Chaplain Richard Sessums' outfit in the front line. Since this place is not of easy access, Chaplain Sessums was grateful for the visit.

Our chaplains, our servicemen, and all the leaders associated with their problems need our earnest prayers and our tangible support in every possible way.

Theodore Lucas

Nevada-Utah Local Camp Meetings

A letter from E. R. Osmunson, president of the Nevada-Utah Conference, announces the following local camp meetings for the Nevada-Utah Conference this summer:

Moab, Utah
Bishop, California
Las Vegas, Nevada
Reno, Nevada
Salt Lake City, Utah
June 24-26
N. W. DUNN