

THE ADVENT SABBATH

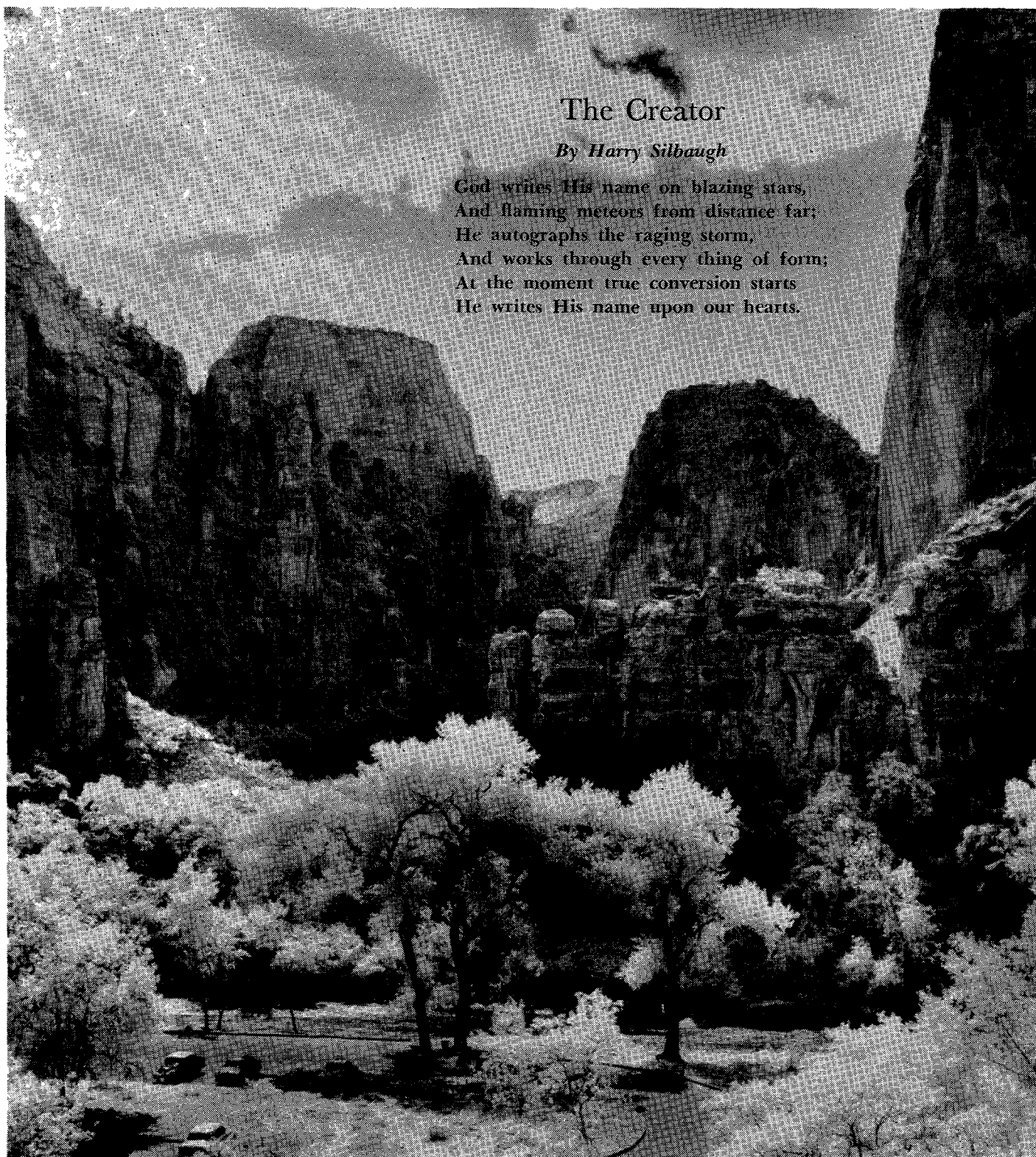
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

The Creator

By Harry Silbaugh

God writes His name on blazing stars,
And flaming meteors from distance far;
He autographs the raging storm,
And works through every thing of form;
At the moment true conversion starts
He writes His name upon our hearts.



GENE AHRENS PHOTO

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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 An out-of-date report is not news, and is not acceptable.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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ON THE 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.]

Christianity Retreating in Africa

✓ "Christianity isn't just on the defensive in much of Africa, it is in retreat," declared Dr. John L. Peters, president and founder of World Neighbors, Inc., who returned recently from visits to various African countries. The former Methodist minister, combat chaplain, and university professor said he observed a decline in Christian influence in many parts of Africa. Islam is outgaining Christians in converting African natives five to one, he reported, though the Mohammedan faith is using little or no concentrated missionary effort.

Bible Still Japan's Nonfiction Best-seller

✓ The Bible maintained its position as Japan's top nonfiction best-seller in 1960 with sales of Scripture volumes totaling 1,886,090. This is second to Bible distribution in only one other country—the United States, where sales of Bibles, New Testaments, and Scripture portions surpass 10 million annually. Since the end of the war a total of 27,074,553 Scripture volumes have been sold, according to the Japan Bible Society. In contrast, only 18,100 copies were sold in the entire period from 1876 to 1944.

New Lutheran Denomination Begins Official Life

✓ With the dawn of 1961 a new denomination of 2,258,092 Lutherans began its official life in Minneapolis. The American Lutheran Church started functioning as the three bodies that merged to form it last April passed out of existence. They are the old American, Evangelical, and United Evangelical Lutheran churches. During worship services January 1 many of the 4,939 congregations in the United States and Canada that have been united in the new body observed the denomination's "birth."

Vermont Court Rules Against Parochial Tuition

✓ Vermont's Supreme Court in Montpelier affirmed an earlier lower court ruling that use of tax-raised funds to pay tuition for pupils attending Roman Catholic high schools was contrary to both the State and United States constitutions. The supreme court's unanimous opinion upheld Superior Judge William C. Hill who last February ruled as unconstitutional tuition payments by the South Burlington School Board to Rice Memorial High School and Mount St. Mary Academy. Judge Hill declared that such payments with public funds "has breached the wall" of the church-state separation principle as set forth in both the Federal and State constitutions.

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REVIEW AND HERALD



• EDITORIALS •

From the Editor's Mailbag

One of our ministers writes for counsel regarding a brother who is driving a city bus on the Sabbath. This brother feels he is justified in doing this on the Sabbath. The brother believes that if it is right to work for pay on Sabbath in our institutions, it is right to do so on the city bus system.

Our Reply

The essence of this brother's argument seems to be this: If it is proper to work in an Adventist institution on the Sabbath, it is proper to do other work on the Sabbath. The question of whether a person is paid for such work, either at an Adventist institution or out in the world, is really beside the point, for the Sabbath commandment has nothing to do with the pay people receive, but only with their working.

The first indictment of this brother's argument is that it proves too much, which according to the laws put down in the logic books, means that it proves nothing. Let me explain myself. If it is right to drive a city bus on the Sabbath, isn't it all right to be a fireman on the Sabbath, or to be a policeman on the Sabbath, or to be a cook in a restaurant on the Sabbath? Isn't it as important for people to eat as it is for them to travel? And if it's all right for people to eat, isn't it proper for grocery store clerks to be on hand so people can buy food that they themselves may cook to eat on the Sabbath? And if it's all right to do such work as driving a city bus on the Sabbath in order that people can go from one place to another, isn't it equally right to build a house on the Sabbath day? Don't people need homes?

Just where does this whole line of reasoning end? I think it ends with our agreeing that virtually anyone may labor on the Sabbath day. And then what would happen to the Sabbath day? Certainly driving a bus is an honorable work. So are a thousand other jobs. But they are all *work*—secular work, work that takes our minds away from the Sabbath and defeats the very purpose of the Sabbath. That much I think is clear.

Now comes our brother's closely related question: If everyone in this city became Seventh-day Adventists, then what? How would some good Adventists, who now depend on the bus, get to church? And what about police, firemen, water and gas servicemen, and many others who keep a city going? I think the answer to that question is not hard to find. In the first place, the main reason for buses running on Saturday is to take people to work, or to carry them shopping, or to do an endless array of secular things. All that would disappear if they were all Adventists. They would be wanting to go only to church on the Sabbath.

But what do most folks do about getting to church on the Sabbath now who do not live where there are city buses? Many live out in more rural areas. Most of them have cars, or they find some way to go with someone else in a car, and thus they get to church. There are actually cities in Europe where public transportation does not operate on Sunday. But Sundaykeepers seem to have little difficulty getting to church.

It's true that there would be a few activities that would have to be carried on during the Sabbath, but these would all be on a very reduced scale to meet the absolute necessities of caring for life. Now, to preserve life is lawful on the Sabbath, so we could care for those few necessities without violating the clear intent of the Sabbath law.

Let us picture what a big city would be like if everybody was a Seventh-day Adventist: There would be no liquor stores, there would be no pool halls, there would be no gambling—and there would be no business going on during the Sabbath. It would be a city as quiet as a spring morning in the country. Church bells would all be ringing. The city fathers could easily decide the few minimum duties necessary to protect life, to provide water, et cetera, and these tasks could be divided up in such a way as to rotate among city employees and not keep anyone always away from Sabbath services. In other words, if everybody in the city kept the Sabbath day, what a different kind of city it would be!

A False Analogy

That brings me to the supposed analogy between one of our institutions and the job of driving a city bus. Surely, on second thought, we can all see that there is a very great difference. In a Seventh-day Adventist institution we have, as it were, a little city *all* Adventist. We do the few things absolutely necessary for the preservation of life, and then we rotate the tasks in such a way that nobody is kept constantly away from church services.

In a sanitarium, which provides one of the choicest exhibits of Adventist institutional labor, we care for the sick, but we do that on an irreducible minimum basis. In other words, we do it in the spirit and intent of the Sabbath commandment. And if anyone has a doubt as to whether there is a fundamental difference between operating a denominational institution on the Sabbath and running a big city wide open on the Sabbath, one needs only to go to a sanitarium to see how great the difference is. In the sanitarium we continue to have the spirit of the Sabbath despite certain basic things that need to be done. No one has to lose his religion there. No one has to forget the Sabbath. There is work lawful to do on the Sabbath. The Bible makes that plain, and certainly the irreducible minimum of labor necessary to maintain an Adventist institution comes within the spirit of the Sabbath law. I think that's just about the way the matter stands.

Pay for Sabbath Work

I repeat, the question of whether somebody is paid for his labor is beside the point. Anybody who labors, no matter where, is entitled to his pay, for the laborer is worthy of his hire. In other words, if the labor is justified, the pay is. Then let the individual himself decide what he wants to do with his Sabbath pay. Personally, I think that's something on which the church should not attempt to legislate, nor has it ever attempted to do so. The question is the *work* on the Sabbath, not the pay.

The question of whether it is difficult to get other

employment is not the real question before us either. I'm not minimizing the problem of getting work, not for one moment. I'm simply saying that when we are dealing with the matter of obedience to the will of God, we cannot measure our obedience by whether it's going to be hard to do the will of God. There was a day that I can remember when it was very hard for anybody to get any kind of work who didn't work on Saturday, because most everybody then worked six days in the week. It was quite a trial to one's faith. Now most folks can get jobs on the present five-day week program without any difficulty. If someone at times does still find difficulty, we are merely back to the basic problem of whether we shall do the revealed will of God, despite difficulties, or whether we shall hold back because we may lose our job.

God often places us in difficult positions to discover whether we will have faith to take Him at His word. If we will exercise that faith, He will often see fit to perform a very great miracle for us and to give us a better status than we had before. Certainly if we do not decide to do the will of God at any time unless we are sure that all will be well with us, we'll never know what it means to have faith in God.

May God greatly bless you as you seek to help this dear bus-driver brother into a better understanding of true Sabbathkeeping.

F. D. N.

"Honest Abe" and Us

In 1861—just 100 years ago—civil war broke out in the United States. For four years brother fought brother. The land was devastated, and wounds that were slow to heal were made in hearts both above and below the Mason-Dixon line.

Americans are not proud of the Civil War; they regret its four-year division of this country. But they are proud of Abraham Lincoln, the great and good President who guided the destinies of the country during that conflict. Next Sunday both Northerners and Southerners celebrate the birthday of Abraham Lincoln, a man whose memory is cherished by millions of people in all parts of the world—people who love freedom and prize the virtues of humility, honesty, and courage. The high and the low of every nation feel that "Honest Abe" is one of them, that he is part of the universal brotherhood.

What were the secrets of Lincoln's greatness? One of the most important was his trust in God. Instead of feeling self-sufficient he leaned heavily upon divine power. His life was a practical demonstration of the truth, so ably stated by Dr. Ralph W. Sockman, that "the more we lean on God, the more we stand on our own feet. The more we hold to Him, the more we find personal efficiency."

James E. Murdock relates an incident that took place in the White House when he was a guest there for three weeks shortly after the Battle of Bull Run. One night, nearer dawn than midnight, Mr. Murdock heard the sound of a low voice emanating from a private room near where the President slept. The door was partly open, so Mr. Murdock instinctively walked in. Recounting the incident, he says: "There I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful: 'O thou God that heard Solomon in the night when he prayed for wisdom, hear me; I cannot lead this people; I cannot guide the affairs of this nation without Thy

help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!'"

With this childlike attitude of dependence on God, is it any wonder that Abraham Lincoln was used of Heaven in such a mighty way, and that his memory has been enshrined in the hearts of millions of people during the past century? How fortunate is any nation that has a leader who humbly seeks God for the solution of every apparently insoluble problem!

And the qualities that are desirable in a national leader may be adopted with profit by people in all walks of life. The home would be greatly improved if husbands and wives and fathers and mothers sensed their utter dependence on God, and spent more time seeking wisdom from above. Young people would be able to discern clearly the dangers of worldly amusements and associations if they were faithful in their devotions. Church leaders would follow with greater zeal the counsel given by revelation, and would trust less in their own judgment and the conclusions of human reason, if they looked more steadfastly to Heaven.

Abraham Lincoln was blessed not only with an attitude of humility toward God and his fellow men but also with an unusual ability to keep a level head in the face of criticism. At one time visitors at the White House were finding fault with the way the government was being administered. President Lincoln listened patiently, then replied: "Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin [Charles Blondin—real name, Jean François Gravelet—who crossed Niagara Falls on a tightrope in 1855, 1859, and 1860] to carry across the Niagara River on a rope, would you shake the cable, or keep shouting out to him, 'Blondin, stand up a little straighter—Blondin, stoop a little more—go a little faster—lean a little more to the north—lean a little more to the south'? No! you would hold your breath as well as your tongue, and keep your hands off until he was safe over. The government is carrying an immense weight. Untold treasures are in their hands. They are doing the very best they can. Don't badger them. Keep silence, and we'll get you safe across."

Relevant Today

We believe that this incident has relevance not only for the political pundits who offer their opinions and advice so generously but also for the critics of the earnest, conscientious, overburdened leaders of God's cause. Instead of straining at gnats of semantics on doctrinal questions and swallowing camels of self-righteousness, instead of setting up straw men of supposed heresies and wasting energy knocking them down, instead of spending funds to print and circulate diatribes, the critics would do better to pray for those in authority and devote their means to the almost overwhelming task of reaching lost mankind with the gospel. Money and energy spent in tearing down that which God is building up is worse than wasted.

Fortunately, the overwhelming majority of God's people sense how much the leaders of the church long for the prayers of their fellow believers, how much they feel the need of divine guidance, and how valuable each dollar is in relieving human suffering and spreading the light of truth. These faithful followers of Christ do not seek publicity for themselves; they seek only the advancement of the gospel program. Instead of presumptuously reaching out to steady the ark of God, they believe that God is fully capable of caring for His work.

At one time a clergyman remarked to President Lincoln: "I hope the Lord is on our side." Lincoln replied:

"I am not concerned about that, for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

Those sentiments, expressed long ago by the Great Emancipator, need re-emphasis today. They should be the watchword of all who hope to see their Lord soon face to face.

K. H. W.

Life Sketch of Elder William Henry Branson

By DENTON E. REBOK

[Read at the funeral, Jan. 26, at the Loma Linda College church.—EDITORS.]

This is a brief history of a man of God, a man of action, a man of power, a man of vision, a man of determination. Elder W. H. Branson is known by our people around the world as one of God's great leaders, a mighty prince in Israel.

"How are the mighty fallen." Dr. Hoxie, one of the physicians who watched over Elder Branson in his last days and hours, said to Mrs. Branson, "Seldom do you see a man put up such a determined battle for life. He has fought against the devil and his evil powers all his life; just so he is waging the battle against the devil in his death."

William Henry Branson was born August 16, 1887, near Fairfield, Illinois, and fell asleep in Jesus January 21, 1961, at the Glendale Sanitarium, in Glendale, California, at the age of 73 years.

Few men have crowded so much into a normal life span. His was a life of service for others—for the remnant church and for the whole world. The world, indeed, was his parish. He began as a colporteur in 1906, and as an evangelist in 1908. In 1911 he was conference president in South Carolina and then in the old Cumberland Conference. By 1915 he was president of the former Southeastern Union Conference. In another five years Elder Branson was called to Africa, where he organized the division and administered it from 1920 to 1930. He served the church as vice-president of the General Conference from 1930 to 1946. Again he was sent to fill a difficult post in a division of the General Conference, and he gave real leadership to China from 1946 to 1950 during the period of her greatest perplexity. In 1950 William H. Branson was elected to the highest administrative office in our denomination—that of president of the General Conference. This office he filled with great distinction and achievement. He was a great preacher, an architect of ideas, an able chairman or moderator in a committee, a penetrating thinker and planner, a keen mind for details and organization, a defender of the faith, a man of deep and serious convictions. In every crisis he seemed to know what Israel ought to do.

Miss Ora Williams served as Elder Branson's secretary for many years. She saw him in action hour by hour, and came to know him as few others could. She sums up the life and work of this great man in a few choice words: "When it was my privilege first to work with him, I wrote home that his brain was like William Marshall Bullitt's, an internationally famous lawyer who made as much as \$100,000 in one fee. I have never known any one more prolific and versatile, and withal a genial disposition."

In a recent letter to Mrs. Branson, Miss Williams expressed the sentiments of all of us who sit here today in the words, "We all know it is hard to give him up, but he is entitled to rest, and I know that will comfort you." John the Revelator

expressed it this way: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

My own life was touched and molded by Elder Branson back in 1917 when he invited me to become pastor of the Asheville, North Carolina, church; next in China during the war days when it was my good fortune to be his interpreter and fellow traveler; and again in 1952 when it was my privilege to become his general secretary in the General Conference. He was a leader whom it was a delight to follow and to serve.

William Henry Branson married Minnie Gertrude Shreve in 1904. To them was born a son, Ernest Lloyd, for many years a pastor and conference president; and a daughter, Lois Esther, wife of Pastor R. W. Numbers, of Florida. Mrs. Minnie Gertrude Branson died in 1935, after sharing with him for 31 years the joys and the heartaches that come to the Seventh-day Adventist minister at home and in foreign lands.

In 1936 Elder Branson married Elizabeth Hinton Robbins, who has stood by the side of this great warrior for God through the trying days in China, during his worldwide travels, and throughout his long period of illness. Hers has been a life of unselfish, consecrated devotion, a sacrificing of herself in an untiring ministry to the sick such as we have seldom seen. She shares with Elder Branson the blessings of the Master in the words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

There live to survive this mighty man of valor his wife Elizabeth, now residing in La Sierra, California; his daughter Lois, of Orlando, Florida; his daughter-in-law, Mrs. Ernest Branson of Pasadena; his stepson, Dr. Jackson Robbins, now in London, England; his two sisters, Mrs. J. J. Hicks of Jefferson, Texas, and Mrs. Frank Bozarth of Orlando, Florida; his grandchildren, Dr. Bruce Branson of the White Memorial Hospital, Roy Branson of Andrews University, Mrs. E. T. Remmers of Scarborough, Maine, and Ronald Numbers of Southern Missionary College; and a host of friends in all the world.

Elder Branson has left to us the product of his mind in such books as *Pioneering in the Lion Country*, *The Way to Christ*, *Missionary Adventures in Africa*, *The Holy Spirit*, *In Defense of the Faith*, *How Men are Saved*, and *Drama of the Ages*.

Elder Branson was a builder—a builder of churches, hospitals, schools, and homes for missionaries in Africa and China. More than that, he was a builder of men—men who have served God and His cause in all the earth.

The world has been made richer and better by his life, the poorer and weaker by his death.

Whence Comes Happiness?

By Harold Shryock, M.D.

Department of Anatomy, College of Medical Evangelists

CHRISTIANS should be happy. But we still see many sorrowful ones—people who pretend to be Christians and yet are unhappy. Our Master, for whom we carry the name Christian, did not intend that His followers should be unhappy. In speaking of His relationship to His followers He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Unhappy Christians usually think they could be happy if they had the *things* their hearts desire. But they are mistaken. A person may have all the things he craves and still be unhappy. The experience of King Solomon gives ample testimony to the folly of trying to find happiness by the gathering of wealth. Solomon admitted that his wealth did not bring happiness.

Happiness is a state of mind. Of two people in the same circumstances, one may be happy and one unhappy. Your happiness need not depend on anyone else. You can develop the elements of happiness within your own personality and by your own choice and will. If you really want to be happy, you can be happy. Once you possess the elements of happiness in your own experience, no one can rob you of happiness.

Let us now consider, one at a time, the elements that contribute to happiness. In the article that will appear next in this series we will notice that there is a God-given formula by which all of these elements can be blended into a pattern of Christian living. In



the present article we will limit our attention to the ease with which the elements of happiness can be included among one's personal characteristics. In other words, happiness can be yours if you will only build your attitudes accordingly.

Trust in God

Logically, the first element that contributes to personal happiness is trust in God. Just as a child is happy under his parent's watchcare and protection, so we as God's children have reason to be happy in the confidence that He will watch over us. The psalmist recognized this when he wrote, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

The child of God who places his full trust in his heavenly Father can rise above the unhappiness caused by worry. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jer. 17:7).

He who trusts in God can be free from anxiety over his future welfare. It was the Master Himself who admonished, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:33, 34).

Trust in God brings a personal confidence that enables the believer to be happy in spite of life's uncertainties. Notice the serenity of the elderly Christian who faces with confidence the end of his days on this earth. He looks forward to a marvelous future that God has promised to His faithful children. He contemplates his eternal home, knowing that "the loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth,'—these help to constitute the happiness of the redeemed."—*The Great Controversy*, p. 677.

It is this "happiness of the redeemed" that shines through, even into the present life, in the personalities of those who place their full confidence in God and His promises to the faithful. Just as it was the lack of confidence in God that was responsible in the Garden of Eden for man's fall, so it is a positive confidence in God that will enable His human children to prepare well for eternal life. It is this confidence that brings peace of mind, which by offsetting the human frailties of worry, anxiety, fear, and insecurity leads to a state of happiness.

One of the greatest hindrances to happiness is the development of conflicts in one's thinking. Jesus said, "No man can serve two masters" (Matt. 6:24). The apostle Paul gives a clear description of the conflict that is waged so commonly in human experience. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

When one allows the perverse inclinations of his nature to take over, he develops a sense of guilt. His troubled conscience haunts him and deprives him of the happiness to which the successful Christian is entitled. A troubled conscience may cause more unhappiness than the pain of a lingering illness.

God does not intend that His earthly children should suffer from troubled consciences. In His mercy He has provided a "way of escape" through the plan of forgiveness. Furthermore, He has abundantly provided for us to receive the infilling of His Spirit so that we may become victorious over the temptations that prey on us. "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10:13).

Thus, in spite of human conflicts and the strategies of our adversary, it is possible for the Christian to live victoriously. This personal self-mastery through the influence of God's Spirit makes it possible for genuine happiness to take the place of the pangs of conscience.

Another human experience that contributes to happiness is wholesome social activity. Even in the Garden of Eden God recognized that "it is not good that the man should be alone" (Gen. 2:18). Human beings are naturally social in their outlook. Companionship between husband and wife is divinely intended to bring the ultimate of human happiness. The relationships between parents and children also provide many precious experiences on which a permanent structure of happiness can be built.

Social opportunities extend beyond the family circle. Here, too, cheerfulness, optimism, and pleasant relationships should characterize the conduct of the Christian. Jesus set the example of participation in proper social gatherings. He intends that His followers should use their social talents in ways that will create friends and generate happiness.

Happiness thrives best in pleasant surroundings. Recognizing this, some have gone to the extreme of trying to make their homes more lavish than is consistent with Jesus' teaching that we should share our abundance with those who are in need. In order to be pleasant our homes do not need to be extravagantly appointed. It is possible to find as great happiness in simplicity as in elegance. When the members of a family find enjoyment in their home, even though simple, happiness is sure to result.

Service to Mankind

Every loyal Christian obtains a thrill from ministering to the spiritual and physical needs of his fellow men. This type of unselfish service is consistent with the gospel commission Jesus gave His followers before He left this earth.

Participation in the work of spreading the gospel brings personal happiness because one thereby becomes a part of the greatest enterprise on

earth. "Those who are connected with Christ have happiness at their command."—*Messages to Young People*, p. 415.

Promoting the gospel is an enterprise in which every Christian can succeed. "Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meager supply will prove to be a rich feast."—*The Ministry of Healing*, pp. 49, 50.

Perhaps the greatest happiness a human being can experience in this life results from leading a soul to Christ. It is always a pleasure to do a favor for someone else. Helping a person to accept Jesus is the greatest favor that can be bestowed. Not only does

it bring genuine happiness to both parties but it brings joy to the on-looking universe. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

In listing the elements that contribute to happiness, I trust that you have noticed that these are experiences which are especially available to the Christian. This is the reason why we can say truthfully that the Christian, above all people, is properly entitled to happiness. Look over the list again and make sure that you as a Christian are obtaining your full quota of happiness.

(To be continued)

A Lost Son and a Loving Father

By Ivan T. Blazen

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AUGUSTINE once prayed, "Thou madest us for Thyself, and our hearts are restless till they rest in Thee." The prodigal son (Luke 15:11-24) was a person who needed to learn this truth. One day in his restless youth he came to his father and said, "Father, give me the portion of goods that falleth to me." He was not content to wait until his father's death to become the lawful recipient of his father's means. He had to have his portion now. Toward his father he felt neither obligation nor gratitude. His request was based upon his desire to remove himself from the supposed restraints of his father's house. Freedom was his cry and present pleasure his goal.

The chafing of the prodigal was due to the fact that he had a false view of reality. There are three aspects to this. First, he had a false view of true liberty. For him liberty consisted in his being the absolute captain of his soul. He would be free, he thought, if there were no outward restraints upon him, and if he did not owe obligation to anyone except himself. Freedom involved being able to do exactly what he wanted, how he wanted, and when he wanted. The laws of his father's house were unjust, he felt, for they curtailed the full expression of his desires.

But this is not true liberty! True liberty comes only when a man returns to his Father's house and jurisdiction. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

The prodigal also had a false view of true happiness. He thought that happiness would come from serving himself rather than serving his father. He thought that happiness would come from without, in external pleasures rather than from within, by peace of soul. He had to learn that the Beatitudes—exclamations of the happy state of the individual—were addressed only to those who had joined themselves to their Father as members of His kingdom.

In the third place, the prodigal had a false view of self-guidance. He thought that he could plan his life much better than his father could. Many people feel that way about their heavenly Father.

Son's Request Granted

The father did not refuse his son's demand for his inheritance. He did not want forced obedience. If his son thought he could do better elsewhere, he would allow him to try. Thus, he gave the portion requested, "and not many days after the younger son hath-

ered all together, and took his journey into a far country." It did not take the son long to leave, and when he left he took everything with him, thus showing that he had no intention of returning. Now in a foreign land, the prodigal is his own master, and he makes the most of his new-found freedom. But the riotous living could not last indefinitely. There comes an end to a man's resources. Either his body wears out or his money is exhausted. It was the latter for the prodigal. Soon "he had spent all." What he had so easily gathered from his father he now had easily scattered. Nothing was left to maintain either his pleasures or his friends.

To make matters worse, "there arose a mighty famine in that land; and he began to be in want." An outward famine is made to correspond to the inward famine in his soul. Beginning to starve physically as he has been starving spiritually, "he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave to him." The prodigal who set out to be free now finds himself a slave.

Thus far Jesus has painted three successive scenes in the picture of the young son. First, the self-will of the son; second, his folly; third, his misery. Now, in the fourth scene Jesus pre-

sents the picture of his repentance. The downward fall of the son began in want, passed into degradation, and ended in a state of desperation. This state was the prelude to his conversion. When a man comes to the place where self-help is impossible, there is only one thing he can do. He must say with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

The Steps Home

It was the revelation of his absolute impotence and his great need that led the prodigal to take the first step in his return home. First, he began to *think*. He could think, for he had "come to himself." These words indicate that up to this time he had been beside himself; he had been out of his mind. We say of a person, "He is not himself today." That was the case with the prodigal. He had not been himself for a long time. Sin is a sort of madness, a sort of insanity. There is nothing sane about the man who squanders all that God has given him and then ends up feeding swine.

But for the prodigal all this changed. When he came to himself he began to think. He thought of his miserable condition and the steps by which he had come to this place. Then he began to *remember*. He remembered his father's home. He remembered the many good things he used to enjoy. He remembered that even his

father's servants were much better off than he was now.

This led him to *regret*. "I perish with hunger!" Regret led him to *resolve*: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

This was a true prayer of confession. Perhaps the prodigal's initial desire to go back home was occasioned by the physical pangs of hunger that he felt. It was his physical want that had rekindled what his revelry had extinguished. But now, his motives have been raised to a much higher level. He recognizes that he has been a sinner and that his actions, in the ultimate sense, were against God. He feels thoroughly unworthy, and wishes for the grace that will allow him to occupy the lowest station in his father's estate. When he first left home he said, "Give me"; now he says, "Make me." He has come to the place where he realizes that it is not what a man *has* but what a man *is* that counts.

As faith without works is dead, so resolution without action is dead. The son gives proof of the perfection of his resolve by arising and going to his father. He goes with the hope of mercy, but he is completely unprepared for the generosity of his father's love. Christ, the Master Artist, paints the picture in the following way. While the son was "yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." This is one of the most moving illustrations of the love of God in the whole Bible. The father, who represents God, has been waiting with eager longing for his son's return. Daily he has watched at the window. Now, with the first glimpse of the returning prodigal he cannot restrain himself. He rushes out of the house to meet his son. In the father there is not even a momentary struggle between pity and resentment. He lavishes upon his repentant son the evidences of his love. The word translated here as "kissed" indicates that the father kissed his son not once but many times and with fervency and rapture of spirit. This happens before the son even has a chance to make his confession, showing that the love of God precedes the repentance of man.

Before the prodigal even had a chance to finish his confession with the words "make me as one of thy hired servants," the father was already giving orders to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and

Parents' Fellowship of Prayer

"I will save thy children."—Isaiah 49:25.

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

Recent Answers to Prayer

"My brother was steeped in sin and had recently suffered two heart attacks for which he was then [at the time prayer was requested] hospitalized. One of our ministers kept close to him, leading him step by step to the throne of grace, and on June 4, 1960, he was baptized. Having been a heavy smoker for 38 years, he had an impressive experience giving up tobacco on a moment-by-moment basis while keeping a record of the minutes, hours, and days until the craving vanished."—Mrs. M., of Virginia.

"My husband has stopped smoking after indulging in this habit for about 40 years. Surely this came about only through prayer."—Mrs. C., of Canada.

"A year or so ago I wrote to you and asked you to pray for my husband and son. My husband was baptized in June. Praise the Lord. My boy is still out, but

he is much better than he used to be. My husband is now a good Christian and a more thoughtful person all the way around."—Mrs. G., of Massachusetts.

"I laid my oldest brother away a year ago. I want you to know that he gave his heart to God completely a few days before he died of heart trouble. When he was very sick, I was impressed while reading *The Great Controversy* to buy him one and underline the last four chapters in the same way that I had underlined my copy. I sent it to him immediately, with a letter pleading that he give his heart to Jesus. After his funeral, five weeks later, I learned that he had fully given his heart to the Lord a few days before he died. I know the Fellowship Hour prayers helped to pave the way for his conversion."—Mrs. O., of California.

be merry: for this my son was dead, and is alive again; he was lost, and is found."

Not a moment must be lost in restoring the prodigal to his place in the home. Thus it is when we come to our heavenly Father with a repentant spirit. We are restored immediately. There are no waiting lines, no long forms to fill out, no examinations to take. In the first instant of our return our names are recorded in the book of life.

The son's ragged and dirty clothing is replaced by the "best robe." Not just any robe, but the *best* robe. For the sinner there can be no doubt about the meaning of this robe. It is the robe of Christ's righteousness. This robe is given in exchange for our "filthy rags" (Isa. 64:6). What joy this should bring to our hearts! What praise it should bring to our lips! Isaiah said, "I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness" (Isa. 61:10, R.S.V.).

The son is given a ring for his finger and shoes for his feet. The ring signifies that he is now invested with the authority of his father, and the shoes indicate that he no longer has the status of a slave—only slaves went barefoot.

The father treated his son *as if he had never sinned*. This is the very essence of the transaction we call justification by faith. In justification we are not made righteous—this belongs to sanctification—we are declared righteous. For Christ's sake we are treated as if we were righteous, as if we had never sinned. Christ "died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him and accept Him as your Saviour, then, *sinful as your life may have been*, for His sake you are *accounted* righteous. Christ's character stands in place of your character, and you are accepted before God *just as if you had not sinned*."—*Steps to Christ*, p. 62. (Italics supplied.) "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." The hills reminded the psalmist that the One who made them was far stronger than they, and that the Creator's strength was available to him. He expressed this thought in Psalm 46:1: "God is our refuge and strength, a very present help in trouble." The hills and mountains remind us too of God's strength.

The starry heavens are a constant revelation of the Creator. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Ps. 19:1-4).

Isaiah declares that the vast, immeasurable universe is an eternal exhibition of God's mighty power and unfailing care. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:26).

That this same loving Creator is interested in each of us, and will supply us with exhaustless power is declared in Isaiah 40:29-31: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Upon the sky is written the message of God's boundless mercy, according to Psalm 103:11, 12. "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

Both wind and water remind us of the power and eternity of the Holy Spirit. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). In John 7:37-39 He said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)."

Spirituality will grow as we learn to read . . .

God's Other Book

By Preston Smith
Minister, Oregon Conference

OUR spiritual experience may be greatly deepened and broadened by a study of nature, God's other book. This book has been in existence since Creation and is universally read. It is open day and night and may be studied while you drive your car or do your housework.

It has a voice, but is seldom listened to. It reveals the greatest Person in the universe, but is seldom examined closely. Like many books in these busy days, it remains unread and unappreciated. Thus a great blessing is lost.

This book rightly used will bring inspiration and an awareness of the Creator's love, care, power, and continual presence. Jesus constantly used this book along with the Bible. "So through the creation we are to become acquainted with the Creator. The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God."—*Christ's Object Lessons*, p. 24.

From the alpine meadows filled with lupines and paintbrush to the endless varieties of dahlias and chrysanthemums in the flower garden and the buttercups in the pasture, one may behold the love of God. These earthly flowers for our enjoyment and pleasure reveal God's love to us.

The lofty trees of the forest and the lowly bushes in like manner teach us three spiritual lessons: God shares His life with them; He cares for them by sending them sunshine, rain, and nourishment from the soil; He has a work for each to do. The most important is purifying the air by absorbing carbon dioxide and manufacturing oxygen.

These facts are also true in our relationship with the Lord. He shares His physical and spiritual life with us. He cares for us (1 Peter 5:7). He has a work for every believer (Mark 13:34).

As David looked upon the majestic hills and mountains he was led to write in Psalm 121:1, 2: "I will lift

The changing seasons may increase our spiritual insight. The snow of winter causes reflection on God's forgiveness (Isa. 1:18). New life and growth, seen in budding trees and flowers of spring, reveal the power of the Spirit in the human soul, making man a new creature (2 Cor. 5:17). The summer sun, with its penetrating rays for the benefit of all, shows God's all-embracing love (John 3:16). Autumn with its brilliant colors means hope for the future (Rom. 8:24). Although dying, the leaves are beautiful. So there is the beautiful future for all God's children who live in this dying world. There is hope beyond death.

Looking upon the Creator's handiwork, we may read His message and receive His blessing. Let us think as we behold the gorgeous flowers, "God loves us"; the stately trees or the lowly bushes, "God shares His life,

He cares, and has a work for us"; the hills and mountains, "God's strength is available to us"; the starry heavens, "God's power is unlimited and He wants us to share it"; the sky, "God is merciful to each of us"; the wind and water, "the Holy Spirit is all powerful and is constantly available to us." All the beauties of nature may be freely enjoyed by all.

If we will thus commune with God through His created works, His other book will become a never-failing delight, and we shall be receiving an effective education for heaven. There with undimmed vision the redeemed will "gaze upon the glory of creation, —suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed."—*The Great Controversy*, pp. 677, 678.

God Is Like That

By Roy B. Thurmon

Minister, Georgia-Cumberland Conference

THE young sailor was clearing the starboard scupper when he lost his balance and fell into the wild surge that almost pulled him into the blades of the ship's propeller. He didn't know he could swim, but as he paddled steadily, he found himself staying afloat. Hoping someone had seen him fall, he expected rescue momentarily.

It was not until breakfast, about an hour later, that the 17-year-old lad was missed by his mates. After searching the ship thoroughly, it was reported to the captain that the boy was lost. Immediately the captain took the situation in hand. From his watch he calculated the boy had been in the water one hour and 11 minutes, 18 miles astern. Orders were quickly issued and the ship retraced its course for one hour and 20 minutes. The good captain hardly expected to see his deck hand again.

The boy kept paddling slowly, facing the direction he last saw his ship as she disappeared over the horizon. He was alone and helpless in a great ocean, tossed by waves that threatened to take him to its dismal depths. He could have cried, but he remembered the emergency training received from the captain and took courage.

The captain's eyes were sweeping over the whitecaps when he saw a

head bobbing in the brine. He shouted orders to stop the engines and lower a boat. Soon the boy felt the strong hand of his mate as his strength was ebbing away.

A few days later the captain talked with the sailor. "I knew you would come back," said the lad.

"How did you know that?" the captain asked.



"Because you are like that, sir," he replied.

As there were several factors that went into the rescue of the seaman, so there are many elements in God's plan of salvation from sin. In the rescue of the sailor there was first the grace of the captain who interrupted the voyage of his ship to seek and to save one lost crewman. Plenty of other sailors could have been obtained at the next port to take his

place. But the captain had pity on the lad. The search was made and the missing one was found.

Without the grace of God no man can be saved. The Captain of our salvation showed grace toward Noah, Moses, and millions of others. Grace saves, but we must accept it in faith and hope.

Knowing the kind heart of the ship's captain, the boy had hope. He fully expected his ship to return, even though it had sailed out of sight. He believed in his commanding officer. Faith in his captain generated hope in his heart.

"We are saved by hope" (Rom. 8:24). The Bible is full of precious promises that fan the flame of hope in the Christian's breast. "Your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus" (Acts 3:19, 20). "I will come again, and receive you unto myself" (John 14:3). "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thess. 4:16, 17). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). "To him that overcometh will I give to eat of the tree of life" (Rev. 2:7). Without these bright beams of hope, who would have the courage to endure the "much tribulation" to "enter into the kingdom of God"?

Grace, faith, hope, all have their essential part in the plan of salvation. The "works" that follow testify to the reality and effectiveness of God's grace. If the lad had made no effort to swim he would thereby have manifested that he did not really believe the captain would return, and that he did not hope to be saved. Too often men rely on the grace of God without further action of their own.

God's marvelous grace is a wonderful expression of His love toward the frail children of earth. The greater the sin, the more abundant is His grace toward the sinner. "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:1, 2).

Works of love and obedience to all that the Lord has commanded have their essential part in the plan of salvation. Grace is God's part. Acceptance of His grace through faith is man's part. This is the perfect balance. The inevitable result is a life bright with "good works," as the character of Jesus becomes operative day by day.

No man knows whether he really loves the Lord unless he finds himself active in His service. A person may selfishly desire to be saved just for the reward of life eternal. However, a

truly converted person finds joy in working for Christ in saving others and relieving the sufferings of humanity. The man who is born again will not need to be urged and prodded into service for the Master. Working for God will not be a grueling, painful chore.

The Christian takes more pride in seeing the house of worship clean and beautiful than he does in his own

home and landscape. (Of course, both should reflect the good taste and culture of a Christian.) He thinks more of the needs of others than of his own. His pleasures are found in a positive participation in the various works of the church. Good works are a natural overflow of his deep consecration to the Mighty God who interrupted the affairs of the universe to search for one lost soul.

The Meaning of Church Membership

By H. J. Harris

Minister, Chesapeake Conference

IT IS natural for a Christian to desire membership in the church. One who is born again and believes in Jesus as his Saviour desires to please his Master. The Bible says, "Christ also loved the church, and gave himself for it" (Eph. 5:25). A Christian loves what Christ loved and gave Himself for. One cannot please Christ and neglect that for which He sacrificed.

To belong to the church means more than the ritualistic entrance into it by baptism or profession of faith. It is more than having one's name placed on the legal records of the denomination. Each member should seek to honor Christ in every church relationship.

Church membership is reserved for those who have met specific requirements laid down by the church. Those who fail to meet all these requirements do not become members in the fullest sense. Names can be inscribed on the rolls even when hearts are not surrendered to the Saviour.

One does not qualify for membership in the Seventh-day Adventist Church by meeting the standards set up by another denomination. Would a Mason be justified in asking membership in the Elks Club on the merits of his Masonic requirements? No. Just as nationalization requirements are set up by the Federal Government and not by the person applying for citizenship, so the Bible sets up the standards for church membership. When a person requests the Seventh-day Adventist Church to change or lower its standards so that he may more easily gain membership, he shows how little he understands the authority back of church standards. Not even the church can change the standards set forth in God's Word.

The first requirement of church membership is genuine conversion on the part of the candidate. Without this experience, which comes only from above, one is not ready to become part of the body of Christ. One must be born again before he can be genuinely interested in spiritual things or before he can be anything except a burden to the congregation in meeting its attendance goals, its financial obligations, and its responsibility to the needs of the world.

Does not the Bible repeatedly state this? "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. . . . Then they that gladly received his word were baptized" (Acts 2:38-41). Again we read, "And this they did, not as we

hoped, but first gave their own selves to the Lord, and unto us by the will of God." Faith comes first, then baptism. Any deviation from this biblically established norm is a failure to prepare fully for membership in the church.

The Seventh-day Adventist Church has sometimes been accused of being the hardest church in the world to get into because one must first attend a long series of meetings or go through a series of Bible studies or attend a baptismal class for some weeks prior to baptism. There is a reason for this—a dual purpose, I might add. First, anything short of this preparation would not be fair to the aspiring member. A person has a right to know what is expected of him, what the church stands for and why, before he joins. Second, the church would be failing to teach "them to observe all things whatsoever I have commanded you" (Matt. 28:20) as Christ commanded. It would also fail to follow Paul's example of "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:28).

Without true conversion church membership becomes mere make-believe. Names may be on the church books, but that does not mean they are in the book of life. For that reason churches must of necessity be cautious in receiving new members. Any pastor has cause for real concern when there are those on the church books who live like people outside the church.

Among the many denominations Seventh-day Adventists stand almost unique in adhering to the same high standards they espoused in the beginning. Because of general laxity in the religious world, it is becoming increasingly difficult to maintain those high standards, established not by the church but by the Creator. To achieve this goal and to preserve purity, baptismal classes and courses are necessary. Diligent Bible study should not stop at the point of baptism, but should continue throughout the life of the convert.

Unity, whether in the home, the army, or any other organization, is essential if success is to be achieved. This is true also in the Lord's army, which attempts to guard God's truths around the circle of the globe. Seventh-day Adventists believe basically the same wherever you find them. From Rangoon to Rome, from Sydney to São Paulo, Seventh-day Adventists teach and practice the same wonderful truths.

This is not so in all denominations. With many, each individual congregation seems to be a sort of law unto itself. It is a real privilege to be a Seventh-day Adventist.

Trusting

By Eunice Ream

Are you trusting your all to the hands
That were nailed to the cross for you?
Are you living each day for the One
Who gave up all heaven for you?

Are you giving honor and praise
By the help of His Spirit divine?
Are you living each day in His love?
Are you helping His light to shine?

Are you trusting your all to the hands
That were pierced by the cruel nails?
If you are living by faith in Him
You will never, never fail.

I am trusting my all to His care
As He leads by His Spirit each day,
By reading and heeding God's Word,
Till I come to the end of the way.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

That I May Teach a Little Child

By Beatrice S. Stout

IN THE heart of every true parent is an earnest desire to make prayer and faith a living reality in the life of his children. What a challenge it is that upon us, as parents, falls the responsibility of nurturing a vital experience of trust in the eager, ardent heart of a child.

Children can be given no greater gift than precious faith in a compassionate Saviour. How can we put in their hands this lighted lamp?

As we cannot give what we do not have, we must first experience a close and personal relationship with our heavenly Father in our own daily lives. We must carry high this undimmed lamp of faith if we would instill in our children a vital and effective trust in God. In the presence of unbelief prayer is powerless. It is said of Lincoln that he went to his knees because he had no place else to go. And that is where we must go. The old standard-bearers knew how to wrestle with God in prayer. How is it with the rising generation?

John Martin has appealingly summed up the conclusions of one small boy in the following verse:

So maybe words don't matter
If God gets in my heart;
I'm pretty sure He likes to hear,
An' take a feller's part.

May I relate two simple, satisfying experiences that helped to cast the

mold of faith in this boy's childhood? You may smile at their simplicity, but life is made of simple things and these are only two steps in the ladder of faith that was built up in his life.

In this family life was not easy. Thus when even the ordinary little possessions were received, the gift became an event. It so happens that the boy was given a cap with two beautifully warm ear muffs on it. One day to his dismay he found one of the muffs missing. This was a misfortune of great magnitude to his childish heart. But in simple faith he asked his Friend, Jesus, to help him find it. You may call it chance but he called it God's answer when, riding along the street one day on his bicycle, his eye was attracted to a bright bit of blue half hidden in the leaves. There, plain as day, was the lost ear muff.

Could any mountaintop experience have been of more value in building faith in a small boy's heart? Little things, inconsequential happenings—how they can give a feeling of companionship with God! We are told that nothing concerning our peace is too trivial for His notice. What intense desire should well up in our hearts to obtain this beautiful friendship.

At another time, one Christmas Day, the boy was returning home with his mother. It had been one of those happy times that children re-

member. There had been a snow-storm late in the day, one of those wet and treacherous snows that bring trouble to motorists. This one was no exception, and to the right and to the left of them were stalled cars. With a prayer in their hearts and on their lips they drove carefully and dauntlessly on.

Almost at the top of the last and steepest hill the car slowed and nearly came to a standstill. This twelve-year-old, ever resourceful, opened the door, ran to the back, and pushed with all his stouthearted strength. To no surprise of his, the car made the grade.

If you conclude that one little boy's strength was of little avail in pushing this car, you are absolutely correct. But to this same small boy the thing that mattered was that the car moved on. There was built into his life another experience of going to God and finding a solution. He learned that if you do your bit you may leave the rest with God.

But faith is more than receiving immediate answers. Children as well as adults must learn this if their faith is to be a bulwark throughout life. Many have seen the fruition of their prayers only after years of patient trust.

From the pen of one who ever gives needed instruction I quote: "But we must show a firm, undeviating trust in God. Often He delays to answer us in order to try our faith or test the genuineness of our desire. Having asked according to His word, we should believe His promise and press our petitions with a determination that will not be denied."—*Christ's Object Lessons*, p. 145.

A Young Mother's Prayer

By VIRGINIA HARTLEY

It didn't rain 'til the diapers dried.
The company had gone when the baby cried,
And my in-laws who came, "Surprise! Surprise!"
Found spotless cupboards and two warm pies.
I didn't scorch a single shirt;
Somehow my toddler stayed out of the dirt.
Thank You, Lord, for this peaceful day,
For life and health and the gentle way
You gave me back my faith in me,
And made me the mother I want to be.



To find, in life's beginning, this living symbol of a growing experience is to find the vestibule of heaven.

Give me a little voice to teach to pray:
Give me two shining eyes Thy face to see.
The only crown I ask, dear Lord, to wear
Is this: That I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy or the great:
I only ask that softly, hand in hand,
A child and I may enter at the gate.

—*The King's Business.*

On Keeping House

IN FEBRUARY



By Carolyn E. Keeler

SPRING cleaning begins in February. Then you have time to go over all the accumulated things of the year and discard those of little value. It's so easy to get all cluttered up with a host of little things; a dresser or a table becomes just a place to pile articles. We must unclutter our lives too—get rid of prejudice, conceit, pretense, dislikes—and become the plain, simple people that make room for the courageous and beautiful things that really matter.

The Spirit of Prophecy speaks of the influence of every home, of every life. If we have the peace and love of God in our hearts, people will know it. They will sense a serenity when they enter our doors. They will come to us for counsel and confidence and understanding. Should not every Adventist be known for these traits in his community?

The great folks are the gentle people with a yearning to be of service, anywhere—in that little place. A minister was once transferred to a small country church, and his soul was filled with bitterness for a while. He was not being recognized for his abilities and he fretted about it. Mechanically, without spirit, he fulfilled his duties.

Then one day this pastor saw an opportunity to enlarge the sphere of that small church. He found all the members were behind him, just waiting to be led. Quietly, without fanfare, they worked, and the influence of that small church was felt as never before. Nothing much was being done for mission offerings, and there was a field not being used. Together the members plowed and prepared that field and planted a thousand tomato plants. Then they dedicated the field to the Lord.

The best of care was given the field all summer. The members often came together in the evening to work in the tomato patch. A neat sign

that read "God's Acre" was placed by the road. The passers-by could see that God's Acre was not being neglected; and when a neat little sales stand was placed there in August and tomatoes were attractively displayed in small containers, or in bushel baskets for canning, there was no want for customers. A mimeographed sheet telling the story of their endeavor for missions was given to each person who came to buy.

More care was given to the appearance of the church and its grounds. It was not a drab little church any more. The members and the minister had a new vision of service. This element of service is pictured in "The Legend of the Angels." You may recall that an angel wondered which of three saints in a certain city loved the Lord best. The Lord gave him a test to use. The an-

gel was to tell each saint that his Master bade him go to a lone place across the snows to serve Him there. The angel gave the test to each one. One saint answered, "How?" another, "Why?" but when the cheerful little saint with no great talent was told his Lord's commission, with eagerness he asked, "When?"

Surely now as never before Jesus is calling us homemakers to "lengthen our cords and strengthen our stakes"—the cords of our influence, the stakes of our earnestness and stability—that we can be counted on in any crisis.

An onion is a humble vegetable, but it can lift many a dish out of the doldrums. Little onions can be boiled whole, stewed, or creamed. Medium-sized onions can be stuffed. The larger onions can be sliced in rings
(Continued on page 24)

THE Children's Story

Glorious Morning

By Arthur S. Maxwell

You can be sure that Mary, the mother of Jesus, and Mary Magdalene and the mother of Zebedee's children and the rest of the women from Galilee didn't sleep a wink that night. They had but one purpose in mind—to get back to the tomb as soon as possible and finish embalming their Master's body.

While waiting for the dawn they talked on and on about all that had happened, and about what they must do now that He was gone.

Just how early they started out for the tomb nobody knows. Luke tells us that it was "very early"; John says that they got there "when it was yet dark"; and Matthew says that it was "as it began to dawn toward the first day of the week." Evidently it was a little while before sunrise.

In their trembling hands the women carried the spices they had begun to prepare before the Sabbath. They hoped they might be able to persuade the guard to let them go into the tomb and embalm the body. Yet now, as they walked along the dark highway, a new worry troubled them. They remembered the stone that had been rolled in front of the sepulcher, a "very great" stone, much too heavy for women to move. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" At this early hour who could they ask to help them?

Now they are picking their way over the rough land near the place of burial. Suddenly they stop. Something has hap-

pened. The tomb is open! The great stone no longer covers the entrance. Someone has rolled it away!

They can hardly believe their eyes. What can this mean? Has someone been here already and robbed the tomb of its precious contents? And what of the guard? What of the Roman seal?

They can see no soldiers. As for the seal, it is broken. Who has dared to break this seal without permission from Pilate?

In the dim light of early dawn they see an angel, not standing by the tomb but sitting on the stone, as if to tell Pilate and the whole Roman Empire who really rules the world. His face shines "like lightning," and his raiment is "white as snow."

Very frightened, the women turn to flee from the scene, but they are halted by the angel's lovely voice. "Fear not ye," he says; "for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28: 5, 6).

The gentle invitation sets their fears at rest. They enter the sepulcher and find it empty, save for another beautiful angel sitting inside. The body of Jesus is nowhere to be seen. As they look around, searching for it, the angel says, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

"Go your way," the angel continues, "tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

At this the women hurry from the sepulcher and head back to Jerusalem "with fear and great joy."

Never have they run so fast in all their lives! What a story they have to tell!

I pray that God will bless the two girls who said

"We Have Decided . . ."

By Warren N. Wittenberg
Departmental Secretary, Ohio Conference

THE two girls meant it. You could tell by the way they spoke and by the look in their eyes. "We have decided that we are not going to have dates with non-Adventist young men."

They were two attractive, 19-year-old young women with pleasant personalities. Like any normal youth they longed for association with other young people their age. What was the significance of this decision? The answer involves an interesting story. Permit me to share it with you.

I was visiting an MV Society meeting in a large church in one of America's biggest cities. It was a good meeting, well planned. Each participating young person had adapted the MV Kit material to his own experience and had conveyed to the audience challenging, interesting, and helpful information.

It was all good, but the presentation that impressed me most was a vocal duet by two young women. They sang with such obvious sincerity and earnestness!

After the meeting I spoke to the two girls personally, expressing appreciation for their song. The conversation that followed went something like this: "Girls, what are you doing now that you have graduated from the academy?"

"We're both working, in different offices, Elder Wittenberg," one responded.

"I hope God is helping you to be faithful and that both of you are standing firmly for what you know is right," I continued.

"We're trying hard," came the quick answer.

"I wish you were in one of our colleges. What's keeping you from continuing a Christian education?"

"Elder Wittenberg, as you know, our dads aren't Adventists and they feel they can't afford to send us to college. As far as that's concerned, our families need our help just now because our fathers haven't been getting much work. Nevertheless, we're

trying to save as much as possible so we can go to college next year."

As I conversed with these lovely Christian girls, I longed to see them kept from the snares of the devil, so my next statement was rather personal. It was this: "Girls, I hope you will not let some non-Adventist boys steal your hearts. This is no doubt a real problem for you since you're working among non-Adventists and since there are no Adventist boys your age in the church here."

One of these Missionary Volunteers responded, "Yes, this is a problem with us. We have talked it over a lot. I had several dates with a very nice fellow. He even came to church with me several times. But, you know, it just doesn't work. He insisted that I should go to a good theater production with him since he had come to church with me. I saw that the friendship couldn't continue."

Then the other girl spoke up and said, "Elder Wittenberg, I tried having dates with non-Adventist boys too, but decided that it's too danger-

ous. In the first place, there is practically nothing a girl can do on a date with a non-Adventist. His interests are not the same as ours. And then, it's easy to become strongly attracted to some fellow, and before you realize it the friendship may become too serious. We've talked it over a great deal and have decided that we're just not going to have dates with non-Adventist young men. It isn't easy, but we feel this is the only thing we can do. Please pray for us. We're so anxious to be in one of our colleges where we can complete a training for God's work, and where we can be among our own young people."

Believe me, I do pray for these splendid girls, and for all our youth everywhere who are facing similar problems. And God *will* bless our young people who stand firmly for the right no matter where they are and what circumstances they face. Without question such youth are choice treasures in the eyes of God. Jesus must often commission special angels to stand by their side to give them strength to resist wrong and to stand courageously and beautifully for the right.

What a thrill it is to see clear-eyed, straightforward, clean-cut young men and young women who are determined to be "as true to duty as the needle to the pole" and to "stand for the right though the heavens fall." Such youth bear a tremendously powerful witness to the saving, upholding power of Jesus Christ. And He will help them find joy and companionship. As they focus their lives on Jesus, and His Book, the Bible, and seek Him through prayer, He will brighten and beautify their lives.

Such youth will also find great strength and encouragement in reading *Messages to Young People*, *The Desire of Ages*, and the many other books of the Spirit of Prophecy. They will find happiness in abundance as they participate in the Missionary Volunteer Society, and especially as they engage in Share Your Faith activities. The reading of our fascinating MV Book Club selections will provide encouragement as they see what God is doing for other youth at home and in faraway lands.

It has been said that "our destinies are decided by our decisions." In and of themselves our decisions cannot make salvation and eternal life possible. Nevertheless, right decisions to serve God and let Him take possession of the life do make it possible for God to save us from the snares of the devil and give us eternal life. The words of those two girls—"We have decided"—keep ringing in my ears and remind me of the words of inspired counsel from *Messages to*



A. DEVANEY

"I had several dates with a very nice fellow."

Young People, pages 152 and 153:

"You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. By yielding up your will to Christ, your life will be hid with Christ in God, and allied to the power which is above all principalities and powers. You will have strength from God that will hold you fast to His strength; and a new light, even the light of living faith, will be possible to you. But your will must co-operate with God's will, not with the will of associates through whom Satan is constantly working to ensnare and destroy you.

"Will you not, without delay, place yourself in right relation to God? Will you not say, 'I will give my will to Jesus, and I will do it now,' and from this moment be wholly on the Lord's side? Disregard custom, and the strong clamoring of appetite and passion. Give Satan no chance to say, 'You are a wretched hypocrite.' Close to the door, so that Satan will not thus accuse and dishearten you. Say, 'I will believe, I do believe that God is my helper,' and you will find that you are triumphant in God. By steadfastly keeping the will on the Lord's side, every emotion will be brought into captivity to the will of Jesus. You will then find your feet on solid rock. It will take, at times, every particle of will-power that you possess, but it is God that is working for you, and you will come forth from the molding process a vessel unto honor."

Junior Talks

What Would It Be Like?

By D. A. Delafield

One dark night—it was quite late—my family and I were riding in our car along a State highway in Ohio. It was getting rather chilly, so I reached toward the dashboard to push the air-flow knob. As I did so I accidentally turned out the lights. Suddenly we all found ourselves racing along the road in total blackness at a speed approaching 60 miles an hour. And straight ahead of us was a sharp curve.

Never did I feel more helpless. I fumbled frantically for the right knob, found it, and pulled it just in time to maneuver the sharp turn in the well-come light. After that hair-raising experience I had a new appreciation of light. And I began to realize what life would be like if we had to feel our way along in the darkness. It would be impossible to live in a world without light.



Florida Teen Club Members Mark Bibles

The Teen Club of the North Miami, Florida, Seventh-day Adventist church numbers between 27 and 30 members. At least one half sing in the church choir. They meet every Wednesday evening to study and mark their Bibles with a chain-reference plan, which has been recommended by the General Conference Missionary Volunteer Department. When they have completed this course they will

be able to give Bible studies to interested persons.

This study group was organized by Elder Otis Graves and is being conducted by Donald Koester, head of the Bible department of Greater Miami Academy. Their 1960 motto was "Spotlight on the Bible."

MABEL LEE GLOVER
Public Relations Director
North Miami Church

And what would it be like if suddenly the Creator should withdraw the welcome currents of life-giving air from the atmosphere about us? We would all gasp out our last breath and frantically, with open mouths and terrified faces, struggle for even one little zephyr of the precious air. In five minutes we would all be dead. Like the poor fish out of water, flipping and flopping in the unnatural environment, we would come to an unhappy end.

What would it be like if the kind Provider would abruptly withdraw from the earth the blessing of tasty, nourishing food? Imagine awakening in the morning to discover that all the food in your house had disappeared. Turning on the TV, you would hear the announcer say that the wheat and rice crops of the world had been destroyed by grasshoppers and pests, and this country and all the nations of the earth were faced with starvation. What would it be like to live in a world without food? Then we would all know the terrible pangs of hunger that so many unfortunate people feel every day of their lives.

And what would it be like without mother and dad and without your ministers and teachers and friends? What would life be like without God and the Bible and the precious angels to protect us from harm? What would life be like without Jesus our Saviour, who gave His life on the cross to ransom us from sin? And O how barren and fruitless we would be if there were no Holy Spirit to dwell in our hearts and provide us with God's grace to live a happy, obedient, Christian life!

Now for a minute I want you to think about some other questions. What would life be like without hur-

ricanes, earthquakes, and devastating wars? My, that would bring relief to everyone! What would life be like without famine and epidemics of disease such as polio and influenza? What a relief! What would life be like without automobile accidents and airplane crashes, without funerals and suicides, and without all the unhappy things that happen to people? Thank God, we would say. It is a new world!

What would life be like without Satan and temptation? Without fighting and quarreling; without jealousy and rivalry; without worry and tension and fear? Oh, what a happy day that would be! And in the earth made new all these beautiful conditions will exist.

Dear junior friends, should we not appreciate God's blessings and rejoice in the expressions of His love to us? To grumble and complain is to be unthankful. Why murmur against God when all His ways are just and right? So stop and think—What would it be like if . . . ? Such thoughts will help you to see that our lot in this world is not so bad after all.



● In the Lamplighter program of the Fredericktown, Missouri, school, the students conducted 15 meetings. In all, 210 people attended, 70 per cent being non-Adventists. The students, Linda Michaelis, Phillip Robinson, Lee Francis, Pamela Pullman, Albert Newhouse, Carolyn Martin, and William Newhouse, are planning another series of meetings soon. The teacher, J. C. Linebaugh, feels this is a valuable teaching aid to the students.

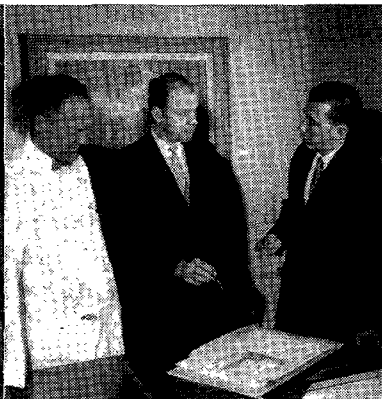


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HARRY ANDERSON, ARTIST



FREDERICK J. MILLER



Dunbar Smith, M.D., Joseph Barnes, Center director, and James Londis, assistant pastor, confer together on evangelistic plans.



Director and evangelist Joseph Barnes's Living Faith class has grown from a small handful during the early months of the Center's operation to a full house by the close of last season.

FAITHFUL and persistent seed sowing is bearing fruit at the New York Center as this light at the crossroads begins its fifth year. The Center staff have often felt the need to pray for special gifts of patience, endurance, and love as they have worked for those whose background and thinking are wholly foreign to the way of life presented at the Center.

Some who joined the church in the first two baptisms of the 1960 fall season, and others who are now in the baptismal class, have attended programs and evangelistic lectures at the Center since its first season. The Holy Spirit is working in the lives of these men and women who have been held back from taking their stand for present truth by their previous religious beliefs and difficult personal problems.

The Center church, organized in January, 1960, with 94 members, reached a membership of 152 on October 1. During this period 23 joined through baptism. Most of the latter reached their decision in the evangelistic services, which continued through the summer for the first time, and in the baptismal class conducted on Sabbath mornings by Joseph N. Barnes, Center director and evangelist.

Another 25 are currently attending the baptismal class. The opportunities for visiting, Bible studies, and personal work have increased so rapidly during recent weeks as to create a major personnel problem. Primary responsibility for this work is being carried by Elder Barnes; James Londis, new assistant pastor; Austin Butler, the associate director; Mrs. Robert

Ritchie, Bible worker and secretary to Elder Barnes; and Mrs. Arnold Johnson, an experienced personal worker who has come from Seattle recently to volunteer her full time to the Center. In addition each member of the staff, no matter what his other duties, is taking an assignment of at least one person to study with.

Those who have been continuously involved in the development of the Center since its beginning sometimes find it difficult to assess the contribution the institution has made to the task of evangelizing New York City, but pausing to look back over four years, these marks of growth emerge:

1. *A strengthened program of evangelism.* During the current season the Center's evangelistic thrust includes Truth for Today lectures on Saturday and Sunday evenings with Elder

New York Center

A Light at the Crossroads

By Helen F. Smith

Assistant Secretary, General Conference Bureau of Public Relations

Barnes and Dunbar Smith, M.D., teaming up to present our distinctive message for the whole person. About 1,200 people attended on the opening weekend.

The Tuesday night health program, "Blueprint for Better Health," features Dr. Smith's popular talks on the wonders of the human body and helps attract people to the regular evangelistic services. Special help in breaking the smoking habit and in weight reduction are a part of this program through the S.O.S. (Stop Our Smoking) and T.O.P.S. (Take Off Pounds Sensibly) groups.

The Living Faith class on Thursday nights provides a bridge to the Sabbath morning baptismal class for those who have become seriously interested in the truths they have heard.

Under the leadership of James Londis a fine group of consecrated young people are launching the first full-fledged effort to reach their fellow youth for Christ. Their Friday night meetings are carefully planned not only to draw attendance but to present Christ and His claims upon the youth of today.

Recognizing that no effort for God's kingdom is lost, however small the immediate results, the Center staff are focusing their prayers and energies upon harvesting the seed sown by consecrated evangelistic workers in previous years. The attendance of new people at the opening evangelistic services is also promising.

2. *Increased attendance at all the Center programs.* In spite of extremely small advertising budgets the programs that have kept a fixed time and format for successive seasons have built steadily in attendance.

The Living Faith class, which began as an informal group of about 15 people who remained at the close of the Sabbath afternoon service, packed Fellowship Hall by the close of last season with 100 to 150 in attendance each week.

The Tuesday night health lectures, which began with a spare 25 or so scattered about Fellowship Hall, increased steadily to capacity during the last season, and gives promise of overflowing into the main auditorium this year.

3. *A growing and deepening Christian fellowship.* Through fellowship hours after the Sabbath morning and Sunday night services, through classes and small prayer groups, and through work together as volunteers, the Center is providing opportunities to find friendship and the experience of belonging and sharing. But much more must be done to relieve the loneliness and insecurity, with their related problems, bred by a great city.

Additional staff and laymen are urgently needed to provide Christian fellowship. More than theory or doctrine, the men and women who come to the Center out of the cold, impersonal, often brutal world, need a demonstration of redemptive love to draw them to Christ.

4. *The endless variety of services provided and needs met.* As information center, dispenser of first aid for physical, mental, and spiritual ills, innkeeper, and reservoir of warmth and sympathy, the Center, through its staff, ministers to a cross section of humanity that could scarcely be equaled anywhere else in the world.

Through its doors have come for help and guidance a young priest just

out of a monastery; a parolee contemplating suicide because no jobs were open to him; a prodigal daughter helped to a decision to telephone her mother and return to the Adventist school she had run away from; a Latin American embroiled in political intrigue that threatened his home; lonely ex-show people eking out their last days in the shadow of former glory; a wealthy businessman seeking answers to questions raised by his Adventist mother; a rabbi, priest, and minister asking questions about Adventists; servicemen feeling lost in the big city; Adventist tourists with queries about the city and an interest in the Center.

Also seeking the Center's friendliness come new mission appointees already suffering loneliness on the eve of departure for a distant post, and returning missionary veterans hungry for fellowship in a strange city, and news of home.

An Estonian refugee comes to Pastor Eduard Magi for help in framing a letter to Mr. Khrushchev in Russian, pleading for release of a relative from Siberia. A student nurse in a Catholic hospital calls for information about the Adventist philosophy of healing. A reporter or a book publisher or an advertising agency wants information about some facet of Adventist belief and teaching. There are many requests for reproductions of "Christ of the City," the beautiful Harry Anderson painting that has done so much to remove doubts about Adventists as genuine Christians.

No staff member is immune from interruption in the middle of the busiest day by a troubled soul seeking a

(Continued on page 23)

News From Home and Abroad

A "Funeral" for Books and Bibles in Brazil

By Juan Riffel

Secretary, Home Missionary Department, South American Division

IN 1954 Edward Kanna arrived at Colatina, Espírito Santo, Brazil, to take over the work in that vast district. He enlisted the cooperation of the five church members in the city and immediately began to work. Although this district is now the largest in the conference, with 1,250 members at present, practically no work had been done in that city when Elder Kanna arrived.

The aggressive work carried out through distribution of publications and by missionary visits incited great indignation in circles connected with the popular church. This indignation increased when many prominent families began to attend the public meetings and openly voiced their belief that the Adventist Church taught the truth regarding the gospel of our Lord Jesus Christ.

After the local priests had exhausted all efforts to halt the trend, without success, they requested assistance from outside. As a result about 50 priests and monks were sent to Colatina to hold a series of studies with their faithful members. During this time the priests visited every home, collecting Protestant books—especially those published by the Adventists—and Bibles.

To celebrate what was considered great success, they erected a large cross 60 feet high and 18 feet wide, as a symbol of Catholic missions. Wherever these missions are established, a cross is erected in a prominent place to show that Protestants are not wanted in that locality. On a certain religious holiday some 25 youth of a society called Catholic Action, carried this cross to a hill about a mile from the city, and in order for the cross to be "less heavy," in accordance with their tradition, a priest was seated on it. About 15,000 people made up the procession, carrying small candles, long, thick candles, and many pennants, and singing sacred hymns as they marched along to the chosen site.

Two large pits had been dug. In

one the cross was planted and there it remains to this day. Its inscription says "Holy Missions, July, 1956." At the end of the ceremony a truck arrived with about 500 Adventist books and Bibles.

Another ritual was started for the purpose of disposing of that valuable cargo of printed matter. As those books were buried in the second pit near the foot of the cross, it was declared that with this act "Adventism would forevermore be eradicated" from that area.

Different Results

These books were as seed sown, for they produced an abundant harvest not long afterward. Many of the peo-

ple were disappointed and disillusioned with this uncalled-for demonstration against a religious denomination whose only desire was to help humanity.

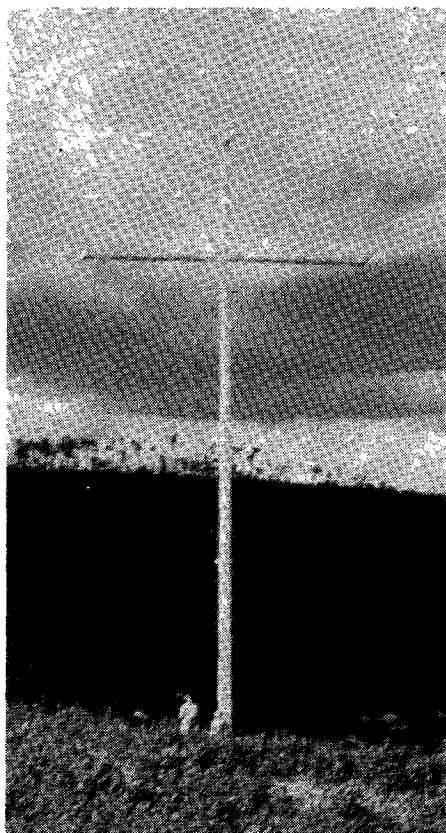
A few months later a student colporteur arrived to sell more of these same books to the public. When he heard what had happened previously, he was dismayed and wanted to leave the place, but Sister Kanna prayed with him and encouraged him to begin working in the city. The people in the first house he visited said, "No, we had those books once and gave them to the priest to be buried. We have been prohibited to read them because they are heretical, Protestant books."

The colporteur told the people that these were Adventist books, that they had been recommended by prominent men of the nation, and that it was very important for each home to have them. That family, and many others who had given their books to the priest and who had attended the burial ceremony, bought new copies. In a few weeks enough were sold to provide the student with three scholarships. The books are being read and are producing fruit.

Owing to the interest aroused in the city, a public effort was held, and a church building with a seating capacity of 700 was erected. Again we mention the fact that there were only five members in Colatina at the beginning. Today there are 76 members and the church is the center for district meetings. Elder Kanna has a list of about 300 interested persons in Colatina.

The story of the planting of the cross and the burial of the books and Bibles soon spread throughout that area, and many lay members were encouraged to carry on soul-winning activities. Our work there has grown in a marvelous way in the past few years. At present a large number of interested people attend the 22 baptismal classes taught by faithful lay Bible instructors.

Seventy-six people have already been baptized, and it is expected that as many more will be baptized soon. Elder Kanna states that practically all of these converts are the results of lay evangelism. He guides the lay workers in their labor, helps to bring the interest they arouse to maturity, and aids them in securing decisions for baptism.



A priest erected this cross to commemorate what he thought would be the eradication of the Advent message at Colatina, Brazil.



Student Literature Evangelists in Japan

Recently V. L. Bretsch, Japan Union publishing secretary, sent us the following information regarding the outstanding work done by the students of Japan Missionary College during the last vacation period:

"This good-looking group of students at Japan Missionary College during the summer of 1960 canvassed a total of 24,980 hours. Their sales were \$18,958.90. This surpassed any previous records set by our college young people. Their smiles and the love of Jesus in their hearts impressed their customers. We are sure that these students will see many souls in the kingdom as the result of their efforts."

We hope that many who purchased books and magazines from these students will accept Christ.

D. A. MCADAMS, *Associate Secretary*
General Conference Publishing Department

Evangelism in the Shan State of Burma

By Keith R. Mundt
Evangelist

The year 1959 marked another milestone in the outreach of the three angels' messages in the eastern plateau of Burma. Lashio and Taunggyi were entered for the first time in the Shan State. The former is divisional headquarters of the state whereas the latter is the capital of the state government. Both are influential centers.

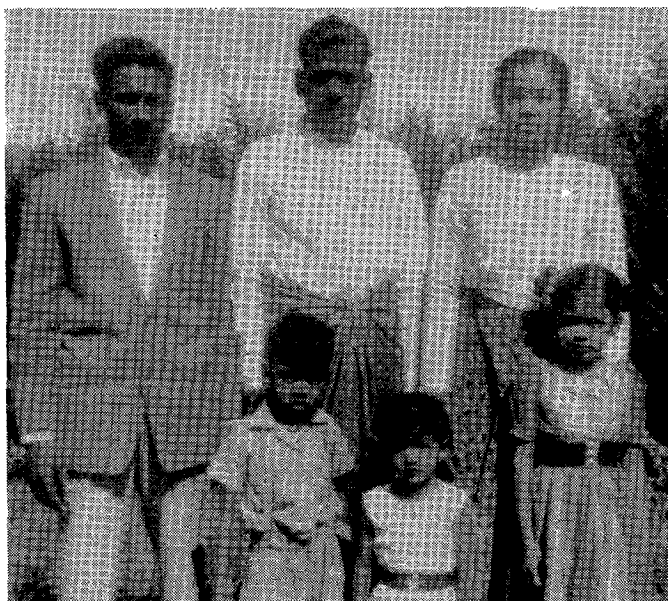
The inhabitants of the state are called Shans. But strangely enough in Taunggyi another ethnic group known as the Pa-Os are in the majority in the district. Other racial groups also are represented: Burmese, Karens, Kayahs, Indians, Pakistanis, Chinese, Russians, and Americans. Besides the races mentioned there are other minority language groups all over the state.

Taunggyi had a prewar population of about 7,000, but the figure today is more than 35,000. The growth of the city can be measured by the extensive building activity, water shortage, and lack of electricity. It has been estimated that about 50 per cent of the population are either Indians or Pakistanis.

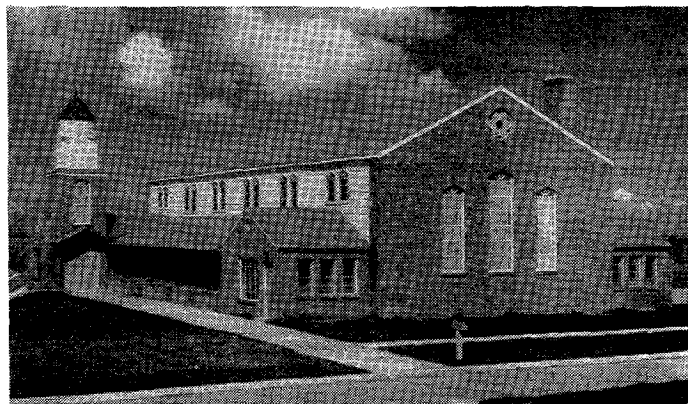
Before the living preacher moved into this field other agencies had sowed the seed everywhere in the state. The Voice of Prophecy through the Burmese, Karen, English, and Chinese Bible lessons has entered many homes, offices, and institutions. Also, student and regular colporteurs have placed thousands of kyats' worth of religious, health, and educational

literature in the hands of the people; and missionary papers such as the *Signs* and other tracts have been distributed widely. The annual Uplift (Ingathering) program has featured our mission work not only in Burma but in other parts of the division and world fields. The influence of two isolated members in Namtu and Mongmit has helped to shed light on the work of Seventh-day Adventists in the northern part of the state.

From March 13 to June 26 R. H. Woolsey conducted an evangelistic campaign assisted by Douglas Montgomery (translator), Myat Thein, and the writer. The series, the first of its kind, was primarily for non-Christian audiences. The four-pole gospel tent, pitched on the main road, served as an advertisement in itself. More than 300 folding seats were set up. Except for the erecting of the



Baptized members in the Shan State of Burma. Left to right: A. Jayaram, T. M. David, and Mrs. David. The children, unbaptized, of course, belong to the Davids.



Ogden, Utah, Church Dedication

On Sabbath, November 12, 1960, the Ogden, Utah, church was dedicated. R. R. Bietz, president of the Pacific Union Conference, preached the dedicatory sermon; E. R. Osmunson, president of the Nevada-Utah Conference, read the Act of Dedication; and B. H. Matthews, former pastor under whose direction most of the church was built, offered the dedicatory prayer. At the close of the service J. H. Nixon, the present pastor, conducted a baptismal service for nine persons.

The church was first organized January 20, 1893, with 14 charter members. The present membership is 147.

According to the church treasurer's report, the actual cost of the building and furnishings was \$90,000. Much of the labor was donated by church members, so the church is valued at considerably more than this amount.

E. R. OSMUNSON

tent and the building of the platform, the work was done by the team.

The meetings were held four nights a week. More than 600 packed the tent the first night, with about 100 children sitting on mats in the front. Attendance was good throughout the series despite the Buddhist Water Festival (Thingyan) in April. Features that held the interest of the people were lectures illustrated with colored slides, movies, and health talks given by Mrs. Mundt and Mrs. Woolsey once a week. A few choruses were taught in Burmese, and short song services were conducted. Prayer was offered to open and close the meeting. At first there was considerable noise during prayer, but as the series progressed, the confusion abated and there was reverence and respect for God.

One day early in May a monsoon storm ripped one side of the tent almost to shreds. We immediately looked for another place to continue, and after many anxious hours of searching for a suitable hall, we found one opposite the tentsite. The hall was much smaller than the tent and could seat only 120 people, but we were grateful to God for helping us find this place without interrupting the schedule.

A high day on the evangelistic calendar was October 8 when three precious souls were united with their Lord in baptism. The service was held at a spring beside the highway about 14 miles east of Taunggyi. P. A. Parker, president of the Central and Upper Burma Section, conducted the baptismal service. Friends and interested people witnessed the ordinance. These are the first fruits of the effort. Others, it is hoped, will be ready soon.

Under Saya Tay Po's faithful labors in Lashio a Sabbath school has been started with more than 15 in attendance. Pray for the work in the Shan State.

New Building for First SDA Church in the West

By W. B. Bristow

*Departmental Secretary
Northern California Conference*

A new church in Petaluma, California, was dedicated free of debt on Sabbath, November 19, 1960. At the eleven o'clock Sabbath service Carl Becker, president of the Northern California Conference, gave the sermon. In the afternoon at the dedication services, W. J. Blacker, secretary-treasurer of Pacific Union Conference, gave the dedicatory address. It was a dramatic moment when the church mortgage was burned in the



New Petaluma, California, church.

presence of the congregation by E. A. Schmidt, secretary-treasurer of the Northern California Conference. He also read the Act of Dedication as the congregation responded.

The Petaluma church had its beginning as a result of the first series of Adventist evangelistic meetings held on the West Coast. At the General Conference session of 1868 J. N. Loughborough volunteered to pioneer the work in California. D. T. Bourdeau joined him, and with their families they sailed from New York on June 24 to the Isthmus of Panama, crossed it on a small train, then boarded another ship, *The Golden City*, which docked at San Francisco, July 18, 1868.

Seen in a Dream

These workers accepted an invitation of a Mr. Hough and some associates to bring their tent, which they had brought from the East, to Petaluma. One man in Petaluma had a dream in which he saw the two ministers and their tent. He recognized both men when he saw them as the ones he had seen in his dream. Meetings were begun on August 13, 1868, and by October 18 a company of about 20 was organized. Two men were among those baptized. The first one was Edwin Moore—first convert in the West under the ministry of Elders Loughborough and Bourdeau.

From Petaluma the brethren went to Windsor and Santa Rosa. It seems that the best evidence points to Santa Rosa as having the first church building in the West, but Petaluma holds the distinction of having the first Seventh-day Adventist organization. In the early 1890's a church was built by a Brother Wilbur, a name that even today is remembered by some of the older members.

In 1914 a tent effort was held in Petaluma by J. A. Stevens and Andrew Nelson. In 1915 the church was moved from Douglas and Post streets to English and Upham streets. The present membership is 85.

Temperance Association in Turkey

By L. C. Miller

I.T.A. Secretary for Turkey

With the establishment of a branch office in Istanbul, the International Temperance Association stands on a new frontier in the cause of temperance in Turkey. I.T.A. representatives B. J. Mondics and L. C. Miller are working in close cooperation with Turkey's national youth temperance movement known as Yesilay. This organization has kindly offered office space to the I.T.A. branch. At the present time the Yesilay headquarters building is being remodeled, and as soon as renovations are complete, our new branch office will be formally opened.

Recently Elder Mondics and the writer journeyed to Izmir and vicinity with Veihi Divitci, general director of Yesilay, to open a new branch society of Yesilay in the town of Odemis and also conduct conferences on alcoholism in two schools of Izmir.

While in Odemis these men met with the mayor of the city, who generously gave his approval and support for the beginning of the temperance movement in his city. Muta-har Serif Basoolu, civic leader, former mayor of Odemis and also former director of prisons for all of Turkey, entertained the I.T.A. and Yesilay leaders with a supper prior to a public meeting on temperance in the city's Technical University auditorium. Both Brother Mondics and I were invited to address the townspeople, and our messages were enthusiastically received.

Before returning to Istanbul we visited the Technical University and American Girls' College in Izmir. At both places we showed films on alcoholism and gave temperance talks. The students and faculty of the girls' school exhibited much enthusiasm over the films and talks and heartily extended an invitation to us to return with more temperance programs.

REVIEW AND HERALD

If other towns and schools give a like response, the opportunities of the temperance work in Turkey are unlimited.

Korean Laymen Arise to Finish the Work

By C. H. Davis

President, Korean Union Mission

The Korean Union Mission has many lay workers. Without them it would be impossible to shepherd the tremendous increase in attendance at our churches and Sabbath schools. The growth is fantastic. On December 31, 1957, the Korean Union Mission had a Sabbath school membership of 18,426. One year later, December 31, 1958, the membership stood at 25,939. At the close of 1959 the membership was 43,093—a gain of 24,667 in only two years.

To give an idea of the excellent contribution some of our lay brethren are making, I will mention briefly three credentialed lay workers I met recently in the Southwest Korean Mission. Brother Kim Chai Doo, 60

years of age, is a farmer at Chang Heung, where we have a church with 160 Sabbath school members. Brother Kim pastors this church, plus five branch Sabbath schools with a membership of 113. He would rather do soul-saving work than spend his time farming; therefore he sold one third of his rice land and gave the money to the Southwest Mission. He is also deeding the other two thirds of his property to them to become mission property when he dies.

Brother Sul Chae Soo pastors five churches on the island of Chin-do, the second largest island off the coast of South Korea. The five churches have a total Sabbath school membership of 380. Brother Sul came to the mission headquarters while I was there. He came for help to build two churches on the island of Chin-do on a matching basis. He made such an earnest appeal that the mission committee voted to grant his request.

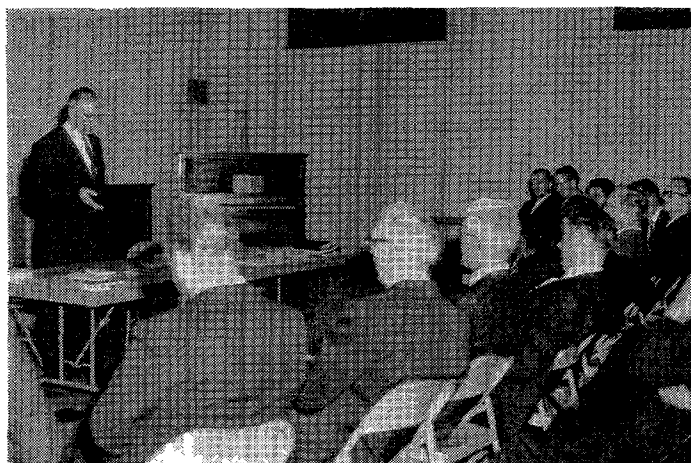
The members, men and women, had gone into the mountains and cut and carried out heavy logs for the buildings. Some of the members had sold part of their clothing in order to contribute to the building fund.

Others were helping with labor. Still others were sacrificially giving in various ways. Brother Sul is poor in this world's goods, but he is rich in faith and he is doing a great work for God.

Brother Yoo Sung Yul pastors a church of 200 Sabbath school members at Chung Eup; also a church at Tae In of 30 Sabbath school members; one at Sang Hak of 150 Sabbath school members; and still another at Yung Won of 130 Sabbath school members. In all, he pastors 510 Sabbath school members.

Brethren Kim Chai Doo, Sul Chae Soo, and Yoo Sung Yul shepherd 15 churches and companies with a total Sabbath school membership of 1,163 believers.

At a church dedication at Taechon, Central Mission, I met with 12 lay workers, men and women, who were caring for a dozen churches and companies of believers. Each one was asked how many Sabbath school members he had, and when the total was taken, it was found that the 12 lay workers were shepherding 1,506 Sabbath school members. Some of the groups were too large to meet in the homes of these brothers and sisters,



PR Seminar Held in San Jose, California

A public relations seminar for pastors was held at the Central California Conference office in San Jose, Thursday, November 10. J. O. Iversen, public relations director of the Pacific Union Conference, led out. Assisting him were W. B. Bristow and A. J. Escobar, public relations directors for the Northern and Central California conferences, respectively.

More than 40 workers from the two conferences attended the seminar. Speakers included William Rose (shown speaking), religion editor of the *Oakland Tribune*, Dr. Ted Benedict and Dr. A. Graham Maxwell of Pacific Union College, and Reuben Engstrom, pastor of the Mountain View church. There was much discussion of plans and methods by members of the group.

The subject matter was divided into two sections—public relations within the church and public relations outside the church.

ARTHUR J. ESCOBAR
*Departmental Secretary
Central California Conference*

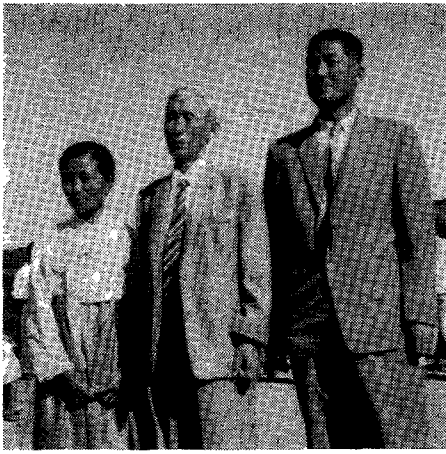


Land Donated for School in New Jersey

M. K. Eckenroth, president of the New Jersey Conference, is shown accepting a tract of ground of approximately four and three-quarter acres from Mr. and Mrs. Charles Negretti, of Waldwick, New Jersey. This gift of land is valued at a minimum of \$40,000 and will be the site of a new consolidated intermediate school serving the Paterson-Hackensack area of the New Jersey Conference. This school when completed will be the northernmost link in a chain of intermediate schools extending the length of the New Jersey Conference. It will take its place with four other intermediate schools erected in New Jersey in the past three years.

United States Congressman William B. Widnall, one of the featured speakers of this occasion on Sunday, November 27, is shown seated behind Elder Eckenroth, who is addressing remarks to Mr. and Mrs. Negretti and their family.

J. A. TOOP
*Departmental Secretary
New Jersey Conference*



Brother Yoon Chi Seung (center), a layman who "pastors" four Sabbath schools on Ahn Myon Island, with a membership of 510. With him is Han Sang Yoon (left), the only Adventist on the island before Brother Yoon came, and Lee Won Woo, his first convert.

and they pleaded with me to visit their groups and help build churches for them. It is not easy to turn a deaf ear to such appeals.

In the Central Mission earnest lay workers are doing a tremendous work for God, bringing hundreds into our Sabbath schools and preparing large numbers for baptism. There are similar groups in the other missions in the Korean Union. Brother Yoon, a leading lay worker, is spending much time on Ahn Myon Island. He has nine companies of believers and one church school there. The total Sabbath school membership on the island is now more than 2,000 and the number is still growing.

Brother Yoon recently opened new work on Won San Island, which is adjacent to Ahn Myon Do. After three months there, 330 persons are studying the truth, and the number is increasing. We are amazed at the success this lay worker is having in his ministry.

The work of our Vacation Bible School teachers should be mentioned. Lay workers who were trained and who took part in the VBS work in 1960 numbered 1,100. Thirty-four thousand children were enrolled in the schools and 27,000 received certificates. The young people who did this work put their whole heart as well as their strength into the work. Not only children but adults also were taught, and as a result thousands of men, women, and children were added to the Sabbath schools of Korea.

We rejoice in the success our young people and laymen are having in their ministry. Much is being done throughout all South Korea, and the stories we have recounted are merely illustrative of the work being done by hundreds of our loyal, energetic, faithful lay workers in all sections of the Korean Union Mission.

The God of Moses Still Lives

By Pat Arnachellum

*A personal story from Mauritius
An island in the Indian Ocean*

I was born in 1927 to an Indian mother, but I never knew her or a mother's love. She died when I was one and one-half years old. Brought up by a stepmother, I became conscious of the outer world only when I began to attend a Sunday school held by two women from the Intercession Mission. We went to the mission not to be instructed in the Christian doctrine but principally for material help, for my parents were poor.

But God planned that the seeds sown should take root, so that all of us—three boys and three girls—became acquainted with the Saviour who gave His life for us. Since my father didn't care what we learned, we were free to attend Sunday school. I especially loved and attached myself to the teacher, and she loved me too. We were taught by use of stories and pictures.

One of these stories impressed my mind very strongly. It was about the ancient people of Israel marching through the desert, and how in time of fear they offered burnt sacrifices for their sins. Even as a child I was conscious of being a sinner, so I wondered if I too should not offer a sacrifice for my sins. I didn't then understand the meaning of the sacrifice of Jesus. In my childish mind I thought

perhaps I should offer a bantam in place of an ox or goat. It was only a child's idea, and I never found opportunity to carry out my plan, but all the same, the consciousness of being a sinner tormented me.

After hearing others pray, I wanted to join them, but not knowing how to pray, I copied the prayers and read them. I wasn't at all satisfied, however. After my missionary teacher got married I was always welcome at her home. One day she took me on her lap and explained the sacrifice of Jesus, offered once and for all. She pleaded with me to give my heart to Him. Her appeal deeply touched me and showed me the answer to all my questions and worries. Then, kneeling beside her who had been almost like a mother to me, I gave my little heart to Jesus. I was eleven years old when I first partook of the Lord's Supper. Nevertheless, there was still a craving in my heart. Even after learning whole chapters of the Bible by heart and receiving many prizes, I was still unsatisfied.

Two years later I completed my primary school classes and had to leave school. I stopped attending the mission too. Automatically I became the maid of all work. Since I loved books I sometimes spent whole nights reading anything that came to my hands. I was especially interested in religious books and had the privilege of reading the lives of the famous Protestant reformers and missionaries. I gathered a good fund of knowledge even though I couldn't go to the mission.

Thus I grew up to womanhood. When I was 17 years of age, my father decided to marry me off to a non-Christian. The very thought was forbidding. How could I—a Christian, brought up in the Christian faith and having received a Christian education—marry an idol worshiper? Though Indian by birth, I have never bowed down to idols. I wept bitterly and wrestled with God, as did Jacob, asking for a special blessing. My prayers were abundantly answered. A miracle took place. Yes, I do not hesitate to call it a miracle.

Since I had not even opened a textbook for five whole years and much that I had learned at school had been forgotten, I didn't even dream that God would provide another avenue to education. That same year there was opened in Mauritius a training college to prepare students to become qualified teachers. My older sister applied for a scholarship, passed successfully, and was offered a place. Unfortunately, her health didn't permit her to continue. The principal was sorry she had to leave, but said that if she had another sister with the same



Pat with two of her children.

standard of education, she might come and take her place.

Somehow no one even thought about me, and I myself never entertained the idea of continuing in school. But God's ways are not our ways. He watches over His own. A friend asked my sister to let me apply for the scholarship. When the day of the examination came I was trembling inwardly. I was venturing out after spending five years at home. My uneasiness grew, but I knew that God was with me and I trusted Him. There were 700 candidates that day, and most of them had university diplomas. From among them only 50 would be chosen.

I am happy that the God of Moses still lives today. He who made water come out of the rock, who manifested His power on Mount Carmel, answered the prayers of the weak girl who called on Him. I trusted Him and He didn't fail me. He blessed me beyond my hopes. He is the same yesterday, today, and forever. I was among the 50 students chosen for this special training.

I was still unsatisfied spiritually and was craving for something I couldn't define. Hungrily I listened to radio sermons of all kinds. I loved to listen to Pastor H. M. S. Richards of the Voice of Prophecy. My sister wrote to California for the free Bible correspondence course and they referred her to Cape Town, which is nearer to Mauritius. She received the senior course while I pursued the junior course. I had then reached 18 years of age.

The Advent doctrine came as a great surprise to me, and I realized then why I wasn't previously satisfied. At the Intercession Mission I had received only half the truth, while here I discovered my real duty as a true disciple of Christ. I realized that I must obey, be baptized, and observe the fourth commandment along with the other nine. I had been taught that the law was crucified along with Jesus, and thus I observed Sunday as the Sabbath day. How could I be baptized when I didn't even know where the church was, and when my father despised the very name of Adventist?

At the end of my course a special paper was sent to me asking if I had accepted what I learned. I signed it because I knew that everything I had studied was according to the Bible. The local Seventh-day Adventist pastor in Mauritius called on me, but I was afraid to go to the church. I knew that my father was dead set against it. My sister who went in spite of him was persecuted.

Once again I called upon God to open a way for me. I waited a whole year. Then one Sabbath my sister and

I went to the church. I was afraid of what father might do, but he didn't even refer to it. I was baptized one month later, on December 24, 1949, and continued to study the Bible through the Voice of Prophecy of Cape Town, of Poona, India, and also through "La Voix de L'Esperance." These courses were of great help to me.

By that time I had completed my course at the teachers' training college and had a professional certificate enabling me to teach in government primary schools. I obtained a post as second-class assistant teacher in a government school. Two years later I was married to a young Adventist and have since become the mother of three children.

I am happy to belong to the Seventh-day Adventist Church because I know it possesses the truth. I have read *The Great Controversy*, the *Testimonies*, and most of Ellen G. White's books. All through my life God has been leading me to the truth, and it is my earnest desire to share it with others.

I want to thank you for helping me

Ordination in Guatemala

Friday evening, September 23, 1960, two successful soul winners were ordained to the gospel ministry in a service in Guatemala City, Guatemala.



Ivan Ruiz, departmental secretary of the Guatemala Mission, as a baby was dedicated by his mother to the Lord and His work. This dedication was strengthened by his personal consecration as he grew older. After graduating from the Central American College he was able to raise up several groups that have developed into churches.



Salvador Monzon is in charge of a district of 25 churches and groups. His formal education consisted of what he received in the Indian school at Momostenango, a school that has since been closed for lack of finances.

Brother Monzon won more than 100 persons during 1959, and had a similar record the preceding year. He had 62 ready for baptism at the time of his ordination.

L. L. REILE, *President*
Central American Union Mission

find the truth. Be glad and rejoice, for your work has not been in vain. Press on, for the day is soon coming when the trumpet shall sound and the Son of man will be revealed to gather His own. Many will come from every tribe and nation, from every continent and island, to form a part of that great host of redeemed who will pass through the pearly gates into the Holy City. Though you may not now see the fruit of your labor, be sure of one thing—you are preparing the way of the Lord.

New York Center—A Light at the Crossroads

(Continued from page 17)

patient ear. But in the midst of constant demands upon their time, patience, and good humor, the staff seek to keep uppermost their commission to preach the gospel to every kindred, tongue, and people.

5. *An increasing awareness of the Center and a better understanding of Seventh-day Adventists in many areas of city life.* To some extent this awareness has come about through publicizing the Center and its activities. More important are the personal contacts made by staff members and their participation in efforts to meet needs and problems in the city.

At the request of the City Youth Board, Elder Barnes has served for two years as chairman of the Clinton Planning Committee—a group of Protestant, Catholic, Jewish, and social agency representatives from the area in which the Center is situated. The committee was organized, following two teen-age murders on a nearby playground, in an effort to solve some of the urgent social problems in the area.

The time squeezed out of a crowded program for this work has paid off not only in good working relationships with many community leaders but in changed attitudes toward the Adventist Church. The surprised reaction of several was "I didn't know Seventh-day Adventists cared about their communities."

The Center has entertained several Protestant groups, including the board of the Protestant Council of the City of New York, at luncheons and has made its facilities available to the Red Cross for a cancer-detection program, to a neighborhood Girl Scout troop, to the Christian Arts Fellowship, and to other worthwhile groups.

New York City is not only a metropolitan area with one tenth of the population of the United States and

a flow of 13 million visitors each year, it is also, through its vast complex of book and magazine publishers, radio and TV networks, news distributors, financial nerve center, and United Nations headquarters, the greatest center of influence in the world. From it flow decisions that vitally affect the lives and thinking of unnumbered millions.

To meet this challenge the limited staff and budget of the Center are wholly inadequate. But those who are dedicating all their efforts to establishing this small beachhead, when tempted to feel overwhelmed, remember that unlimited human resources would likewise be inadequate. Only the power of God's love surging through pure, humble, dedicated Christians can finish the great task that is scarcely begun. God has answered many an earnest prayer for strength and faith and courage during the four years the Center has been operating, and the little group who daily dedicate their lives to His service in the heart of this mighty city expect still greater things in the days ahead.

From Home Base to Front Line

Mr. and Mrs. Rais Andrew Marx and two children left Seattle, Washington, December 22, 1960, returning to East Africa after a furlough and leave of absence. Brother and Sister Marx are British citizens, his place of birth being Southern Rhodesia, and her place of birth, Northern Rhodesia. Sister Marx's name before marriage was Merle Jeanette Wilson. She attended Helderberg College and has had teaching experience. Brother Marx attended Helderberg College in South Africa, and Walla Walla College in Washington. He has both B.A. and M.A. degrees. As acting principal and teacher, he served in the Ikizu Training School in Tanganyika; as a teacher in Helderberg College, South Africa, and also in the Bugema Missionary College, Uganda. Upon their return he is to connect with the Kamagambo Training School, in East Africa.

Rilla Dee Ashton, of Hinsdale, Illinois, sailed from New York City on the S.S. *African Moon*, January 4, 1961, en route to Bechuanaland. Miss Ashton completed the nurse's course at Emmanuel Missionary College and the Hinsdale Sanitarium and Hospital, and obtained a B.S. in Nursing Education from Washington Missionary College. Her experience has been in accounting, as a girls' dean, school nurse, and teacher. She has responded to a call to nursing service in the Kanye Medical Mission Hospital.

Mr. and Mrs. Paul G. Emerson, of Clovis, California, left San Francisco, California, January 10, for Indonesia. Before marriage, Sister Emerson's name was Betty

Lorraine Philpott. She attended Pacific Union College, and while in school worked as a plate maker in lithography. Brother Emerson attended the University of California, San Francisco State College, Fresno State College, and the College of the Sequoias, and has B.S. and M.A. degrees from Pacific Union College. He has had experience in farming, educational administration, and teaching. His appointment is to the North Sumatra Mission, Indonesia, as educational and Missionary Volunteer secretary.

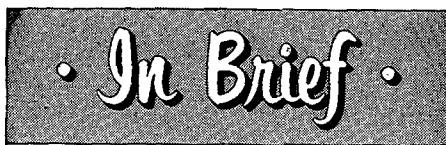
W. R. BEACH

On Keeping House in February

(Continued from page 13)

and used in salads. Onions can be baked with the skin on, and when tender the skin slipped off and the onions served with a parsley-flavored cream sauce. Onions can be chopped and served with a square of butter on baked potatoes. Chopped onion adds that zippy taste to any vegetable protein dish.

We enjoyed the dates our son sent us from Phoenix at Christmas time. So often we fret over what to serve as dessert. A few dates will solve this problem. The Department of Agriculture tells us to stuff dates: "Simply line the dates up on the cutting board and cut lengthwise with a sharp knife. Press the sides together—the pit will pop right out. Fill the cavity with cream cheese and top with a variety of accenters—cashew nuts, pecan halves, twisted candied lemon, grapefruit and orange peel, chopped fresh cranberries, maraschino cherry wedges, or citron."



OVERSEAS

Middle East Division

● At the Nile Union biennial session, held in Heliopolis near the end of 1960, Pastor Hilal Dose was chosen to be president of the Egypt Section, which includes all of Egypt. Habib Ghali was elected secretary-treasurer.

● Pastor and Mrs. J. Lyndon De Witt and three children arrived in Iran just before Christmas. For the past eight years the De Witts have labored in Texas and South Carolina in ministerial work. They have now begun their study of the Parsi language prior to taking up evangelistic work in Iran.

● On December 3, Brother and Sister Harold S. Johnson of the Georgia-Cumberland Conference arrived at the Port

Sudan and proceeded to the city of Khartoum where A. G. Zytoskee helped them in locating and starting their study of the Arabic language.

● R. A. Wilcox has made a prolonged visit to Iran, arriving before and remaining after the holiday season to help in laying plans for the work in that field for 1961. V. A. Fenn joined him there for a few days right after the turn of the year.

● R. H. Hartwell made a brief visit to Cyprus, being there for the first weekend of the new year. Aram Aghassian prepared a special program just before the Armenian Christmas, and the Nicosia church was filled with visiting Armenians that evening. Some were present for the first time on that occasion. P. G. Christakos, president of the Cyprus Section, is continuing his study of the Greek language, and caring for other duties as he is able. A. N. Barlos, who is located in Famagusta, has some fine interested families with whom he is studying weekly.

● Chafic Srou, Behnam Arshat, George Khoury, Hovik Sarrafian, and Miss Y. Gomig, have returned from assisting with the evangelistic efforts held by Walter Schubert in Ireland.

NORTH AMERICA

Atlantic Union

● William L. Woodruff, pastor of the Huntington, West Virginia, church, has accepted a call to be leader of the Jamestown, New York, district. He is a graduate of Washington Missionary College.

● E. J. Trace, formerly superintendent of the College Press, South Lancaster, Massachusetts, has been appointed as manager, replacing Noble B. Vining. Spencer Gordon has accepted a call to connect with the College Press as a pressman.

● September 22, 1960, was the starting point for the Truth for Today evangelistic meetings conducted by two Atlantic Union Conference workers, E. J. Folkenberg, ministerial secretary, and J. Wayne McFarland, M.D., medical secretary. The attendance at these meetings was encouraging, and great interest has been shown in the truths presented. A baptismal class was formed, and from this class 15 people have already been baptized, with more baptisms expected to take place in the future.

● Two workers have arrived in the Northern New England Conference to take up new duties. Marcus E. Payne, formerly of the Central California Conference, replaces H. E. Voorhees as home missionary, Sabbath school, and ASI secretary. Elder Payne is a graduate of Union College and served as pastor and evangelist in the Nebraska and Kansas conferences and, more recently, at Porterville, California. Wilford Burgess was invited to take up the pastoral and evangelistic work in the Norridgewock district. He, too, is a graduate of Union College and labored in the Texico and Kentucky-Tennessee conferences as a pastor-evangelist.

Canadian Union

● George O. Adams, president of the British Columbia Conference, reports that

Ronald Reimche, skipper of the conference-owned missionary launch *Northern Light*, will baptize four persons this month as a result of the coastal evangelism conducted from this floating missionary center.

- William E. Kuester, home missionary and public relations secretary of the British Columbia Conference, reveals that a new Health and Welfare Center, recently opened in Victoria, the capital city of the province, was made available to the Victoria church by an Adventist physician, Dr. Reuben Matiko of that city.

- O. A. Botimer, publishing secretary of the Canadian Union, and L. M. Mohns, publishing secretary of the Ontario-Quebec Conference, have just concluded a week-long literature evangelists' training institute for almost 50 colporteurs from the eastern conferences of the union. W. M. Mercer, publishing secretary of the Maritime Conference, R. G. Campbell, circulation manager of the Review and Herald Publishing Association, and I. H. Ihrig of the Southern Publishing Association, along with Peter G. Bly of Kingsway Publishing Association, assisted in the institute sessions, which were held at the College Park church in Oshawa, Ontario.

Central Union

- On December 22, 1960, Paul Lebraska was honored for his 40 years of service on the staff of the Boulder-Colorado Sanitarium. Olive McPhee received honorable mention for her service record of 28 years in the nursing department. J. R. Shawver, administrator, commended these people for their fine example.

- The new church school building at Enterprise Academy is now being used. Much of the work on the school was done by the church members during evening hours. The building-and-finance committee was composed of Dean Weis, chairman, Earnest Pearson, and Willie Weis.

- The Farmington, New Mexico, church members entered a float "The Lights of Freedom" in the chamber of commerce Christmas parade. The theme for the floats was "Freedom of Religion." Dr. Wetzell Williams, chairman of the float committee, lent the truck, and John Ketcham made the framework for the red, white, and blue decorations. An honor guard of Pathfinder boys stood before a globe of the world with streamers attached to posts of lights representing freedom. One boy stood holding an open Bible. Behind the world a small choir of junior boys and girls sang "America," under the direction of a teacher, Mrs. Otto Schwarzer.

- J. H. Harris has accepted a call to be MV, temperance, and war service secretary of the Colorado Conference. He comes to Colorado from the Northern California Conference, where he was associate MV secretary. Elder Harris fills the vacancy left when Lee Carter was asked to devote his full time to the public relations and medical work of the Colorado Conference.

Columbia Union

- Leroy Tripp, former district pastor at Burlington and Mount Holly, New Jersey,

has been appointed superintendent of the Rockaway-Franklin district of the New Jersey Conference. He replaces A. M. Ragsdale, who has accepted a call to the Southeastern California Conference, as assistant pastor of the college church at La Sierra.

- Ground-breaking ceremonies were held January 4, for the new men's dormitory at Washington Missionary College. Among those participating in the ceremonies were Mayor George M. Miller of Takoma Park, Maryland, L. E. Lenheim, chairman of the board of trustees, Dr. Charles B. Hirsch, president of the college, and Maynard E. Loewen, dean of men.

- By January 7 more than 96 per cent of the Ingathering goal for the Columbia Union had been raised. The total was \$795,087.76.

- Four carloads of solicitors braved the icy and snowy streets of Centerville, Maryland, on Christmas Eve to collect \$740. The star solicitor was Kenneth Horney, with a total of \$104 for the evening's work.

- Thirty food baskets were given out by the Toledo, Ohio, Dorcas and Welfare Center at Thanksgiving time. This included 300 cans of foods collected by the local Pathfinder club.

- The Ohio Conference committee has



Lost in the Sky

By D. A. Delafield

Review and Herald Pub. Assn., \$3.50

The title story of this book is typical of the many others it contains. A missionary out on an evangelistic tour boarded a plane that got lost on its way back to his headquarters. A providential break in the clouds enabled him to identify a neighboring missionary's wind-charger, and from this his course was righted. These wonderful, true stories for boys and girls all present important lessons of life, such as the value of smiling through difficulties, capitalizing on handicaps, persevering against all hazards, and prudently avoiding physical danger and spiritual temptation. There are nine divisions, with eight to a dozen story talks in each section, and they cover about every theme children are interested in, from pure adventure to more serious topics such as how to be a Christian. And the author finds his lessons in all sorts of situations and odd places. Some are amusing, some serious, but none of the latter are dull, because there is lively dialog and interesting action in every episode. The line drawings by Theodore Tiers are fascinating portrayals of some of the most thrilling incidents.

voted to purchase 229 acres on the Mohican River near Brinkhaven, Ohio, for development as a youth camp site.

Lake Union

- Work is progressing on the new Seminary building at Andrews University, Berrien Springs, Michigan. The outside, which is of brick and stone, has been completed. The colored glass windows at the front entrance have been installed, and the interior will be sufficiently finished so that some departments can occupy their quarters during the second semester. President F. O. Rittenhouse states that the formal dedication of the building is scheduled to be held in connection with the commencement services in June of this year.

- When Gordon Henderson, from Arlington, California, recently joined the working force in the Michigan Conference, it reunited an evangelistic team. He had formerly worked with Elder K. Walter for several years in evangelistic work in Washington, Texas, and California.

- Donald R. Halenz, who received his Master of Science degree from Virginia Polytechnic Institute in 1959, has accepted an appointment as assistant professor of chemistry at Emmanuel Missionary College, to begin in September, 1961. Mr. Halenz, a graduate of EMC, is the son of Dr. H. F. Halenz, who has served as head of the chemistry department for many years. He is at present completing requirements for the Ph.D. degree in biochemistry and nutrition.

North Pacific Union

- A church at Colfax, Washington, was organized in 1942 with a charter membership of 24. In 1952 the membership of the Wilcox church consolidated with the Colfax church. Eventually the original church building was sold, and construction of a new edifice was begun in June, 1958. The building was completed in 1960 at a cost of \$28,500. Present for the dedication on November 12 were union and local conference officials, as well as former pastors. H. L. Rudy, president of the Oregon Conference and former leader of the Colfax area, gave the dedicatory address.

- Glenn Murphy, pastor of the Bristol Bay district in Alaska, reports that the recent Week of Prayer at the Bristol Bay Mission School was blessed of God. Ten young people joined the baptismal class. The Aleknagik church had a special feature providing separate meetings for the native people. One of the young men from the mission school, Joseph Chythlook, presented the message to the native people in their own language. At the Dillingham church the Week of Prayer meetings were held each morning at six o'clock. Nearly all the 70 members were present. When the offering was taken on the last Sabbath, it amounted to more than \$1,800.

- On December 19 when fire leveled a department store in Dillingham, Alaska, the Dorcas Society went into action and supplied Mr. and Mrs. Oliver Dawson, residents and part owners of the store, with clothing, bedding, and toilet articles.

These people had escaped without injury, but lost everything.

● Initial presentation of a third school publication was made at a November chapel period at Laurelwood Academy, Oregon. Designed to help students get acquainted, the 28-page *Laureleaf* was edited by Tom Calkins and contains pictures of all students and staff members, as well as six campus pictures and an aerial view of the campus. The cover was designed by Dale Hanson. The *Laureleaf* is expected to be an annual publication of the *Laurel* yearbook and *Laurolian*, biweekly newspaper.

Pacific Union

● A special committee has been selected to keep informed on legislation in Sacramento, the California State capital, regarding religious liberty, education, labor relations, and civil rights. Members of the committee are: Gabriel Arregui, W. B. Barringham, Wayne Baysinger, Robert Hampel, Harold Kono, W. E. Penick, Marvin Seibel, and E. D. Sorensen, all pastors in the Sacramento area, and Alger Johns, secretary of the Pacific Union Conference religious liberty department.

● Wesley Amundsen, General Conference secretary of the Association of Self-supporting Institutions, is visiting self-supporting institutions in California during February.

● Ten tons of warm clothing were shipped recently from the West Coast Welfare Depot near Watsonville for distribution to Indians at Monument Valley Mission in Utah. H. E. Clasing is director of the depot.

● W. Melvin Adams, associate secretary of the Religious Liberty Department of the General Conference, met seven speaking appointments in Arizona the first week of February.

● Twenty-six student nurses were capped in exercises held at the Paradise Valley Sanitarium and Hospital School of Nursing December 17. Frank E. Rice, administrator of the hospital, gave the address.

● The Nevada-Utah Conference achieved Ingathering victory on January 3 with an average of more than \$20 per member, according to E. R. Osmunson, conference president.

Southwestern Union

● Christmas gifts were taken to "150 of the worst men in Texas" at Huntsville by Dallas Youngs, pastor of the Houston Pecan Park church. He has made the same trip almost every Sunday for three years. Pastor Youngs holds three meetings at the prison each Sunday.

● The Texas Conference welcomes two new office secretaries to its staff: Mrs. Hannah Battle, and Rosalee Haffner.

● The Holley-Speyer evangelistic team began an evangelistic effort in Bartlesville, Oklahoma, January 15.

● Construction has begun on the new Enid, Oklahoma, church.

● The number of baptisms in the Oklahoma Conference for 1960 stands at 258.

● Fifty-three teams have been organized at Southwestern Junior College for "Operation Fireside." This means that 106 young people will give Bible studies. To date, 57 persons have been baptized throughout the field as the result of this program.

● The new library building at Southwestern Junior College will be ready for occupancy around March 20.

● Dr. Donald Casebolt will assist Dr. Herbert Westphal at the Menard, Texas, hospital. Dr. Casebolt has recently been connected with the Navy, where he was a flight surgeon.

Church Calendar FOR 1961

Christian Home Week	February 4-11
Faith for Today Offering	February 11
Temperance Commitment Day	February 25
Visitation Evangelism—Home Visitation Day	March 4
Church Home Missionary Offering	March 4
Sabbath School Rally Day	March 11
Missions Advance Offering	March 11
Missionary Volunteer Day	March 18
Missionary Volunteer Week	March 18-25
Thirteenth Sabbath Offering (Middle East Division)	March 25
Literature Evangelism	April 1
Church Home Missionary Offering	April 1
Signs of the Times, These Times, and Message Magazine Campaign (Special prices during April and May)	April 1-30
College of Medical Evangelists' Offering	April 8
Dorcas-Welfare Evangelism	May 6
Church Home Missionary Offering	May 6
Disaster and Famine Relief Offering	May 13
Spirit of Prophecy Day	May 20
Home-Foreign Evangelism	June 3
Church Home Missionary Offering	June 3
Oakwood College Offering	June 10
Thirteenth Sabbath Offering (Southern African Division)	June 24
Medical Missionary Day and Church	
Medical Missionary Offering	July 1
Midsummer Missions Service and Offering	July 8
Pioneer Evangelism	August 5
Church Home Missionary Offering	August 5
Educational Day and Elementary School Offering	August 12
Literature Evangelists Rally Day	September 2
Church Home Missionary Offering	September 2
Missions Extension Day and Offering	September 9
JMV Pathfinder Day	September 16
Thirteenth Sabbath Offering (South American Division)	September 30
Neighborhood Evangelism—Home Visitation Day	October 7
Church Home Missionary Offering	October 7
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Temperance Day Offering	October 28
Witnessing Laymen—Consecration Service	November 4
Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9
Thirteenth Sabbath Offering (Far Eastern Division)	December 30



Investment Sabbath

Investment Sabbath at the Central American College in Costa Rica was conducted on October 29, 1960. This was an unusually important and active day at the school—it marked the close of the Week of Prayer, the annual Week of Sacrifice Offering was received, and 13 students were baptized. But in the Sabbath school hour the big feature was the Investment program.

On the preceding Sabbath appropriate remarks and promotion had been made. During the week attractive announcements appeared on the bulletin board, reminding all of the Investment Offering date. At the beginning of the school year (early March) the energetic and alert Investment leader, Dagoberto Barrios, dis-

tributed \$40 among the approximately 150 Sabbath school members. Then during the year this leader kept up a steady promotion of this feature.

On Sabbath morning the chapel was full of happy and hopeful Sabbath school members. The climax to a year of special planning and achievement had arrived. The young women of the kitchen crew had made and sold sweets. Some students had donated a certain number of hours of work. Almost the entire group had participated; now the moment had come to bring their earnings.

After a few remarks by the leader, nearly everyone came forward to deposit his offering in the receptacles conveniently placed near the platform. Eagerly we awaited word as to the total, which amounted to \$1,021. Four hundred of these dollars came from the kitchen crew. How these original \$40 had grown in less than seven months! This total was more than twice the amount raised last year, and previous to that the Investment plan had remained untried in the col-

lege Sabbath school. How thrilled and pleased the students and faculty were with their Investment program!

But that is not all the activity in this Sabbath school. After lunch on Sabbath groups go out to their branch Sabbath schools and Bible study groups. Seven groups of students go to nearby Alajuela to conduct Bible studies, some of which are soon to develop into branch Sabbath schools. Rain or shine, these students must walk to meet their appointments—there is no money for bus fare, and the few cars available must be used to go to the farther places. One car goes more than 100 miles to a town three different times a month. A branch Sabbath school started there by a student colporteur must continue, so students go to this far-away town over narrow, winding, mountain roads three Sabbaths every month. Their labor is not in vain—now they have two branch Sabbath schools in that town.

L. L. REILE, President
Central American Union Mission

Sabbath School Lesson Help

By HARRY W. LOWE, General Conference Field Secretary

FOR SABBATH, FEBRUARY 25, 1961

The Last Great Sign

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

IT IS well for the church to remember that the last great sign of the unmistakable approach of the end is worldwide evangelization. That is the supreme task of Christ's church. In its broadest sense evangelization includes every medium that Christians can use to enlighten the world regarding the future. "The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low."—*Christ's Object Lessons*, p. 228.

1. All Men to Be Challenged

MATTHEW 24:14. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." "The world" here is from a Greek word meaning the whole inhabited earth, as in Romans 10:18: "Their sound went into all the earth, and their words unto the ends of the world." This word (*oikoumenē*) occurs also in Revelation 16:13, from which it can be seen that evil as well as good spreads to all men before the end: "the spirits of devils, . . . which go forth unto the kings of the earth and of the whole world."

ROMANS 10:14. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" This interrogation obviously impresses the fact that God's purpose is to give every person the opportunity to accept the gospel. "Holy angels [see Rev. 14: 6, 7] have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth."—*The Great Controversy*, p. 312.

2. The Final Warning

REVELATION 14:6-12. Note verses 6, 8, 9, 10, where three angels are mentioned as giving three messages: (1) "the everlasting gospel to preach unto them that dwell on the earth," (2) "Babylon is fallen," (3) "If any man worship the beast and his image, and receive his mark . . . the same shall drink of the wine of the wrath of God." Notification of judgment come (*has come*, R.S.V.) and a call to worship the Creator are involved in the first angel's message. The second angel announces the fall of spiritual Baby-

lon, which symbolized apostasy, confusion, arrogance. The third warns that worship of the beast results in a "mark," or seal. Creation is memorialized in the Sabbath, and the mark of apostasy is deliberate rejection of the true Sabbath and deliberate acceptance of Sunday worship together with other signs of apostate worship.

"No one has yet received the mark of the beast. . . . But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast."—*Evangelism*, pp. 234, 235.

REVELATION 18:1. "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." "To prepare His people for that tremendous crisis, God is sending His last message of mercy. The whole world will be illumined with the glory of that message . . . which declares that Babylon, or the fallen church, has 'become the habitation of devils.'"—R. A. ANDERSON, *Unfolding the Revelation*, p. 180.

3. The Latter Rain of the Holy Ghost

ACTS 2:41, 43. "The same day there were added unto them about three thousand souls. . . . And many wonders and signs were done by the apostles." "Those primitive Christians were few in numbers, without wealth or honor, yet they exerted a mighty influence. The light of the world shone out from them."—*Testimonies*, vol. 5, pp. 239, 240.

COLOSSIANS 1:5, 6, 23. "Be not moved away from the hope of the gospel . . . which was preached to every creature which is under heaven." "So now, before the coming of the Son of man, the everlasting gospel is to be preached 'to every nation, and kindred, and tongue, and people.'"—*The Desire of Ages*, p. 633.

JOEL 2:28, 29. "It shall come to pass afterward, that I will pour out my spirit upon all flesh." This must mean that (1) God's Spirit works upon the hearts of all men and thus opens the way for acceptance of the gospel; (2) the Holy Spirit is poured mightily upon a witnessing church, which is God's instrument in the final revival. "This prophecy of Joel . . . was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and earth . . . which were to be precursors of 'the

great and terrible day of the Lord.' Though we have had the signs, that terrible day is still in the future."—*Early Writings*, p. 142.

ACTS 1:8. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." "The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. . . . The work will be similar to that of the day of Pentecost. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—*The Great Controversy*, p. 611; see also p. 612.

LUKE 14:23. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." "Compel" comes from a Greek word meaning "necessity," and denotes constraint, whether by entreaty or force. Jesus "constrained his disciples to get into a ship" (Matt. 14:22); Saul "compelled" ["punished," R.S.V.] the Christians to blaspheme (Acts 26:11). Energy, enthusiasm, urgency are required in God's service in these "end times."

4. The Situation Today

2 PETER 3:11, 12, 14, R.S.V. "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening ['earnestly desiring'] the coming of the day of God." "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. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, pp. 633, 634.

ACTS 1:14, R.S.V. "All these with one accord devoted themselves to prayer"; chapter 4:13 "When they [the Jewish leaders] saw the boldness of Peter and John, and perceived that they were uneducated, common men, . . . they recognized that they had been with Jesus." Unity in devotion was an outstanding characteristic of the early church, and without it there could have been no Pentecost, no mighty demonstration of the Spirit to launch the church on its conquering way. "Unlearned and ignorant" (K.J.V.) and "uneducated" do not mean "ignorant" in our common use of that word, but rather persons not professionally trained.

MARK 16:15. "Go ye into all the world, and preach the gospel to every creature." Matthew's expanded parallel says, "Go ye therefore and make disciples of all nations" (R.S.V.). The context, Mark 16:15-18, indicates that this promise included the gift of spiritual powers of a miraculous order, which were in themselves signs of God's presence with His church. "The gifts were not confined to the apostles, but extended to the believers. Who will have them? Those that believe. How long? There is no limitation; the promise runs parallel with the great commission to preach the gospel and reaches the last believer."—*Early Writings*, p. 134.

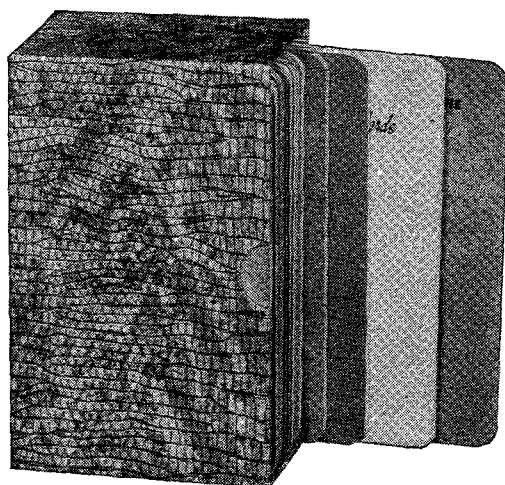
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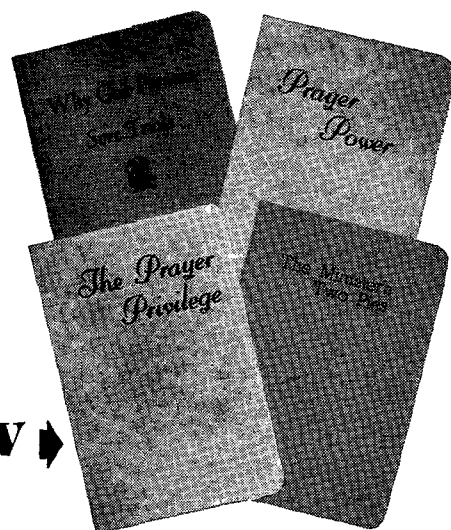
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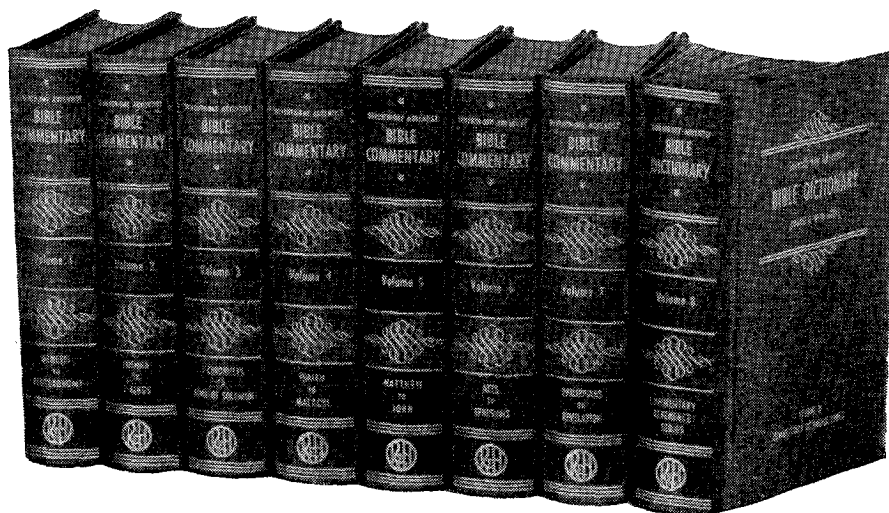
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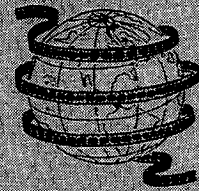
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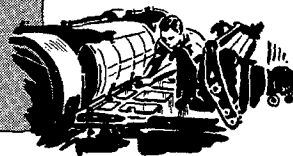
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As We Go to Press



Freedom to Print in Yugoslavia

Edouard Naenny, publishing department secretary for the Southern European Division, reports that during 1960 permission was granted our brethren in Yugoslavia to print 10,000 copies of *Steps to Christ* and 20,000 copies of a full-message book. Already nearly 100 persons have been baptized and have joined the church as a result of reading these books.

Wherever the gospel seed is sown a bounteous harvest will follow.

W. A. HIGGINS

New York Conference Calls H. J. Harris to Staff

The New York Conference recently called H. J. Harris to serve as secretary of the home missionary and Sabbath school departments. Elder Harris, a district minister in the Chesapeake Conference, has accepted this invitation and will take up his new duties soon.

The vacancy in New York was created when D. E. Caslow accepted a call to be secretary of the Atlantic Union Conference home missionary and Sabbath school departments. The election of Elder Caslow was reported on this page several weeks ago. At that time it was also stated that the post in New York had been filled. The statement concerning New York was erroneous. We regret this error.

Voice of Prophecy on 168 Brazil Stations

The Voice of Prophecy work for the three Brazil unions has its headquarters in the city of Rio de Janeiro. Recently when I was in Rio at the Voice of Prophecy board meeting, I was told that the programs are being broadcast over 168 stations. Some of these stations are paid for by Voice of Prophecy friends who, while not Seventh-day Adventists themselves, have a burden for the work the Voice of Prophecy is doing.

In one case a Catholic priest took the Bible course, finished it, and came to the Voice of Prophecy office to receive his diploma. The staff did not know that he was a priest until he arrived dressed in his clerical robes. He

stated that he had taken the course by permission of his bishop. This man is deeply interested.

In another place a Protestant pastor invited our Voice of Prophecy speaker and quartet to a special meeting in the public park in front of his church. Some 400 or 500 non-Adventists attended. It is said that many priests recommend the Voice of Prophecy correspondence lessons to their members.

The Voice of Prophecy is greatly appreciated in all of South America. Station managers say it is the most dignified religious program on the air. The programs and the Bible correspondence schools in Brazil, the Austral Union, and in the Inca Union have made a tremendous impact upon the peoples of South America.

C. L. TORREY

Temperance Commitment Day, February 25

Sabbath, February 25, has been designated, by action of the General Conference Committee, as Commitment Day. On Commitment Day, the annual temperance pledge-signing campaign and membership drive will be launched in all our churches. Every Seventh-day Adventist will be invited to renew his temperance vows and his membership in the American Temperance Society.

An appropriate envelope, which is to be distributed in all our churches on Commitment Day, has been prepared for this occasion. Six types of membership are offered. All members will be placed on our regular mailing list for *Listen* magazine, which serves as the official voice of the American Temperance Society, and such other periodicals as their membership may entitle them to receive.

W. A. SCHARFFENBERG

Handbook to Happiness

This is the title of a new series of articles beginning in this issue of the REVIEW. Consciously or not, everyone wants to be happy. Some become almost desperate in their quest for happiness, and they wonder why it forever eludes them. In this series Harold Shryock, M.D., of the College of Medical Evangelists, draws on his long ex-

perience as a Christian physician and teacher in our medical college, to analyze what happiness really is and how to find it. The first article in this series, "Whence comes Happiness?" appears on page 6.

Conference-sponsored Polio Clinics

Heartened by the successful clinics for polio immunizations pioneered by the Southern California Conference [as many as 1,600 injections were given in one day], the health education department of the Pacific Union Conference is leading out in organizing this highly beneficial service in other areas. With the National Foundation, which led in the development of the vaccine, reporting that more than one fourth of the nation's children still have not received even the first shot and thus are completely unprotected against this dread disease, these clinics come at an opportune time.

Clarence Kott, director of health services for the Southern California Conference, has launched several such clinics in the past year. Physicians and nurses donate their time, the local March of Dimes chapter furnishes equipment, and a pharmaceutical company supplies the vaccine. Elder Kott reports that more than 4,000 pieces of literature have been distributed at these clinics in the past few months.

JOYCE W. HOPP

240 Baptized in Auckland New Zealand

J. F. Coltheart has just completed a second series of evangelistic meetings in Auckland, New Zealand. A total of 240 have been baptized. The faithful witnessing of the new converts from the first campaign became a strong factor in the success of the second series.

Pastor Coltheart now leaves for Sydney, Australia, to conduct a major campaign in the spacious Sydney Town Hall, beginning March 19. We are confident that the Spirit of God will move mightily on the hearts of people in that great metropolis to prepare sheaves for the harvest.

ANDREW FEARING