

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

First Work Among **The PYGMIES of AFRICA**

By **RALPH S. WATTS**
President, Southern African Division

BIGOBO MISSION STATION is in the heart of the Belgian Congo. One missionary family, Brother and Sister Alfred Matter and their child, live alone on this mission. The nearest Seventh-day Adventist missionary neighbor is several hundred miles away.

Recently I visited Bigobo over the weekend. On the Sabbath morning Brother Matter announced that in the afternoon he had arranged for me to visit a Bambute village, some thirty miles from the mission. The Bambute people are semipygmies, and are most primitive. They usually live in small clearings deep in the tropical jungle.

It was with eager anticipation that we set out that Sabbath afternoon, first by car over a rough dirt road, then by bicycle, going deeper into the jungle until finally we came to this isolated pygmy village. As we came into the clearing the whole village was on hand to welcome us. Near the center of the village was a new half-finished pole-and-grass-covered hut, which represented the first Seventh-day Adventist chapel among these primitive and neglected tribespeople.

The entire village attended the meeting we held—haughty, savage-looking men; half-naked, bronze-colored, and heavily ornamented women; naked children and babies; and all the village dogs and chickens. The women and children were too shy to enter the prayer house. They squatted on the ground outside the hut while the village chief with his young wife and the young men sat inside on poles placed on the ground. I was appointed guest speaker for this occasion. Never have I been in a greater quandry to know what to say. The Sabbath school Picture Roll pro-



vided the answer. The simple story of salvation presented from the colored pictures found a ray of response in their untutored minds.

The work among these semipygmies was started by a young African Missionary Volunteer whose burning love for Christ compelled him to break with his own tribal custom and work for these primitive outcasts, who are considered as dogs by all other Africans.

North of Bigobo Mission, in the Ituri forests, one sees the diminutive pygmies of the Congo. Most of these pygmies are much lighter in color than the Bantus surrounding them. The small bearded men have hairy chests and legs. They stand about four feet four inches, and the women only four feet. Many of their secrets have never been yielded to white civilization. During the centuries of the past they have remained jungle hunters, oblivious of progress. They are the world's smallest people, and like other tribes, they must also be reached with the gospel of Christ's redeeming love.



PHOTOS, COURTESY OF THE AUTHOR

Above: Pygmy family standing in front of their hut of leaves and branches, with A. L. Davy in the background. Below: Pygmy man standing beside A. L. Davy.

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Well Said

Force is no remedy.—John Bright.

★ ★

Pride is at the bottom of all great mistakes.—John Ruskin.

★ ★

Honor lies in honest toil.—Grover Cleveland.

★ ★

It is not enough to do good; one must do it the right way.—Viscount Morley.

★ ★

Religion is as healthy and normal as life itself.—Charles F. Dole.

★ ★

The blessing of earth is toil.—Henry Van Dyke.

★ ★

No man is justified in doing evil on the ground of expediency.—Theodore Roosevelt.

★ ★

Hate and mistrust are the children of blindness.—William Watson.

★ ★

A rose to the living is more than sumptuous wreaths to the dead.—Nixon Waterman.

★ ★

Imitation is the sincerest flattery.—C. C. Colton.

★ ★

Guilty consciences always make people cowards.—Pilpay.

★ ★

Patience is the best remedy for every trouble.—Plautus.

★ ★

We would often be sorry if our wishes were gratified.—Aesop.

★ ★

He bids fair to grow wise who has discovered that he is not so.—Publius Syrus.

★ ★

Whoever tries for great objects must suffer something.—Plutarch.

★ ★

He is no wise man that will quit a certainty for an uncertainty.—Samuel Johnson.

★ ★

Unbelief enslaves—Faith sets free.—Selected.

★ ★

Sin has many tools, but a lie is the handle which fits them all.—Oliver Wendell Holmes.

★ ★

Well-timed silence hath more eloquence than speech.—Martin F. Tupper.

REVIEW AND HERALD

Probing Life's Mysteries

By KENNETH H. WOOD, JR.

While driving northward through California some time ago, we noticed that a large number of southbound cars carried banners across their bumpers advertising "Trees of Mystery." The first few placards failed to convince us that we should stop to see this tourist attraction, but as more and more cars passed by with the banners, we too became curious enough to turn aside. After all, the very word "mystery" holds quite an attraction for most people.

As we slowly walked through the wooded area, we were inspired by the size and age of the forest monarchs, we were fascinated by some of the strange formations, and we were refreshed by the cool, shady atmosphere. But the promise of "mystery" was strictly to lure sightseers, for there was no mystery.

However, you and I are confronted daily with real mysteries. These are largely in three realms—nature, the gospel, and God's dealings with us as individuals. In the world of nature one of the most intriguing mysteries is how birds migrate.

One night this spring I was awakened from a sound sleep by a flock of wild geese passing over my home on their way north. As they flew through the night they were honking loudly, obviously unconcerned about the fact that mortal man was trying to sleep. How they knew where they were going is a mystery; we can observe the phenomenon, but we cannot explain it. Likewise with the swallows that each year return on the nineteenth of March to San Juan Capistrano in California. These little birds do not get lost; they cannot be thrown off schedule; they know where to go and how to get there.

Such success is a continual source of wonder to some of us who, even with the aid of detailed maps, often get lost. Well do I remember my first encounter with the city of Philadelphia when, after driving around for a feverish hour at-

tempting to break out of the city limits toward Trenton, I began to recognize sights seen earlier in the evening, and discovered that I had returned to the same point from which I had started. But behold the birds as they wing their way across continents and seas with unfailing accuracy! Though we do not know how it is done, we do know that "the birds fulfill God's purpose as they make their long migrations from land to land, guided through trackless space by the hand of infinite power."—*Testimonies*, vol. 8, p. 327.

Still in the realm of nature, we pause in wonder before the mysteries of the human body. We have been told that "the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent."—*Ibid.*, p. 260. With David, we often find ourselves exclaiming, "I will praise thee; for I am fearfully and wonderfully made" (Ps. 139:14).

What is true in nature is also true in the gospel—there are mysteries that ever challenge our thinking and test our faith. Can you explain, for example, the entrance of sin into this world? Why would Adam and Eve in their perfection, surrounded by an ideal garden home, sharing the companionship of holy angels, turn aside from all this and rebel against the One who had made all this possible?

Here is another mystery that can never be fully explained. Think of the incarnation of God's Son—how the Infinite One took upon Himself the form of a babe, clothing Himself in the likeness of human flesh in order

that He might meet the enemy on the battlefield of this world, conquer him, and die for our redemption.

Beside this there is the truth of regeneration—God taking a sinful man with unholy tendencies and transforming him into His own likeness. Again, consider the resurrection. How will God bring from the dead those who have long since returned to the dust from which they came, not only bringing them forth with buoyant eternal life, but also reactivating the very thoughts that ceased when they fell asleep? We know not how this shall be done, but thank God we know it will be done! What is too deep for man is not impossible with God.

We love these and other great Bible truths even though we recognize that just beneath the surface are mysteries that overpower the mind. Instead of doubting the God who has taught us these things, we are humbled in the presence of Him whose wisdom cannot be fully plumbed or searched out.

The Mysteries of Providence

It is likely that those who read this article have little difficulty with the mysteries of God as revealed in nature or in the Scriptures. But do we accept with as much faith God's mysterious dealings with us personally? When tragedy, disappointment, and frustration are our lot, do we rebel or act surprised? Merely because we cannot discern His purposes, do we feel that somehow God has made a mistake? That we might relate ourselves rightly to God's providences, the Scriptures ask questions "to call our attention to the deep mysteries of God and to

teach us that our wisdom is limited; that in the surroundings of our daily life there are many things beyond the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom is unsearchable."—*Ibid.*, p. 261. "There will be profound mysteries in the divine dealings."—*Testimonies to Ministers*, p. 432.



JOHN GOURLEY, ARTIST

The migration of Canada geese and other wild fowl suggests the mystery of instinct, which is the guiding hand of God over all His creatures. As we probe the mysteries of life we discover that all the ways of God are just. What we do not understand God will make plain to us over there.

This was true in God's dealings with John the Baptist. Here was the herald of the coming King in jail, and yet Christ had the power to set him free. Here was one who had devoted his life to preaching and teaching and he was forgotten, apparently, while the multitudes followed a new teacher. Here was a man beheaded by a wicked king to satisfy the request of a vile woman while Jesus stood by and exercised His power to heal others and raise the dead. Surely there are mysteries in the divine dealings with John that must humbly be accepted without being fully understood.

God may deal with you like that. Then what? Will you doubt His wisdom because you cannot understand everything? No, for "God has given us sufficient evidence of His love, and we are not to doubt His goodness because we cannot understand the workings of His providence."—*The Great Controversy*, p. 47.

Yet life will not always be free from sorrow and tribulation. Sometimes God afflicts us, sometimes He disappoints us, sometimes He frustrates our plans. And we strain to penetrate the mystery as to why. We may never know exactly why in this life, but there are at least three possible reasons. "The righteous are placed in the furnace of affliction, that they

themselves may be purified; that their example may convince others of the reality of faith and godliness; and also that their consistent course may condemn the ungodly and unbelieving."—*Ibid.*, p. 48.

We need not know in this life why some things happen, but "there is a day just about to burst upon us, when God's mysteries will be seen, and all His ways vindicated."—*Testimonies to Ministers*, p. 433. "Christ will lead His redeemed ones beside the river of life and will explain to them all that perplexed them in this world. . . . Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."—*Testimonies*, vol. 9, p. 194. "Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God and will explain to us the dark providences through which on this earth He brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored. Casting at the feet of the Redeemer the crowns that He has placed on our heads, and touching our golden harps, we shall fill all heaven with praise to Him that sitteth on the throne."—*Ibid.*, vol. 8, p. 254.

God hasten that glorious day!

the body as well as the inward and spiritual worship of the soul. Bodily movements are often the natural expression of inward emotions. In addition to the physical act of bowing down and kneeling, there should be prostration of the soul, in acknowledgment of our dependence on God and our unworthiness of His love and care, also in token of His infinite worth, majesty, glory, and holiness. Worship should be homage, and admiration carried to the highest point. There are other feelings, affections, and motives that enter into adoration. They are wonder, gratitude, joy, love, obedience, and trust. True worship is the laying of all these attributes on the altar as a burnt offering, to be consumed in the flame of holy awe.

Respecting God's House

All who render true worship to God will hold in deep respect the house where He meets with His people. God has felt the necessity, however, of reminding us in His Word of our duty. He says, "Ye shall keep my sabbaths, and reverence my sanctuary" (Lev. 19:30). This is amplified further in later portions of God's Word. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Ps. 89:7). "Keep thy foot when thou goest to the house of God. . . . Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: . . . let thy words be few" (Eccl. 5:1, 2). "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). In these verses emphasis is placed upon the godly fear we should experience, the necessity of our guarding our tongues, our feet, and our hearts, and finally the value of silence when in the divine presence.

This respect and reverence is due the place we use for the worship of God, whether it be a magnificent structure dedicated to His name, a humble meetinghouse, or a rented hall that may be used at other times for secular activities. The place where God meets with us is holy though it be a humble upper room, or even an outdoor sanctuary on the hillside, or by a river, or in a den or cave. The tent in the wilderness was as sacred as the tabernacle in Jerusalem.

The land surrounding the burning bush was as holy, and the place where Joshua met the Captain of the host of the Lord as sacred, as the holy place in the tabernacle, for they were hallowed by God's presence, and Moses and Joshua were commanded to show reverence. What lends sanctity to any spot in which worshipers assemble is not its material surroundings, artificial or natural, nor is it the convening

Reverence in the House of God—2

Respect for God and Man

By M. V. Campbell

We are living in an age that is not distinguished for reverence or much respect for either God or man. It has become popular to refer to men at the head of great nations by their first names or by familiar nicknames, and to be unimpressed by office, position, or worth. This attitude has crept into the church, where we hear much of the love and kindness of God, but not much of His majesty. It is easy to see from the attitude of some in the pews, and occasionally those on the rostrum as well, that a church service is not much more than a secular lecture. Few appear to know the fear of God.

A true knowledge of God, of His power, and of His glory, changes one's whole approach to Him, either in private prayer or solemn public worship. The psalmist was led to reverent adoration by the contemplation of the glory of God: "The Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow

down, let us kneel before the Lord, our Maker!" (Ps. 95:3-6, R.S.V.). The thought of God's greatness inspired worship. It also bowed the psalmist's head and brought him to his knees.

True worship is always accompanied with solemnity, frequently with awe, and occasionally with fear. The English word "worship" is a contraction of "worth-ship," meaning a realization of worth. When the four and twenty elders fall down before God and worship Him they say, "Thou art worthy, O Lord" (Rev. 4:11). The Hebrew word used by the psalmist and translated "worship" literally means "to prostrate one's self."

The custom in prayer among the Hebrews of ancient times was to kneel, and sometimes also to bow the head until the forehead touched the ground. It was to this deep reverence that David called the people.

The adoration of God today still merits the outward visible worship of

of the worshipers themselves. It is the unseen, supernatural, but very real presence of God in the midst of His assembled saints. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

"Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit."—*Prophets and Kings*, p. 50.

Reverence is usually accompanied with humility and a feeling of unworthiness. "Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves."—*Patriarchs and Prophets*, p. 252.

Fear of the Lord Defined

The fear of the Lord also characterizes true reverence. "God is greatly to be feared in the assembly of the saints" (Ps. 89:7). True religion contains three indispensable elements: right beliefs, right feelings, and right conduct. The fear of God is one of the predominant feelings of a reverent Christian. Religion without feeling is lifeless and powerless. Faith and duty are more often emphasized than feeling, because they supply the motives of feeling, and also because too much concentration on our feelings tends to exaggerate them and make us grow morbid. Fear of the Lord is important and is often spoken of in Scripture as synonymous with true religion.

This fear is not terror, for it would drive us from God rather than draw us to Him. It is not a passing feeling, but a habit of the mind; in fact, it is hard to define and cannot be summed up in a single simple phrase. We know, however, that it prompts and inspires worship. It is awe of God's greatness, reverence of His majesty, and it inspires obedience to His law.

This fear of God in no way diminishes the joy of the Christian in being in God's presence, nor does it in any way suppress his longing to be in attendance at worship; in fact, it is the reverent, God-fearing soul who really appreciates and loves the time spent in the house of prayer. During the intervening days between one church service and the next he can say with David: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God" (Ps. 84:2).

The Temptations of Jesus—Part 1

By Allen Walker

Immediately following His baptism, Jesus "was led by the Spirit into the wilderness, being forty days tempted of the devil" (Luke 4:1, 2). Of this experience we read: "He went to the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this the best time to approach Him."—*The Desire of Ages*, p. 114.

Up until this time the devil had won out steadily in his approach to humanity, beginning with Eve—for all men had sinned. He knew that Christ had taken on Him "the seed of Abraham" (Heb. 2:16). And that "as

the children are partakers of flesh and blood, he also himself likewise took part of the same" (verse 14). Satan knew that Jesus must withstand him on the same ground as all other human beings—namely, the affirmation "I will put my trust in him" (verse 13). Satan well knew that Jesus could not take advantage of His divine nature to cope with temptation because He was to be "in all points tempted like as we are" (Heb. 4:15). His "brethren" could not fall back on a divine nature to overcome temptation because they are wholly human. This being the case, the devil contrived to use his most successful methods to cause Jesus to sin.

Tremendous indeed were the issues at stake. The redemption of man and the world would be forfeited if Satan succeeded in this contest. It was with this in mind that he came to Jesus with his temptations.

To present his first great temptation, Satan waited until he felt that Jesus was at His greatest disadvantage. "And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread" (Luke 4:2, 3). Jesus could have spoken the word, and stone would have become bread. But He refused to work a miracle to prove something that was abundantly proved by the Holy Scriptures. He later declared, "They testify of me" (John 5:39).

Satan can deceive "by the means of those miracles which he had power to do" (Rev. 13:14), but he is powerless to deceive those who are "rightly dividing the word of truth" (2 Tim. 2:15). And all who know how to do this will be safeguarded against the "great signs and wonders" that will be performed "in the sight of men" (Rev. 13:13) in these closing days. It is by these miracles that Satan would, "if it were possible, . . . deceive the very elect" (Matt. 24:24).

The importance of putting the Word above that which we hear and see is brought out in Luke 24:13-31, when Jesus appeared to and walked with two of the disciples on their way to Emmaus on the afternoon of the resurrection. We read that "their eyes were holden that they should not know him." Then "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:16, 27). Jesus did not make Himself known to them because He wanted their faith to rest on the Scriptures instead of on what they saw and heard. The scriptural proofs came first, and physical evidences later.

It is Satan's plan to pass by scrip-



"O for a Heart to Praise My God!"

Church Hymnal, No. 18

By H. B. Hannum

"Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:10). The Prayer Book version of this text reads, "Make me a clean heart, O God, and renew a right spirit within me." Upon this text Charles Wesley (1707-1788) wrote eight stanzas, which appeared in *Hymns and Sacred Poems* in 1742. Four stanzas are selected for our hymnal.

Charles Wesley sang of the love of God no doubt because he had experienced it so strongly in his own life. Love is the keynote to his hymns and runs like a thread throughout them. In this hymn we find the lines

"Write Thy new name upon my heart,
Thy new, best name of Love."

This hymn is filled with spiritual thoughts and will repay careful meditation upon every line. It is scriptural throughout and teaches the atonement, cleansing from sin, the surrender of the life to Christ, victorious living in Christ, the indwelling Christ, and perfection in Christ.

"Beatitude" is the name of the tune written by John Bacchus Dykes (1823-1876), a minister of the Church of England and a talented composer of about three hundred tunes. This tune first appeared in the 1875 edition of *Hymns Ancient and Modern*.

This is typically romantic music, emphasizing the elements of sweetness, smooth harmonies, and a charming type of melodic line. Rather than being strong and bold, the tune is pleasing to the senses and charming. The church has need of different kinds of tunes, the sweet as well as the strong, and the music of Dykes fills a place along with stronger tunes.

tural evidences and deceive people by "great signs and wonders." Having gained their confidence by the "miracles which he had power to do," Satan finds that his victims readily accept false teachings, which lead to further deceptions.

We are going to hear of more and more "healing" campaigns and sensational "testimonies" as to "healings" of cancer, tuberculosis, blindness, and other maladies. Many of our own people who are not fortified by a personal knowledge of the Scriptures are

going to be perplexed by these things.

The miracle of turning a stone into bread was not the proof that Jesus was "the Son of God." The proof is in the testimony of "the scriptures," which Jesus said "cannot be broken" (John 10:35). The Lord wishes to teach us that even in the face of unexplainable miracles and signs we are still to stand by the Word, which declares, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

independently to the conclusion that the Geshem of the Lihyanite inscription from *al-Ula* lived in the fifth century, and was the same person as Nehemiah's enemy "Geshem the Arabian" (Neh. 2:19; 6:2, 6). The discovery that Geshem was a ruler of Arabic tribes, and therefore an influential person in the southern lands bordering on Judah in Nehemiah's time, was extremely important, since it showed why Geshem's active opposition to Nehemiah's work was so dangerous. However, the identification of the Lihyanite Geshem with Nehemiah's enemy, though accepted by many scholars, was rejected by some, who asserted that the dating of Lihyanite inscriptions was not yet an established science.

A recently made discovery has now corroborated the identification of the Lihyanite Geshem with Nehemiah's enemy. Prof. Isaac Rabinowitz, of the Jewish Institute of Religion, announced in a meeting of the Society of Biblical Literature, held in New York on December 29, 1954, that the Brooklyn Museum has acquired a small collection of ancient silver vessels, three of which bear Aramaic inscriptions declaring them to be offerings to the north Arabic goddess *Han'Ilāt*. One of the inscriptions mentions "Qainu, son of Geshem, king of Kedar."

Aramaic inscriptions can be dated accurately, and those on the recently discovered silver bowls come from the late fifth century B.C.—the time of Nehemiah. Since it is unlikely that there were several Arabic rulers by the name of Geshem living at the same time, there can be no doubt that the Geshem mentioned in one of these newly discovered Aramaic texts is the same as Nehemiah's enemy. It should also be noted that Kedar, whose king Geshem was, is frequently mentioned as an Arabic tribe in the Bible (Jer. 2:10; Eze. 27:21; etc.).

The various discoveries that in recent years have shed light on the leading enemies of Nehemiah have made it clear that the Jews of the restoration period faced a solid hostile front of nations under powerful leaders. Sanballat, Tobiah, and Geshem were not ordinary citizens, but recognized rulers of neighboring countries and peoples. Only the determined stand of a courageous man like Nehemiah could successfully withstand the combined efforts of these powerful enemies to destroy his work of rebuilding Judah's capital.

Since the positions and personalities of Nehemiah's enemies have become better known, Nehemiah's superb character and strong individuality stand out in a brighter light than ever before.



Geshem, Nehemiah's Enemy, Resurrected

By Siegfried H. Horn

Recent archeological discoveries have shed much light on the restoration period of Judah after the Babylonian exile. Several persons known only from the books of Ezra and Nehemiah until recently, have come to light in contemporary records of the ancient past. To these belong the chief enemies of Nehemiah, who made every possible effort to thwart his work of rebuilding the walls of Jerusalem after his return to his native land in 444 B.C. Three men are especially mentioned by name: Sanballat of Samaria, Tobiah the Ammonite, and Geshem the Arabian.

Aramaic documents found in Egypt have revealed that Sanballat was the official governor of the Persian province of Samaria, occupying a position like the one held by Nehemiah, who had been appointed as governor of Judea by the Persian king; Sanballat's high official position explains why his enmity was so dangerous. Also, the position of Tobiah has been elucidated by archeological discoveries in recent years. They show that he belonged to one of the most powerful and influential families in Ammon, which played an important role for several centuries. Ruins of the family castle are still standing in Transjordan, with the name Tobiah engraved in the rocks near the road from Jerusalem to *'Ammān*.

Also, "Geshem the Arabian" has recently been resurrected. Some forty years ago A. Jaussen and R. Savignac discovered an inscription in the Ara-

bian oasis *al-Ula*, the ancient Dedan mentioned several times in the Bible (Jer. 25:23; 49:8; etc.). Written in the south Arabic dialect of the Lihyanites, it mentions a certain Geshem as ruler over the country. At the time when this inscription was published, Lihyanite texts were dated in the third and second centuries B.C., and no one thought that the Geshem mentioned in one of these texts was the man of Bible fame.

However, the increase of inscriptions of material discovered in Arabia during recent years has caused scholars to revise their views concerning the dating of early Lihyanite inscriptions. This led two scholars, the late Hubert Grimme, of Germany, and F. V. Winnett, of Toronto, Canada,

PAIN

By HELENE SUCHE WOLLSCHLAEGER

O pain, thou sculptor of the soul,
Stern teacher in life's school,
For this rebellious steed a spur,
A most effective tool
To wound; O pain, thou perfect friend,
Wound, wound unto the end,
And wounding, shape this stubborn clod
Into a saint of God.

* * * *

Translated from the Spanish
"O Dolor" by Amado Nervo

Love, the Motive in Giving

By C. E. Moon

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

Church Building 32 Per Cent Ahead of Last Year

New church buildings costing \$54,000,000 were placed under construction during April, raising to \$215,000,000 the value of such structures started during the first four months of the year, the Departments of Commerce and Labor reported. This is 32 per cent ahead of the figure of \$163,000,000 set in the same period of 1954.

Maryland Governor Signs Bill Outlawing Indecent Literature

Governor Theodore R. McKeldin signed a bill outlawing the sale of crime comic books and sex magazines in Maryland to children under 18, after June 1. The new law carries penalties of ten days to six months in jail, or a fine of from \$25 to \$200 for violations. An important provision forbids distributors to force retail dealers to buy such publications as "tie-in-sales" with other periodicals.

Chicago Merchants Push Sunday-closing Legislation

Many furniture and auto dealers in Chicago are banding together to urge passage of legislation forbidding Sunday store openings. A bill prohibiting retail firms from Sunday sales has been introduced in the State legislature in Springfield. The City Council of Evanston, a northern suburb, meanwhile adopted an ordinance to strengthen its old Sunday laws.

Students Run Own Services Before School

Students at Dearborn, Michigan, high school get up early every Wednesday morning to attend religious services before class-time. Nearly 200 students are present each week for the services held in First Presbyterian church across from the school. The nondenominational services are led entirely by pupils. When the program was started more than a year ago, skeptics said the students' youthful enthusiasm would disappear quickly. But attendance has grown steadily.

Capitol Prayer Room in Use Daily

The United States Capitol prayer room has been used every day since it was opened late in March, it was disclosed in Washington by Senator A. S. (Mike) Monroney (D.-Okla.), cosponsor of the resolution that established it. He said the highest number of Congressmen making use of it in a single day has been ten. Members of both the House and Senate are making increasing visits to the room, he added. A page boy is stationed outside the prayer chamber door to admit members and make sure they are not interrupted.

We may give money or lands or property to good causes, but if we do not have the right motive, it profits nothing. One translation puts it, "Love is never selfish" (1 Cor. 13:5).

Love should be the underlying motive in all our giving. "The great motive powers of the soul are faith, hope, and love."—*Education*, p. 192. "The eye of God takes cognizance of every farthing devoted to His cause, and of the willingness or reluctance of the giver. The motive in giving is also chronicled. Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires them, will be rewarded according to their works."—*Testimonies*, vol. 2, p. 519.

In the times of ancient Israel the Jews gave from one fourth to even a third of their income to God's services. (See *Patriarchs and Prophets*, p. 527; *Testimonies*, vol. 4, p. 467.) The messenger of the Lord states that no less is required of us than of the Jews. (See *The Acts of the Apostles*, p. 337.) We are told: "Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,—there would be an abundance for the advancement of the Lord's work."—*The Acts of the Apostles*, p. 75.

The Lord, who sees the heart and motives, says, "Ye have robbed me" "in tithes and offerings." Have we done this?

I had the privilege of traveling for a considerable time with Rafael Lopez, who has been referred to as the martyr of the Andes. Most of the time we slept in the same room, ate together, and worked together. I had the opportunity of knowing this man who was so wonderfully blessed in raising up companies of believers in Puerto Rico, Santo Domingo, and Venezuela. His faithfulness in tithing, and his liberal offerings for the Lord's work always inspired me.

He was a systematic giver. And when the time came to make the supreme sacrifice, he did not hesitate for a moment. In a letter written a few days before his assassination by fanatics, he said, "The mission office has advised me to leave this place at once, as my life is not safe here. Only yesterday an attempt was made on my life with a machete, but here is a list of eighteen people interested in the truth, and I cannot leave them." The next word we received was of his death on a lonely trail in the Andes. Angels of God mark the grave of this fallen brother, but his devotion to this

cause has left its impression on thousands of his fellow believers.

This is the faith that gives, that goes, and sacrifices all for Christ. "Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith,—faith that works by love, and purifies the soul."—*Steps to Christ*, p. 68. This kind of faith is active; it works, and the motive behind it is love.

Delay Is Dangerous

By Richard Fearing

Someone is waiting for you to bring him the message of the Seventh-day Adventist Church. To delay is dangerous for you and him. He may be anxious and apprehensive as he reads current events. Time is fast running out for him and his family, but you know what current events mean. You may be asleep to the deep spiritual import of events occurring, because you have been an Adventist for a long while and nothing has happened yet. This means that time is fast running out for you, too. To delay is dangerous for both parties involved.

I think of some honest souls I have met who were waiting for a message backed by Bible texts, history, deep conviction, and friendliness—a young accountant, a farm family, a pipe-smoking septuagenarian, a widow with four children at home, a window-display man, a home-products salesman, a sawmill owner. Each one gave up the world and the things of the world as the message of Seventh-day Adventists was unfolded from the Bible.

And there is someone waiting for you. Why not pray that God will give you the courage and stamina to start working for that needy one right now? When you find someone with even a little interest, press forward. Make an appointment to study with him. And as you seek to convince someone else of the truth, you will be doubly blessed.

Can you bring someone to full church membership this year? Most people are sitting around hoping someone else will do it. Why don't you show them it can be done? Christ will be with you every step of the way. If you can find three or four to study with, one is almost sure to come all the way.

Prove this message during 1955. Live it, study it, and promote it. Someone is waiting for you to come to him. Do it now while the Spirit calls. To delay is dangerous.



• EDITORIALS •

From the Editor's Mailbag

A pastor writes: "One of our members works every other Sabbath in the first-aid department of an airplane factory. He claims he is justified in this because he is engaged in a work of mercy. Can you throw any light upon this question?"

Our Reply

There will always be a twilight zone in this matter of what is proper to do on the Sabbath day. But I cannot honestly believe that anyone can justify working on the Sabbath in the first-aid department of an airplane factory. A factory is not a hospital. The business of a factory is to carry on commercial activities, and if someone is injured as the result of such labor then, of course, the first-aid department comes into the picture. We cannot endorse the operating of factories on the Sabbath. I hardly see how we can be a party to any of its operations, which include its first-aid department.

I think a hospital is entirely different. It concerns itself wholly with the care of the sick, not the manufacture of some commercial product. I'm afraid that if we justified service in a first-aid station in a factory, we would soon go a long distance beyond that.

The mere fact that there are some points of similarity between a hospital and the first-aid department of a factory is not sufficient, I believe, to justify a person's working in such a department on the Sabbath. All the moral and spiritual problems of life are in varying degrees made difficult of solution because of certain similarities between that which is proper and that which is not proper. We must look beyond the similarities to the dissimilarities. The fruit on the tree of the knowledge of good and evil undoubtedly had many similarities to other fruit!

Of course, I am giving you what is my personal conviction. The church has never set out to make regulations on every last possible detail of Sabbath-keeping. And I hope it never does. The book containing the regulations would be very bulky, and after it was written there would still be endless details. We must use sanctified common sense, building on the principles we know, and on the precedents already established. That is what I have attempted to do in writing this letter to you.

Cats and Dogs as Pets

A sister inquires: "Is it wrong for us to have a dog or a cat as a pet, in view of the fact that they are unclean for food? Someone in our church has made quite an issue of it."

Our Reply

I know of nothing in the Scriptures or in our church regulations or precedents that would justify the position that it is wrong for us to have a cat or a dog as a pet. The fact that they are unclean as food does not justify our concluding that they are unclean as pets. Many things that are dangerous internally are altogether harmless externally.

True, the Bible does make certain derogatory statements about "dogs," which some have understood literally as an indictment of the canines known to all of us. But commentators are quite universally agreed that the disparaging Bible reference to "dogs" should be understood figuratively as descriptive of a certain evil kind of person. Why Bible writers should employ a "dog" as a symbol of evil men is easily understandable to those who have visited Middle East lands, where dogs are a scurvy, snarling, mangy kind of beast with a status little better than that of jackals.

It is unfortunate that anyone should seek to make "an issue" of a matter such as house pets, whether dogs or cats or any other animal. There are great issues before the Advent churches today, issues of eternal significance for the souls of men, but the question of house pets is not one of them. Let us not become sidetracked and dissipate our time and nervous energy on matters that are irrelevant when they are not ludicrous.

The Forces of Conformity

A recent issue of *Look* magazine published an article that analyzed "one of the most searching public-opinion surveys ever conducted in the United States." The survey covered such questions as these: "What is on the mind of the American people? What are they thinking about, worried about, concerned about?"

In this survey it was found that an overwhelming majority were concerned mostly about personal, not world, problems. However, it was also revealed that Americans can be easily affected and aroused by a spirit of intolerance against people who hold and express views that are not in accordance with those generally accepted. One significant statement in this article reads:

"The religious issue, indeed, may be one of the strongest elements in that series of pressures and anxieties which is called 'anti-intellectualism.' This is not a new phenomenon in American history: Let us not forget the Scopes 'monkey trial' in Tennessee, which took place a generation ago. *But today, the American teacher, preacher or writer who voices an unpopular view can find himself branded not merely a 'heretic'—but also a 'traitor.' This joining of unorthodox opinion with treason gives enormous power to the forces of conformity, and it presents peculiarly complicated problems to those concerned with civil liberties.*"—March 22, 1955. (Italics supplied.)

Government by Mass Opinion

In his new book, *The Public Philosophy*, Walter Lippmann points out the danger of conducting government by mass opinion, especially in these days when the public can be so quickly aroused by the speedy means of communication we have at our disposal. Too often public opinion is based on emotions rather than facts. Thus, he states, "They [the people] can elect the government. They can remove it. They can approve or disapprove its performance. But they cannot administer the government. . . . A mass cannot govern. . . . Where

mass opinion dominates the government, there is a morbid derangement of the true functions of power." Again, he says: "The unhappy truth is that the prevailing public opinion has been destructively wrong at the critical junctures. . . . Mass opinion has acquired mounting power in this century. It has shown itself to be a dangerous master of decisions when the stakes are life and death."—Quoted in *U.S. News & World Report*, April 22, 1955.

The thoughts expressed in these statements help us better to understand, even in these days when most countries of the world give lip service to democratic principles, how quickly certain prophetic statements of the Bible and of the Spirit of prophecy could be fulfilled.

Bible prophecy reveals that the day will come when America will take action against those who do not bow to popular opinion and worship the beast and his image and receive his mark. They will be ostracized from society and even made subject to death. (See Rev. 13.)

Bible Prophecy to Be Fulfilled

We turn to *The Great Controversy*, which outlines many things that will come to pass in the last days, and read these words:

"As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness."—Page 615.

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. *In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.*"—*Ibid.*, p. 592. (Italics supplied.)

Days of Crisis and Emergency

Let us not say to ourselves, These things can never happen here. We have seen how quickly public opinion can be molded by press and radio in two great world wars, and even now in the present cold war. These are days of crisis and emergency. It is in such times that the masses may be led to feel there is some threat to their security and happiness and be aroused against those who hold unpopular opinions.

Through mass opinion, legislators can be swept off their feet and compelled to do that which in their souls they do not believe is wise. This is one of the important points that Mr. Lippmann makes in his book. He states:

"The people have imposed a veto upon the judgments of informed and responsible officials. They have compelled the governments, which usually knew what would have been wiser, or was necessary, or was more

expedient, to be too late with too little, or too long with too much, too pacifist in peace and too bellicose in war, too neutralist or appeasing in negotiation or too intransigent."—Quoted in *U.S. News & World Report*, April 22, 1955.

In recent years we have seen how men have been branded as traitors to the country merely because they have expressed views that people have misunderstood and upon which they have placed the worst construction.

In such times as these let us not allow ourselves to be persuaded to do that which seems expedient because it is popular. Let us ever be sure that our feet are planted solidly upon the truth of God, and when that truth is challenged, let us be so certain of our position that we can say with Luther, "Here I stand. I can do no other."

F. L.

Wonders of Automation

Never have the works of man—the skillful building techniques displayed in the pyramids and the Sphinx of Egypt, the hanging gardens of Babylon, and other wonders of the ancient world; the artistic wizardry of Michelangelo and Rafael, Rembrandt and Rosa Bonheur; the glorious oratorios of Handel, and the compositions of Bach and Beethoven—called forth such cause for wonder and admiration as the machines of science and the fantastic techniques of our new age of automation.

We live in a world of scientific miracles, in which more and more of the problems of life, at least in our physical world, are being solved by machines that operate almost like robots, with little or no human guidance. Life today is made very comfortable, sometimes quite awesome, by the ever new and intricate engines of shop and laboratory. We stand amazed at the energy displayed by the mechanics in the development of most resourceful techniques for the operation of industrial machines. Some of the best brains of America and other countries are employed in thinking out solutions for one intricate problem of mechanics after another. And when the finished product comes forth we are thrilled at the human skill that produced it. We wonder today at science, and almost worship at its feet.

New Automatic Machines

Ira Wolfert, writing in *Reader's Digest*, May, 1955, on the subject, "What's Behind This Word 'Automation'?" testifies:

"In California I saw a machine that makes 13 boxes a minute from a pile of boards and a barrel of nails. . . .

"In Illinois I saw an automatic bread-making machine mix dough, shape and cut it into uniform loaves and feed it into a continuous automatic oven." These loaves emerged from the oven, and an automatic machine sliced each loaf and wrapped it in cellophane. "No bakers are needed in this bakery, only mechanics," said Mr. Wolfert.

He visited the Corning Glass Works, in Corning, New York, where, he says, "90 percent of the glass bulbs for the electric lights in the United States above flashlight size, and for all the radio and TV tubes (except the picture tube) are turned out by only 14 machines. Each machine, operated by one man, blows bulbs faster than a machine gun can shoot bullets—1800 a minute."

His description of a fantastic device used in the automobile industry, "probably the largest and most

famous machine in the world," is breath taking. "It is almost two city blocks long and carries its own railway within its bowels." The machine takes V-8 engine blocks and carefully machine tools a huge chunk of steel in a series of operations that yield at last a perfect motor, ready for all the accessories.

A Debt of Gratitude

It is well for Adventists to stop and examine their responses to this dream world of automation, in which we live. What shall we say about the great works of modern man? We suggest first of all that Christians owe a debt of gratitude to the scientists of our time, who have made possible a healthy and comfortable life for most of us. The servant of God, referring to the training of scientific institutions that develop these techniques and skills, said, "These facilities are not to be despised or condemned; they are ordained of God."—*Testimonies*, vol. 5, p. 82. No intelligent Christian will ever despise the providential advantages afforded by the many products of science, but his appreciation, his understanding, and his use of these implements will always be characterized by a mood of keener appreciation and higher respect for the providence that made possible their discovery. Shall we forget the God of science, whose secrets and laws inventors and scientific geniuses have uncovered? We would truly be fools if we "exalted science and lost sight of the God of science."—*Ibid.*

When Christ was here among men He "might have opened . . . the deepest truths of science. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time."—*Ibid.*, vol. 8, p. 201.

The God whom we serve is not awed by the wonders produced by our twentieth-century laboratories and shops. If our eyes could be opened and we could see the miracles performed by the God of science in nature itself, we would be amazed at the revelation. In this field one well-known motion picture producer has revealed the glorious operations and techniques of natural law in the vital and entrancing areas of botany and natural history. Those who have seen these pictures know how great are the wonders of divine automation, if we may coin an expression.

We need to get our feelings of worship and wonder in focus, or we will lose sight of the essentials. "Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from the religious standpoint."—*Ibid.*, vol. 4, p. 427.

A Debt of Spiritual Power

Another important and timely consideration is suggested by a question. Is not the time fully here for Adventist leaders and laymen to bring as much brain power and faith and consecration to the business of discovering the deeper spiritual realities of the gospel as the scientists of our materialistic, secular world are applying to the discovery of God's laws and secrets in the world of physics and chemistry? Does not the Advent Church owe this last age, this power age, a debt of spiritual power? Can we not match the tremendous power of the machine and the atom with the superlative power of the Spirit of God?

Has the world outdistanced the church in applying itself to the acquisition of the treasures of life? Certainly, if they can open up the world of physical treasures,

we can open up the world of spiritual treasures. Automation in the physical world can be matched by divine automation in the kingdom of God. If the God of science can help inventors and scientists to discover His laws of power in the physical universe, He can help every one of us appropriate and communicate the spiritual resources of Heaven in the finishing of the work of the gospel. May God grant that we will permit Him to do so.

D. A. D.

Your Emotions Can Kill You

"Death through despair is possible," the scientists tell us (*Science News Letter*, May 7, 1955). At least, experiments with animals indicate that this is possible. "Dr. Curt P. Richter of Johns Hopkins Hospital, Baltimore, Md., told the National Academy of Sciences in Washington that he has found rats can die when placed in hopeless, helpless situations from which no escape is possible. The same is true with human beings."—*Ibid.*

The *Science News Letter* believes that this "explains the very sudden voodoo deaths of persons who have been put under a 'hex,' doomed by a medicine man, or who have been 'cursed' by having a magic bone pointed at them.

"The hex or voodoo death occurs within a few hours and takes place without a hand being touched to the victim. . . . Such deaths are . . . common among very primitive people."

But even among people in civilized communities death may be the result of extreme hopelessness. "In mysterious suicides, when people die after taking a minimum and certainly not fatal dose of poison, the death has a similar explanation."—*Ibid.*

The Danger of Hopelessness

Death through despair "is the opposite of death caused by extreme stimulation and excitement." A wild animal, for example, held "firmly in your hand . . . will struggle violently for a minute or so and then may give up the struggle and, relapsing into hopelessness, die."—*Ibid.*

Whatever may be the emotion involved, the experiments reveal that hopelessness, despair, anger, or fear create an emergency situation in the body of animals, and glands and nerves and blood vessels apparently suffer a fatal depression from the shock.

Satan exercises upon human beings his fearful power to depress, to discourage, and to destroy. Many are deeply depressed by censure, or greatly elated by flattery, or overwhelmed with discouragement because of their sins and mistakes. If such is the case, a visit to the pastor, possibly to the physician, might be indicated. God wants us to live a steady, even life in which the emotions find right and full exercise but always under the control of the Spirit of God. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

The emotions were intended to bring the sweet pleasure of wholesome feelings into human experience, not to harm or to destroy us.

D. A. D.

They shine brightest who feel most their own weakness and darkness, for such make Christ their righteousness.—*Testimonies*, vol. 4, p. 101.

Sabbath School Lesson Help

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

FOR SABBATH, JUNE 25, 1955

The Church Triumphant

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

From the time that sin gained the ascendancy in this world, it was inevitable that there must exist a sharp line of demarcation between the worldly and the righteous. The former were at home in an environment to their liking; the latter were always an alien outpost longing for "a better country" (Heb. 11:16).

Abraham, from the mundane and even from the cultural point of view, had no real need to leave the ancestral home. His father, Terah, had preserved to some degree the knowledge of the true God, and was prosperous, hospitable, and cultured. But the corrosion of sinful surroundings was at work, and the family "were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah."—*Patriarchs and Prophets*, p. 125. For the preservation of truth in the earth, the family of Abraham was isolated, tested, disciplined. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing" And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: "In thee shall all families of the earth be blessed."—*Ibid.*

Henceforth the children of God were separated from this world, living for heaven, longing for the Redeemer to reconquer the earth. That is why Paul could say, "For our conversation ['citizenship,' margin] now is in heaven; from whence also we look for the Saviour" (Phil. 3:20). These early Christians lived in this world, but they were not of it; they were, as the church on earth has always been, God's alien outpost, a colony of heaven in a hostile world.

The family of God has been sadly afflicted by the scourge of sin. Hosts of them "died in faith, not having received the promises," like "strangers and pilgrims on the earth" (Heb. 11:13). Many sealed their faith in martyrs' blood (Rev. 12:11), and still

do. Not only is the church isolated on earth, it is separated from the family of God in heaven. This was not God's intention had the contingency of sin not arisen. The author of Hebrews speaks of the Christian hope as the pledge of ultimate and complete reunion of the commonwealth (see the Revised Standard Version of Philippians 3:20) of God: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22, 23). That reunion can take place only with the eradication of wickedness and by world renovation. This much is not seriously disputed by men today, though they falter over the method of its accomplishment.

The Question of Survival

Men do not smile so cynically today as they did fifty years ago at the Christian concept of world destruction by conflagration. Since 1914 we have discovered means of destruction that have led outstanding men to write comments such as this one by Dr. D. R. Fleming, research professor of international relations, Vanderbilt University: "The record of these forty years raises very seriously the question whether the human race can survive much longer."—*British Weekly*, Dec. 9, 1954. "A" and "H" weapons have made us think seriously of the Christian "day of the Lord . . . ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

However, there is more skepticism over the New Testament teaching on renovation, because sinful men can understand destruction much better than re-creation. To combat this skepticism the Christian says: "Nevertheless we, according to his promise, look

for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). John envisioned "a new heaven and a new earth: for the first heaven and the first earth were passed away." He heard the voice of God saying, "Behold, I make all things new" (Rev. 21:1, 5). That is the Christian concept—conflagration, eradication of evil, re-creation, and the permanent establishment of righteousness.

Paul's picture of the New Jerusalem is matched by that of John—"And he . . . shewed me that great city, the holy Jerusalem, . . . having the glory of God." The presence of God with a redeemed people; the absence of wickedness, and therefore the absence of death, sorrow, and tears; the beauty and proportions of this new earth capital—these are all in that marvelous twenty-first chapter of the Revelation, and constitutes a vivid picture of the triumph of the church of God.

It is no ethereal world that is promised to the redeemed. Solid joys and lasting pleasures are there: "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . and mine elect shall long enjoy the work of their hands" (Isa. 65:21, 22). This same prophet "caught the sound of music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived."—*Prophets and Kings*, p. 730.

Even with the help of all the Biblical glimpses of the world to come, we mortals really cannot understand much about immortal life there. With our various and distorted tastes, one man's conception of heaven is not another's. This is why the wise apostle Paul was content to leave the last word on these things where Isaiah left it: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

It is a remarkable tribute to the goodness of God that sixty centuries of evil have not effaced every evidence of the glory of His original creation. The eye of faith views the beauties of nature as omens of the greater glory to come.

"Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him."—*Prophets and Kings*, pp. 731, 732.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Helping Children to Understand God

By Helen K. Oswald

God so constituted us that in loving and caring for our own children the richest and best in our nature are brought out. Many of the deepest and most valuable lessons are learned in the unfolding of child life. We understand better the feelings and affections of our heavenly Father toward His earthly children when we bend over our own. Their helplessness appeals to every sense of nobleness in our hearts, and their innocence exerts over us a purifying power.

The arrival of children draws husband and wife into a closeness they have not known before. New aims rise up before them, and new impulses begin to stir in their breast. This sacred charge brings to them a true sense of responsibility, which sobers them and makes them more thoughtful.

It is indeed a sacred responsibility to take young and tender lives, so full of possibilities and power, and train them for good citizenship. Whether they will blossom and grow to live honorable lives depends much upon the parents, the builders of the home. What is lived in the home will have a great bearing upon the development of the children's characters. The tone of the parents is absorbed by the children. If the children are to be happy and cheerful, the parents must be examples of happiness. If young people are to acquire a godly character, parents must be godly.

Childhood, with its opportunities, comes but once. What is done to stamp it with faith and beauty of soul must be done in the early years. That is the time for the planting of good seed, which will do much to choke out ugly weeds. If love for God and faith in the Lord Jesus is planted deeply in the hearts of the children in early infancy, they have a good start on the right way of life.

We do believe that God expects every honest husband and wife to set up a good home—a home with a definite purpose to train and educate and govern the children by principle

and noble example. Some reader may ask, What influence will best fashion the lives of our little ones and make them strong and noble? What will best stimulate spiritual growth when their hearts are young and pliable?

That tiny brain, so pure and untouched by sin, can be filled with holy thoughts, cheerfulness, and contentment. It can be introduced to the Friend of children while the little one leans his head against your warm breast and your sheltering arms enfold him. It is then that we must begin to teach the blessed lessons of truth about God, which will begin to awaken a sense of security and happiness that can be found only in God.



Mother's Baby

"Mother's baby, oh, so sweet,
Stand upon your little feet;
And as I count one, two, three,
Try to walk across to me.

"Oh, how often do I see
Little arms stretched out to me!
While I hold you to my breast,
Close your eyes, and sweetly rest.

"As a watch on you I keep,
See you smiling in your sleep,
Oh, how little do I know
Where your little feet will go.

"Darling babe of mine, some day
From my arms you'll slip away.
I would shield you in my arms,
Keep you safe from all that harms.

"I can only pray and love,
May we meet in heaven above,
And your little dimpled feet
Walk with me the golden street."

—Selected

Parents cannot afford to get so busy with other things that they neglect their own spiritual welfare and that of their children. If we live and love as we should, we will ever reach out for ways and means to exemplify Jesus in the very best way.

It is the greatest art to be able to live so that harmony, peace, and Christlikeness radiate from our lives. When we enter some homes, all is order and cleanliness, and the fragrance of love and happiness is predominant. In other homes this is not so. Children are very keen observers. They know whether or not we live what we profess.

Parents to Reflect Christ

If we would that our dear ones and others learn to love the Man of Galilee, then we must so live that the picture be not blurred. It must be clear so that they can understand Him, and a desire to love and obey Him will be awakened. His kindness and fairness should be seen in us who walk in His ways.

Desiring to impress upon the young in his congregation the importance of reading the Scriptures, a minister described some outstanding Bible character to the children each week when they gathered at the church. He mentioned no name. The children were to guess of whom the pastor was speaking, and when they felt they knew the answer they were to raise their hands.

One morning a kindly member brought his little adopted son to church and placed him with the class of children. The little boy had had a very unhappy life until this kind family took him in. He knew nothing about the Bible, and he had never been inside a church. His little eyes showed amazement when the minister began.

"This morning we will describe a wonderful person who was always kind. He loved children. He was good to the poor. He helped those who were sad. When anyone was mistreated, He went to his side and took him into His understanding heart. He loved everyone." Finally he asked, "Do any of you children know of whom I was speaking? If so, will you raise your hand?"

Up came the little visitor's hand. "Whom do you think I was talking about?" the minister asked kindly.

With a smile of delight the little one stood to his feet, and turning, he pointed and said, "You were talking about my daddy. There he sits, right over there."

Tears came to several eyes, and the minister said thoughtfully, "Would to God every child could see Jesus in his parents."

How can we lead our children's minds to the Infinite One and help them to understand that He is the Creator of us and of all things beautiful? With help from on high we can plant a strong faith in the Infinite One when we read the Scriptures to them, by telling them faith-building stories, by precept and example, and from the book of nature. Let us note what the Spirit of prophecy has to say about this great book.

"Parents, why not make use of the precious lessons which God has given us in the book of nature, to give our children a correct idea of His character?"—*Testimonies*, vol. 2, p. 584.

Studying God Through Nature

"In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God."—*Christ's Object Lessons*, p. 24.

"As we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works."—*The Desire of Ages*, p. 70.

"Fathers and mothers, let your children learn from the flowers. Take them with you into garden and field and under the leafy trees, and teach them to read in nature the message of God's love. Let the thought of Him be linked with bird and flower and tree. Lead the children to see in every pleasant and beautiful thing an expression of God's love for them."—*Thoughts From the Mount of Blessing*, pp. 145, 146.

Jesus is spoken of as the Rose of Sharon. If we as parents live close to Him, our lives will be sweetened by this wonderful Rose, and the fragrance of His life will be absorbed by the little ones as they repose in our bosom and learn the most important lessons of life. If parents could only realize that the most beautiful time is when the little ones are close and they can enfold them in their arms and teach them the ways of right. Those precious years fly away all too fast, and soon the training days are past. Let's work for eternity while we have them by our fireside.

May God help us as parents to gain a true vision of our most sacred task. It is not only for today that we train; it is also for eternity.

"This One Has Me Stumped!"

By Archa O. Dart

Question

How can you teach a child of five to obey? Had I known he would be what he is I never in the world would have taken him into our home. Before he came we had time to do many things, but now it takes all the spare time of my husband, my mother, my two grown daughters, and me. But the worst of it is we do not see any improvement. He seems to be getting worse all the time. I thought I knew something about child training—I raised four—but this one has me stumped. Can you offer any suggestions?

Answer

Yes, I have two suggestions to offer. First, never for one moment allow a child to think that he has you stumped. Few things could be more damaging to a child than to hear a parent say, "I can't do a thing with him." A mother dragged a little ten-year-old boy into my office one day exclaiming, "I don't know what on earth to do with him." Of course, the boy did not want to do what his mother had asked him to do. She had confessed she did not know what to do. How could he be sure it was the right thing? If a doctor should throw up his hands and declare, "I do not know what on earth to do for you," would you feel safe in taking his medicine? Of course not. Neither can a child feel secure in doing what you ask

him to do when you acknowledge you do not know what to do. Confidence in your own "medicine" gives assurance.

Second, your child has entirely too many bosses. God gave every child two parents—a father and a mother. And that is enough. Three is one too many. And in your case he has five! Eliminate three immediately. Children are very accommodating these days. When they have too many bosses they do their best to furnish enough problems to keep them all busy. Remember two hands on a steering wheel is much safer than many hands. And those two hands must agree. They must act as one. There must be no discord between father and mother.

And now for the question: How can you teach a child to obey? By helping him to see that obedience always brings joy and happiness. When he learns that disobedience always brings to him unpleasantness (some form of punishment) he will soon decide it does not pay. Obedience is love in action, therefore you must love him before you can teach him. Instead of feeling that he is in the way, that he is hindering you, you must feel that you have the privilege of training one of God's little ones. Your requests, which should be few, are for his good, for his welfare, and his preparation for heaven. A child wants to please; he has a great desire to feel that he is accepted. When he carries out your directions, he should see that you are pleased. Words of commendation, smiles of approval, create in the child a desire to obey. Be liberal with your compliments.

Parents' Fellowship of Prayer

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

"Our Son Has Been Rebaptized"

A jubilant letter from Alberta, Canada, tells of the joy experienced by a praying mother whose son has found his way back to God. "We are so happy to tell you that one of our boys who had fallen away from the truth has returned to the church and recently was rebaptized. Now he is firmly established in the upward way, and we are so thankful to God."

Here is another thrilling answer to the prayers of our Parents' Fellowship around the world. But let no one think that the way back from a life of apostasy is easy. This mother continues: "Robert found his way back to God, but it was not without a lot of trouble and heartache and sacrifice."

The lesson we can learn from this mother's testimony is that persevering prayer must be made for our young people who have backslidden. It is easy to go down the toboggan

slide to the worldly way of life, but the way back is hard climbing. This mother senses this fact and tempers her gratitude with an awareness of the great effort that God and the angels have made to reclaim her boy.

"We have still another son and his wife," she writes, "who are out in the world, and we would like to ask your continued prayers that they may come into the message too."

Next Friday evening at vesper time remember this boy and his wife in prayer. Ask God to bring them back. At the same time thank God for answering the prayers of all mothers like our sister in Canada, whose boys have found their way to peace. When you have had an interesting answer to prayer, pass on your story to the Parents' Fellowship of Prayer, Review and Herald Publishing Association, Takoma Park, Washington 12, D.C.

How Yukiyasu Honored His Father

By Shirou Kunihiro

[The author of this inspiring article is a Bible teacher in Japan Missionary College. We asked Brother Kunihiro to comment on the fifth commandment—"Honour thy father. . . ." We wanted a writer from the Orient to discuss this question of parent-children relationships since Orientals have such great respect for their fathers and mothers. You will enjoy reading this heart-warming story.—Editor.]

Young Dr. Yukiyasu held the left hand of the aged man who lay dying before him. The pulse beat was uncertain, and he knew his father would not be with him much longer. The stomach cancer was of an especially virulent kind, so the specialist had told him.

It was a Buddhist home. The night was dark. The eyes of the doctor caught the faintly glowing candles of the Butsudan, the Buddhist family altar, across the room. His father had long been the chief elder of the Buddhist believers in the town, an honored and responsible position.

Dr. Yukiyasu had studied the Bible with great care, and now had been keeping the Sabbath for some time. His great desire was that his aged father might be baptized with him. It seemed he was asking for the impossible. Yet he continued to pray. After some hours, he fell asleep beside his father.

Buddhism has fourteen centuries of history in Japan. Shinto was known in Japan as far back as her history goes. Visit any village or town, and if a grove with centuries-old oaks and pines strikes your curious eyes, that's probably where the Shinto shrine is. If you turn your eyes upward a little and rest them on the most prominent mountain beyond the teeming roofs of black tiles and rice straws, that's probably where the Buddhist temple is. If you happen to visit one of these Japanese homes, your eyes would catch in one room a miniature Shinto shrine, and in another a Buddhist altar. A Japanese is born to be dedicated at a Shinto shrine and dies to be buried in a Buddhist temple.

So in Japan it is rare for a son of a Buddhist home to be allowed to become a Christian. And it is almost an impossibility for the patriarch of a Buddhist family to follow the steps of his Christian son. But both of these things took place in the family of Yukiyasu. And how did that happen?

Yukiyasu's day was a strenuous one. He had to rise early to catch the train and then the bus, in order to treat poor farmers in a remote country district. Often it was deep in the night when his lean figure was seen hurrying home through the dark streets.

Then his real work for the day began. He must minister to his father, his most precious patient. Yukiyasu, who loved people, loved his father most of all. The father would say, "There is no son like him. He loves like a woman." He meant that Yukiyasu took good care of him like a woman who loves. But he little understood what made this son more loving and willing than any other son.

Love that is human rarely goes beyond the call of duty. But love from

Jesus knows no boundaries. After other sons and daughters had retired, Yukiyasu continued to work to comfort his father and to borrow for him a few more days of life. When he became too tired he rolled onto the straw mat and went to sleep.

Often during the night the old man would wake up coughing, and find his son already holding his wrist and looking anxiously into his face. Then the father would look up at the eager face of the son with weak but searching eyes. He knew this son was becoming a Christian. This son was leaving behind the traditional family religion and its teachings. This son would not bow before the Butsudan and pay respect to the ancestors any more. Would there be anything left in him of "the faithful and obedient son of Japan"? It took years of instruction to produce such a son. Now would all be lost?

The old man's eyes would look into the eyes of his son for a long time. They were met with a smile that seemed to well up from the depth of a soul that knew an infinite love.

Then one night the old man said, "Yukiyasu, read a portion of the Bible you have." And Yukiyasu read from the Bible about Jesus.

Timothy Wins a Dozen Souls

Our Missionary Volunteers in Korea have followed the admonition to scatter the pages of truth like the leaves of autumn. One of these leaves, which was blowing about in the streets of Kwangju, Korea, was rescued from the filth by a young high school student making his way home from a hard day of study. Timothy, as we shall call him, for truly he is a minister of the new hope, was thrilled with the good news of a free Bible correspondence course. The message of the leaf struck home to his young seventeen-year-old heart. He decided to mail a letter asking for the first lesson. Then weeks of study and eager concentration followed. Doubts and fears were soon overcome by a new knowledge that broadened his horizons, enabling him to see a new world.

All about him was war, desolation, marching armies, and exploding bombs. His only prospect for the future was a life of military

drill, army camps, and perhaps death. Like the unfolding of a scroll, truth began to penetrate his mind and unlock visions of a new hope.

One day he dared to share his new-found hope with his closest friend. Enthusiastically he unfolded the secrets of a new life as one would the discovery of a buried treasure. Erelong his friend cried out, "This is too good to keep! We must share it with the other boys of the school!" "Yes," said Timothy, "I'll send for enough enrollment blanks for every boy in our high school."

The enrollment blanks came, and were quickly distributed. More than one thousand enrollments have come back to the Bible school. Timothy has been successful in his attempts for God, for now there are twelve of these high school boys going with him to Sabbath school. All twelve have been baptized. Our picture shows Timothy (extreme right) with seven of the twelve he has won to Christ. They continue to labor and hope that many more of their associates will soon be able to see above the war-torn, poverty-stricken, bombed-out Korea that surrounds them. These twelve boys are looking forward to "a city which hath foundations, whose builder and maker is God"—a country where there is no war, no poverty, no brick-wall skeletons casting their shadows like fingers of death over a land of desolation and homelessness. They expect a soon-returning Saviour.

WILLIS J. HACKETT, *Secretary*
Missionary Volunteer Department
Far Eastern Division



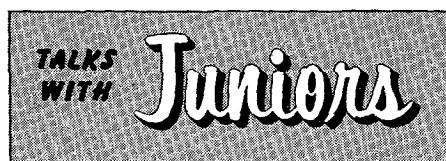
Timothy, extreme right, and some Korean boys he won to Christ.

A few days later Yukiyasu drew out all the money he had saved for himself and took the train to Osaka, the second largest city in Japan. After dusk he came home with the treasure he had bought—a fine tape recorder. Soon the Voice of Prophecy programs and the Christian hymns sung by the King's Heralds filled the room.

As his strength permitted, the father listened to every sermon and every Christian hymn. He nodded to every Christian truth he heard for the first time in his life.

One hot summer day the town was teeming with people carrying flowers and incense to the tombs of their ancestors. The day is called *Obon*, when the dead are believed to be allowed to return to the homes of the living either from the blessed land of *Gokuraku* or from the hell called *Jigoku*. The day is one of the chief ceremonial days of Buddhism. But in the home of Yukiyasu the door of the Butsudan was strangely but firmly closed. On this Obon Day an important Christian ceremony was to take place, for on that day Yukiyasu and his father were baptized into the Christian faith.

Yukiyasu's was the story of a son whose love and respect for his parents melted away age-old prejudice against Christianity. The fifth commandment took life, gave its light, and lifted the darkness of prejudice from a Buddhist home. A hopeless father saw in his Christian son an ideal, and through this Christian son he met Jesus his Saviour.



"I'll Bet You Can't—"

It happened in Salmon, Idaho, when I was about thirteen years old. Two boys bet me that I couldn't dive straight down into a pool of water that had formed in a little hollow along the banks of the Salmon River. Well, I took their bet, and I dived headfirst into the pool. Dear me, if I had known that water was only two and a half feet deep, I would have thought twice before I ran and made the flying dive. My head hit the bottom with a slushy sound that sent the fish darting in all directions. Of course, if it hadn't been for the mud at the bottom of the pool I would have broken my neck. As it was, I got away with a few sore muscles and a sore, aching head. But I learned not to take bets.



Saddest Little Girl

By ARTHUR S. MAXWELL

There have been many sad little girls in the world, but this story is about the saddest of them all.

We do not know her name—only that she was the daughter of a man called Jephthah, one of the men whom God raised up to help Israel after the death of Gideon.

She was an only child, for Jephthah, "a mighty man of valour," had no sons.

Having no brothers or sisters, I am sure she loved her daddy very much, and I know he dearly loved her. Maybe, like most little girls, she dreamed that someday, when she was grown up, she would get married and have boys and girls of her own. Somehow that would make up for feeling so lonesome as a child.

Well, one day when her daddy went out to fight the Ammonites, who had threatened to take away much of Israel's land, he made a strange vow. He promised the Lord that if he should win the battle, he would give Him the first thing that came out of his house to meet him on his return. Of course, he expected that it would be one of the animals which, in those days, for safety's sake, people kept in their houses. He thought it might be a lamb, or a kid, or a calf, which he would gladly offer up as a burnt offering.

William Spearman, a young man who lived in the South, wasn't as fortunate as I. One day he was out with a friend on the cattle range. They came to a large water hole where the steers came to drink. Bill's friend bet him twenty-five cents that he couldn't jump into the water hole. Bill took his dare, jumped in, won the twenty-five-cent bet, but it cost him his life. He drowned in the dirty cattle pool.

"Bet you can't jump from this rail and grab that fire escape," said Herbert to his friend. "Bet you I can," said Artie, and he jumped and just reached the lower rung, grabbed it and held on for dear life. It would have been a long drop if he had missed, and he probably would have broken a leg in the fall.

That's the trouble with bets. There's always a chance that you'll make it, but if you don't—what then? Broken legs, broken collarbones, broken heads, broken backs, and worst of all—broken plans.

Do you want to be a doctor some day, or a minister, or a nurse, or a teacher? Do you have the ambition to become a lawyer, or a Congressman, or an artist, or maybe an electrical engineer, or a top-flight mechanic? Better take care of yourself if you do,

Imagine his feelings when, returning from victory over the Ammonites, he saw running toward him, not an animal, but his own precious daughter!

At any other time he would have been overjoyed to see her. She looked so sweet and pretty, with tambourines in her hands, dancing down the hillside toward him, singing for joy like any other little girl who loved her daddy.

But poor Jephthah was heartbroken. To her amazement he burst into tears and tore his clothes, as people did in those days when they were very upset about something.

"What's the matter, Daddy?" I can hear her saying. "Aren't you glad to see me?"

Then he told her about the vow he had made, and how he never dreamed that she would be the one to come to meet him. I expect they just cried and cried in each other's arms!

Of course, he couldn't offer up his daughter as a burnt offering, but he had to keep his vow to give her to the Lord. His friends would have thought him very wicked if he had broken his word. So he said she must never marry, but serve the Lord as a single girl all her life.

It was very hard for her to take. She had so wanted to have those boys and girls of her own that she had dreamed about. Now she never could.

With some of her girl friends she went up into the mountains to cry about it. Together they stayed there for two long, dreary months. Afterward, when she was home again, they came to talk and weep with her four days every year. That's why I think she was one of the saddest little girls in history.

because one accident may ruin your chances for doing something worth while with your life.

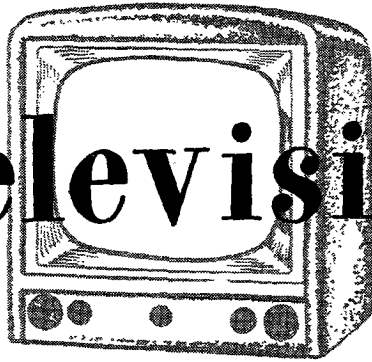
When somebody says, "Bet you can't" do this or that dangerous thing, or "I dare you to do this," tell him, "I don't bet," or be honest enough to confess that you don't want to die young. That isn't being cowardly, is it? Remind your friend that you have more important things to do with the life God gave you than to gamble it on an ice-cream soda or a jackknife.

Your friends won't think that you are brave if you take foolish chances, but here is what they will think: "Well, poor Charlie, I always thought he was crazy. Now I know for sure." But they won't try to stop you—at least most of them won't. They will just let you go ahead and take the gamble. Then after you fall and kill yourself, they will say, "Charlie was really a nice boy. If he hadn't been so foolish, he might still be alive today." Then with a few tears they will take you away AND FORGET YOU.

I have seen it happen. So, the moral is—don't bet and don't take dares. You may get by without getting hurt a few times, but the law of averages will catch up with you sooner or later.

D. A. D.

Can You Control Your Television Set?



A Heart-searching Sermon by Theodore Carcich

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

There was a time when, in order to see a vaudeville show, prize fight, night-club performance, mystery drama, or murder plot one had to go where such things were shown. That time is past. One need not stir out of his rocking chair now. With a twist of a knob any brand of sensual gratification can be brought right into your living room. No longer is it necessary for individuals to sneak into forbidden places in order to pollute their minds with unlawful sights. That can now be done in your own home.

Television is a great discovery—with much good in it, as well as much evil. It can be used to further the cause of Christ, as well as the cause of Satan. For Christians, the television set, as the radio or the automobile, should constitute a medium to be used solely for the development of our Christian lives and denominational objectives. Any use running counter to these objectives ought to be avoided.

Whether television becomes a curse or a blessing depends upon our control of TV or its control of us. It is definitely a curse in some Seventh-day Adventist homes. It need not be, but it is. There are Adventists who spend large sums of money to educate their children in denominational

schools, but who undo the work of the church school by the improper use of television in their homes. Who among us has not met Adventist children humming a well-known beer commercial, imitating a Western gunman, dressing or acting like a Hollywood star? These youth may rush from the supper table to the TV set, anxious not to miss a tingling and exciting telecast.

In such homes, and we believe they are few, nothing is permitted to interfere with the scheduled telecast. Supper, school lessons, and even family worship must wait until the favor-

ite program is finished. In such homes the parents may give liberally to save the heathen in mission lands, but at the same time they spend hundreds of dollars for a device which, if unregulated, will make heathen of their children. The members of such homes willingly distribute literature in order to open a channel of light into a neighbor's home, but at the same time they open channels direct to their children's hearts through which the world dumps its cheapness, foulness, and filth.

Television sets need controlling. Adventist television sets desperately



EVA LUOMA

Television is a great discovery, with much good in it as well as much evil.

need controlling. The sets will not control themselves. Neither can children control them. Only matured and experienced minds joined with consecrated hearts and hands are capable of using this mighty invention for our good and not for our destruction.

Ours is a thrill-packed and thrilling generation. It will become progressively more so. A public whose moral taste has been perverted to the point of seeking sensation for the sheer thrill of experiencing sensation will insist on an entertainment diet comparable to its taste.

Steadily the new form of living-room entertainment has been inching downward toward vulgarity and profanity. Of course, the vulgarity and obscenity is sugarcoated with sophisticated innuendo, so that this new paganism can be accepted by the viewer without too much shock to his moral and religious sensibilities.

Herein lies a great danger to the Adventist people. Because television is home entertainment, it is very easy for some to accept anything and everything flashing on the screen, little realizing how filled their minds can become with the silliness, nonsense, and artificiality of the TV diet. The intensive barrage of sensuous stimuli that now beats upon the mind almost from the cradle to the grave has a way of robbing the mind of its ability to select, reject, and evaluate in keeping with the standards of the Adventist Church.

This deadening of judgment is accomplished gradually. First the mind is conditioned to the jokes, the wisecracks, and the subtle double talk of the television entertainers. This in turn leads to a tolerant view of any profanation of established conventions such as marriage, chastity, honesty, truthfulness, and obedience.

With a mind thus conditioned, and that looks with tolerant fascination upon the defamation of things holy and sacred, it is understandable how personal Christian standards can be lowered. The breakdown of ideals and standards is followed by a breakdown of inhibitions. The breakdown of inhibitions leads to sin. Sin leads to ruin. In this way the evil one robs Adventist youth and adults as well of true religious faith and stability *right in Adventist homes.*

Now, what can we do about it? Television is here to stay. Is there any solution to the problem? There is, but remember the problem is not with the television set. The problem is with you. So the solution is not with the purveyors and sponsors of television entertainment. The solution rests with you.

Your television set does not turn on by itself. On every set there is a switch that brings on the power. This switch must be turned in order for the set to operate. The same switch also turns the power off. It need not remain on against your will. You need not sit helplessly entranced, absorbing the evil before you. You can rise up and black out the program threatening to defile your mind and home. You can do this by merely snapping a switch. It is that easy if you have made up your mind not to view anything objectionable.

Each television set has a channel control knob. It is used to search the air waves for that which you want and to shut out that which you do not want. No program appears on your screen against your will. Whatever appears on your set, appears there by your invitation and choice. It is there because you want it there.

I cannot imagine an Adventist parent inviting a party of slovenly hobos into his living room, if he knew that these roustabouts were there for the sole purpose of debauching and defiling his home. Why then invite the debasing tramps of TV into your home through the medium of your television set? What difference is there if they come in through the door or through the set? The effect and influence are the same.

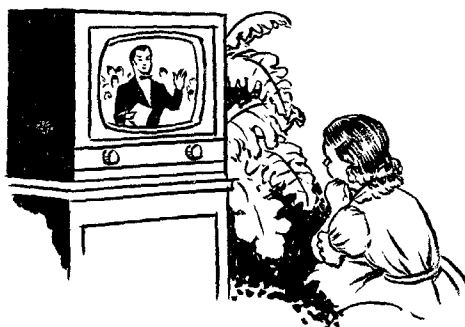
No Adventist parent would think of taking his son and daughter down to the tavern to have them watch alcoholics guzzling beer. Such would be unthinkable, you say. It would be a denial of everything the parent stands for and hopes to realize in his children.

But what difference is there between actually taking the children down to the tavern or bringing the tavern to the children through the television set? Is the adverse influence

(Continued on page 24)

Television

By ADLAI A. ESTEB



Television is a mighty educational power;
It is, perhaps, earth's most effective teacher
at this hour.

The greatest educational force invented yet
by man;

How tragic Satan uses it in his nefarious
plan!

That's why we must have safeguards and dis-
criminating sense

To shut out each debasing program in our
self-defense.

Unless you have this strength of will and
courage to say No,

TV converts your home into a modern
burlesque show;

It turns the sanctity of home into a gam-
bling den,

A wrestling match or night club, with its
scenes debauching men.

It glorifies the questionable, the shady things
of life,

And often makes a farce of home, the hus-
band and the wife.

Some little children sit for hours before a TV
set:

How much do they remember and how
much can they forget?

Before their eyes and plastic minds what
orgies are portrayed?

What murders, crimes, and robberies and
mystery plots are laid?

Those children sit there spellbound; some-
times petrified with fear,

Or punctuate a Wild West murder with a
lusty cheer.

You say you like to prove all things and
hold fast what is good?

But do you really do it in the way you
know you should?

How dare you spend your precious time in
Satan's garbage can,

Reviewing all the filth to find some mental
food for man?

I know a better source of food to feed your
mind and heart—

The timeless, priceless treasure that the gifts
of God impart!

What captures your imagination soon will
capture you,

So flee the fierce hypnotic spell of Satan's
rendezvous.

Refuse to hear the siren song, unmask the
devil's grin,

Unveil the vile and hideous serpent charm-
ing you to sin.

Determine you will only see and hear what
things are pure

For by beholding we are changed—our des-
tiny is sure!

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Chronology of the Crucifixion and the Passover

How do you harmonize the statements of the synoptic gospels that Jesus ate the Passover the night before His crucifixion with those of John that the Passover followed the crucifixion?

At the Exodus Passover the lamb was slain late on Nisan 14, "in the evening," and eaten the same night (Ex. 12:6-8, 10). At midnight the destroying angel passed through the land, and before daylight the following morning, Nisan 15, the Israelites were on their way out of Egypt (Ex. 12:11, 12, 29, 33, 42, 51; 13:3, 4, 6, 7; Num. 33:3; see also Josephus *Antiquities* ii. 15. 2). Instructions for the future also specified that the lamb be slain on Nisan 14, "in the evening," and roasted and eaten the same night, during the early hours of Nisan 15 (Ex. 12:6-10, 14; Num. 9:1-5; Deut. 16:1-7).

According to Josephus, a later contemporary of Christ, the general practice at that time was still to sacrifice the Passover lamb on Nisan 14 (*Antiquities* ii. 14. 6; iii. 10. 5; xi. 4. 8; *Wars* v. 3. 1), between three and five o'clock in the afternoon (*Wars* vi. 9. 3), to roast it immediately, and to eat it between sunset and midnight the same night, that is, during the early hours of Nisan 15 (*Wars* vi. 9. 3; *Antiquities* ii. 14. 6; 15. 2; iii. 10. 5). The Mishnah, written during the first and second centuries of the Christian Era, provides a further contemporary record of Jewish practice. According to the tractate *Pesachim* 58a and 61a, the Passover lambs were slain and roasted during the late afternoon of Nisan 14, and when Nisan 14 fell on Friday the roasting must be completed before sundown. Evidently, the general procedure was still the same as in Old Testament times.

The solution of the problem depends upon correlating the last supper in the upper room and the crucifixion with the general celebration of the Passover that year. The last supper took place on Thursday night preceding the crucifixion (Matt. 26:17, 20, 26, 34, 47; 27:1, 2, 31). Jesus was crucified on Friday (Mark 15:42;

Luke 23:54; John 19:31, 42), lay in Joseph's tomb over the Sabbath (Matt. 27:59 to 28:1; Mark 15:43 to 16:1; Luke 23:54 to 24:1; John 19:38 to 20:1), and rose early Sunday morning (Matt. 28:1-6; Mark 16:1-6; Luke 24:1-6; John 20:1-16). According to the best available astronomical information Nisan 14 fell on Friday, April 27, in A.D. 31, the year of the crucifixion (see *The Desire of Ages*, p. 233).

Prime Importance of Crucifixion

It is important to note that the essential fulfillment of the Passover types by Christ centered in His sacrifice upon Calvary, not in the eating of the Passover meal. Jesus ate the Passover with His disciples Thursday night, that is, during the early hours of Nisan 14, and died about three o'clock Friday afternoon, that is, during the closing hours of Nisan 14 (see Matt. 27:45-51; Mark 15:33-38; Luke 23:44-46; see *The Desire of Ages*, pp. 756, 757). This was at "the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain" (*The Desire of Ages*, p. 756; cf. 1 Cor. 5:7). The type was fulfilled, "not only as to the event, but as to the time" (*The Great Controversy*, p. 399), for immediately following the evening offering the Passover lambs were slain. Both the lamb of the evening sacrifice and the Passover lamb represented Christ. These sacrifices were offered on "the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the Passover lamb had been slain" (*Ibid.*, p. 399; cf. 1 Cor. 5:7). According to one Talmud manuscript (Gemara, tractate *Sanhedrin* 43a), Jesus was crucified on the "eve of," that is, the day of preparation for, a Passover, which coincided with the "eve of," that is, the day of preparation for, the Sabbath.

According to *The Desire of Ages*, p. 642, Jesus was crucified "on the day the Passover was eaten." As the context indicates, this "day" was the day on which He and the disciples ate the Passover, not that on which the people generally ate it, for "the Pass-

over was observed [by the people generally] as it had been for centuries" (*Ibid.*, p. 774). The context makes clear that the observance of the Passover, that is, the eating of the lamb in this particular year, A.D. 31, took place after the Sabbath had begun, while Jesus lay in the tomb.

The formal and general celebration of the Passover had not yet begun when Christ appeared before the Sanhedrin during the early morning hours of Nisan 14, Friday (*Ibid.*, p. 703). When John (ch. 13:1, 2) speaks of the supper in the upper room taking place "before the feast of the passover" he refers to the celebration of the Passover generally by the Jews. He again refers to the eating of the Passover as still future when Jesus appeared before Pilate early that same morning (John 18:28; cf. *The Desire of Ages*, p. 723). He specifically states, also, that the day of the crucifixion was "the preparation of the passover" (John 19:14), that is, Nisan 14, the day on which all preparations for the Passover must be made.

Some have suggested that the meal Jesus and the Twelve ate together was not the regular Passover repast. But the synoptic record makes clear that it was indeed the Passover they ate together (see Mark 14:12, 16, 17; Luke 22:7, 8, 13-15), a fact stated even more clearly in *The Desire of Ages*, pp. 642, 652, 653. Also, the paschal moon was "broad and full" that night (*Ibid.*, p. 685), and the Passover could therefore have properly been celebrated.

It is clear therefore that Jesus ate the Passover with His disciples on Thursday night, that is, during the early hours of Nisan 14, twenty-four hours before the celebration by the people generally, that is, on Friday night, during the early hours of Nisan 15. His reason for doing so was, apparently, that His death might coincide with, and thus the more appropriately fulfill, the type of the slaying of the paschal lamb. That He should be crucified at the time the Passover lamb was slain was more important (*The Great Controversy*, p. 399) than that He should eat the paschal meal at the usual time. How Jesus and the disciples could have eaten the Passover a day early—in view of the fact that the Passover lamb was to be slain in the Temple at a specified time—is not so clear, but of the fact that they did so there can be no doubt. Space does not permit an examination of historical records that seem to provide an explanation of circumstances that would make such a celebration possible. For this, the reader is referred to comments on Matthew 26:17 in Volume V of *The Seventh-day Adventist Bible Commentary*.

News From Home and Abroad

Rafael, the Servant Boy of Puerto Rico

By Phyllis K. Dunscombe

On the day before Christmas, 1925, in the sunny town of San Sebastian, Puerto Rico, a little boy name Rafael was born. His father and mother would have been very rich, but because of unfortunate circumstances they had lost all their money.

When Rafael was about six years old the family moved to Rio Caña near Mayagüez. One day when he was having a good time exploring the fields and wooded section near his home, he climbed up a little hill, and while looking up at the blue sky and white fleecy clouds, he suddenly heard a voice calling to him. He immediately answered, "What is it—who is calling me?" and ran to the place from where the voice seemed to come, but he could find no one. Although he was only a little fellow, Rafael loved God, and he seemed to feel sure that this was a call from Heaven. As the years went by he was more convinced than ever that God had spoken to him that day.

Soon after this, Rafael was enrolled in a Catholic school in Mayagüez. He

was so eager to learn about God that he quickly learned the catechism, and went ahead of the others in his grade in the church doctrines in such a way that he received a beautiful statue of the virgin. He went regularly to the church to pray and confess his sins to the image of Christ there.

He decided that he would be a priest, but his mother did not want her boy to become a priest. She could see that Rafael was not well, and on taking him to a doctor, found that he had tuberculosis. It seemed to Rafael that this was the worst thing that ever could happen to him!

He was given pneumothorax treatments, and sent to a sanatorium, but he was so unhappy there that his mother took him home. For about two years the doctor treated him, removing liquid from his lungs, but his condition became worse, and his family gave up all hope of his recovery. However, the Great Physician had a work for this boy and was watching over him.

Poor Rafael was very discouraged,

and decided not to go any more for treatments. The public health nurses went to his home to get him, but he would run and hide, for at that time he had a terrible fear of doctors and nurses. The boy's cough got worse and worse, and about every two weeks he would have a bad cold. It seemed certain that he would die. However, instead of succumbing to the disease, little by little he began to improve. And this seemed nothing short of a miracle.

He started to school again in the first grade, but in a year he was promoted to the third. How happy he was to be in school again, for he loved books. But he was constantly afraid that the nurses would find him there or that the children would be examined, and he might have to return for treatment.

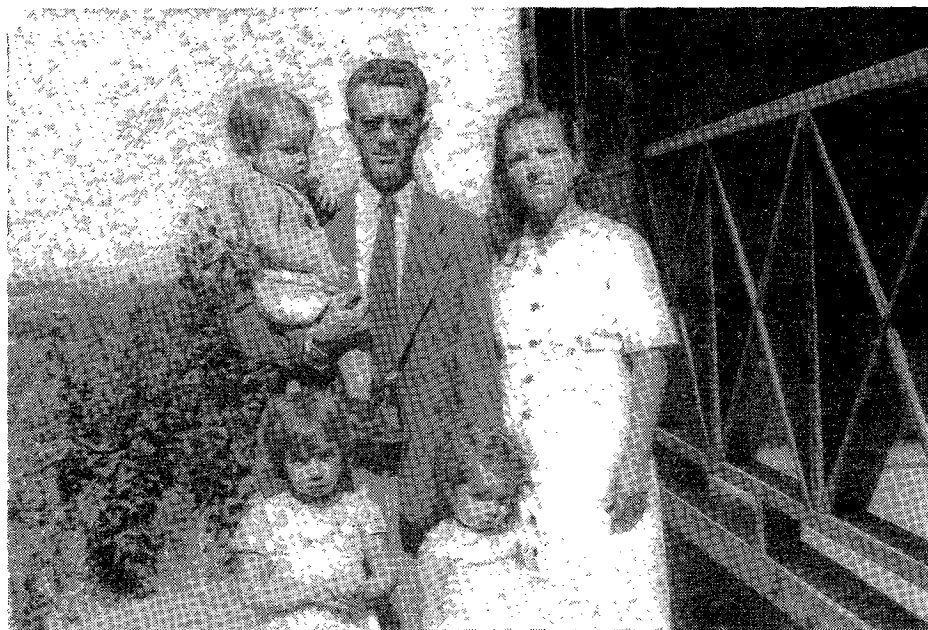
He was finally discovered in school, and one day the teacher received a note from the public health department saying that Rafael had tuberculosis, and that he must not be permitted to come to school any more.

One year after this bitter disappointment, as he could not study, Rafael found work as a servant boy in a home. But again he was haunted by the fear that his employer would find out that he had tuberculosis, and do to him as they had at the school. When he was fourteen years old, he went to work as a carpenter's apprentice where he worked for three years, still haunted by the same old fear. At the end of that time he made a promise to God to go to church every Sunday, and take his first communion.

In 1941, when the war started between the United States and Japan, prayer meetings were being held every morning at five-thirty in the Mayagüez Adventist church, and a young man invited Rafael to go to the meetings with him. Somehow the message heard there seemed to touch Rafael's heart immediately, and the words spoken seemed to be just for him. His mother was opposed to his joining the Adventist Church, but Rafael knew what it was to have the peace of Christ in his heart, and he wanted to obey God first of all.

He was baptized on March 22, 1942, and immediately he felt a great desire to work for Him who had called him. But what could a young man with tuberculosis do in the work of God?

Soon after his baptism a colporteur



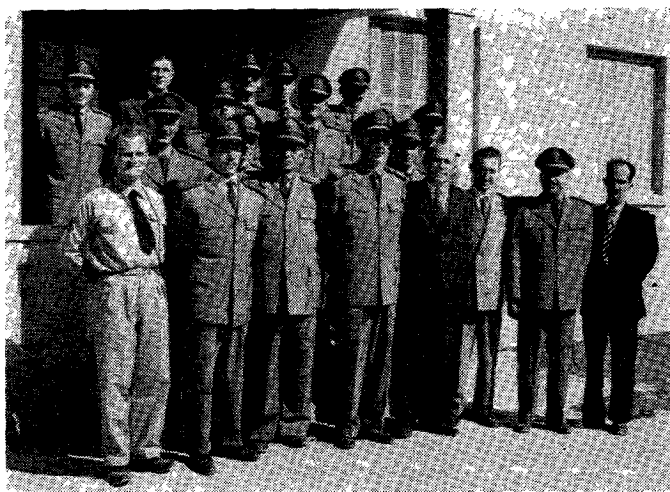
Rafael Colon, Puerto Rico colporteur, with his family.

institute was being held in the church in Mayagüez, and Rafael heard the call of God. Then fearful thoughts came to torment him: How could he go into the country from door to door, without food, and perhaps be persecuted—he with his weak, rachitic body that had been pronounced tuberculous by the doctors? Could he possibly be good for anything now?

He went to his pastor to tell him that he felt he had been called of God to go out in the literature ministry. "Impossible!" said the pastor. "If you start selling books, within three or four months you will be in your grave." And if you could have seen Rafael's sickly appearance at this time, you too would have said that that type of work was impossible.

On returning to his home after his visit with the pastor, Rafael cried and

prayed to God that if it were His will, he would be healed so that he could be a literature evangelist. And God did hear his prayers, for upon his being examined by a doctor he was found to be completely free of tuberculosis. In June of the following year he began selling books. And although he has been hungry many times since then, and has had trials of many kinds, he is still in this wonderful work.



Representatives of the Brazilian Armed Forces present at recent medical cadet demonstrations at the Colégio Adventista Brasileiro, São Paulo, Brazil.

Serving Our God and Our Country in Brazil

By F. N. Siqueira, *Secretary
Missionary Volunteer Department
South Brazil Union*

Military service here in Brazil is compulsory. Our young people, when called upon to serve their country, always face serious difficulties. It was not possible to permit an increasingly troublesome situation to continue without making some effort to solve the problems. So it was decided to appeal to the government to accept and recognize our Medical Cadet

Corps. We knew that no other church, including the Catholic Church, had officially secured such an exceptional favor. However, trusting in God, we decided to try, and what was seemingly impossible became a reality. The president of the United States of Brazil and the secretary of war approved our request exactly as it had been presented. And thus Brazil be-

came the first Catholic country, and perhaps the first country in the world, to officially recognize our Medical Cadet Corps as a privilege guaranteed by national law to the youth of our church.

This means that Adventist youth can today, with dignity, serve in the Brazilian Army, and be faithful to God without humiliating embarrassments.

The first step, therefore, was to organize the Medical Cadet course in our academies and college. In these institutions every young man of pre-military age is matriculated in the Medical Cadet course of study which becomes a regular part of his curriculum. At the end of the year examinations are always given. Military officials are invited not only to be present at the time of the examination but to see a practical demonstration of the students' training. And we are thankful that the impressions made upon these fair and exacting officials have been most excellent. One high-ranking official who was present at the graduation ceremony at our Colégio Adventista Brasileiro and witnessed a demonstration presented by our boys, later wrote the following to our college president:

"I wish to thank you for the invitation which was extended me to be present at the graduation of your Medical Cadet students at which time diplomas were given to those finishing your course. I will always remember this occasion. The ceremony was simple but objective, and the impression was certainly the best because of its high patriotic and moral value. It became clear to me that Seventh-day Adventists are anxious to prepare young men to serve their country and humanity with a vocation so useful in peace and indispensable in war."

Since it is not as yet possible to have a permanent and separate camp



Medical cadets from the Rio Grande do Sul Academy, Taquara, Rio Grande do Sul, Brazil, demonstrating the proper methods of carrying the wounded.

for training our youth from all over Brazil, during the summer months intensive courses are offered alternately one year in the north and the following year in the south. D. Peixoto da Silva, Medical Cadet colonel for Brazil, has been an excellent organizer for these courses.

We are living in difficult times. It is possible that any day we will hear the rhythmic steps of marching armies. Here in Brazil we are doing all possible to prepare our youth for that day.

C.M.E. a Growing Institution

By Louis K. Dickson
Vice-President, General Conference

Fifty years have passed since the founding of the College of Medical Evangelists. This half century has been most eventful, not only in world history, but also in the affairs of the remnant church. Out of all the mighty changes that have come over our world and our work during this momentous period, one fact stands out above many others; that fact is the clearness of the wisdom of the Lord in establishing among us our only source of training for medical evangelistic physicians, the College of Medical Evangelists.

Throughout the world field are to be seen the outstanding results of the sacrificial and efficient service of those Christian physicians trained in our own medical school who have given their lives to this important ministry. Out of the classrooms, laboratories, and clinics of our medical college has gone forth to all the world a noble army of men and women trained to bring the gospel of salvation to the body as well as to the soul. Through these many years the loyalty of our people in contributing to the building up of this important institution has been outstanding. Never have our people failed to come to the help of the cause in keeping this medical missionary arm of our work strong.

We are now moving into the days for which this great institution of learning was primarily founded. The closing days of the work of God are to be the days of greatest need and opportunity for the medical missionary arm of the third angel's message. Through the revelation of God's will to His chosen messenger our forebears in faith moved forward in spite of what many times seemed insurmountable obstacles. And they followed the heavenly vision.

Educational costs have never been small either to the church or to the individual. Today, with the continual

need of keeping apace with modern advance in medical knowledge and techniques as well as improved facilities, our medical college finds itself in constant need of funds in order to provide our youth with that type of training that will meet the demands of latest scientific advances. Our operating subsidies are being constantly strained to keep pace with that which is rightfully demanded for proper medical training in our day.

Although we speak of C.M.E. as a medical school, we should remember that it includes other schools of technical training, such as the schools of Dentistry, Nursing, Dietetics, Physical Therapy, Clinical Laboratory Technique, X-ray Technique, and Tropical and Preventive Medicine. Separate faculties and special equipment and housing are required for all these avenues of training, and the expense of carrying on these enterprises is constantly rising.

It is perfectly clear that such an undertaking and program calls for strong financial support, and constantly needs denominational backing in meeting the carefully studied requirements of such a growing institution. It is a work of faith, and now, as in the beginning, we must move forward, believing.

Let us perpetuate the faith and sacrificial spirit of the early founders of this important establishment called into being by God Himself, and on Sabbath, June 18, the day designated by the General Conference Committee, bring an unusually liberal offering for our College of Medical Evangelists.

Training School for Girls in Madagascar

By Anna Zurcher

Soon after my husband and I arrived in Madagascar in 1946 we realized that it would be to our advantage to undertake an educational project for the girls of this country.

Contrary to the thinking in Africa, and other countries as well, the woman in Madagascar is not only held in high esteem but is given a place of undisputed authority.

In the beginning, having no building in which to receive the girls, we decided to take about twenty into one of the rooms of our own home. It was not always easy, but that did not discourage us. It was necessary to prove that it was worth while to undertake a work in favor of the Malagasy girls. From the first our experiment was crowned with success, in spite of the fact that our school is the first in the country and is still the only school to accept both boys and girls.

I am finding immense satisfaction in teaching the girls to knit, sew, embroider—in other words, to do all that is included in the term "home arts." They are learning with surprising rapidity to make layettes, to knit beautiful garments, and to embroider real masterpieces. Orders are beginning to come in, not only from individuals, but also from stores. For Christmas we undertook to make hundreds of little velvet animals. The dormitory became a menagerie, to the joy of all. Within a year the reputation of the beautiful work these girls do was all over the city. Today this reputation has crossed the seas, for Europe and America have also asked for embroidered tablecloths and blouses, for which we have acquired a speciality. The government itself has become interested in our work. In 1951 they asked us to exhibit our work.

Many girls have thus been able, by their own work, to take studies that they otherwise could not have taken. Here too we were surprised to note that in studies as well as in manual labor the girls, in many cases, showed more mental maturity than the boys.

Today among those who have been trained in our school during the last eight years we find teachers, nurses, office workers, wives of workers, as well as many who are living testimonies of true Christian education.



A sewing class in our girls' school on the island of Madagascar.

CHURCH CALENDAR FOR 1955

A Seventh-day Adventist Center of Higher Education

Seventh-day Adventist youth may now acquire the following professional training in the College of Medical Evangelists:

MEDICINE
DENTISTRY
NURSING
PHYSICAL THERAPY
CLINICAL LABORATORY
X-RAY LABORATORY
DIETETICS, INTERNSHIP
SHORT COURSES IN TROPICAL MEDICINE

The increasing demands of today's educational standards have resulted in a larger number of Adventist youth seeking their advanced education in universities. Some university work, particularly where the sciences are concerned, tends to undermine Christian faith.

Under the guidance of scientists who are Christians, C.M.E. is offering an increasingly larger opportunity for advanced study in preparation for the Master of Science degree and the Doctor of Science degree.

Not only do we look to C.M.E. to prepare Christian physicians, dentists, nurses, and technicians for our worldwide medical work, but we now offer at C.M.E. the opportunity for Adventist young people to prepare, with higher degrees, for service in Seventh-day Adventist educational institutions.

C.M.E. is your school of higher learning.

Special C.M.E. Offering in All Our Churches

Sabbath, June 18

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

Africa Ripe for the Harvest

By A. V. Olson

Vice-President, General Conference

[Elder Olson sends in this report as he is traveling in the Southern African Division.—EDITOR.]

Sixty years ago two huge covered wagons, each drawn by twelve oxen, and a large oxcart came to a halt at the place where I am now sitting, at the Solusi Mission station in the heart of Africa. Out of these wagons climbed W. H. Anderson, G. B. Tripp, their wives, Dr. A. S. Carmichael, and the young son of the Tripps. All these folks were new missionary recruits from the United States, and they were accompanied by Fred Sparrow, of South Africa. Brother Sparrow had met the American missionaries at Mafeking, the terminus of the railway, and during fifty-five long, wearisome days had guided the caravan across the trackless African veld to the present site, thirty-two miles beyond Bulawayo, where our first mission station in Africa was to be established. A tract of land comprising 12,000 acres had been obtained as a grant the year before.

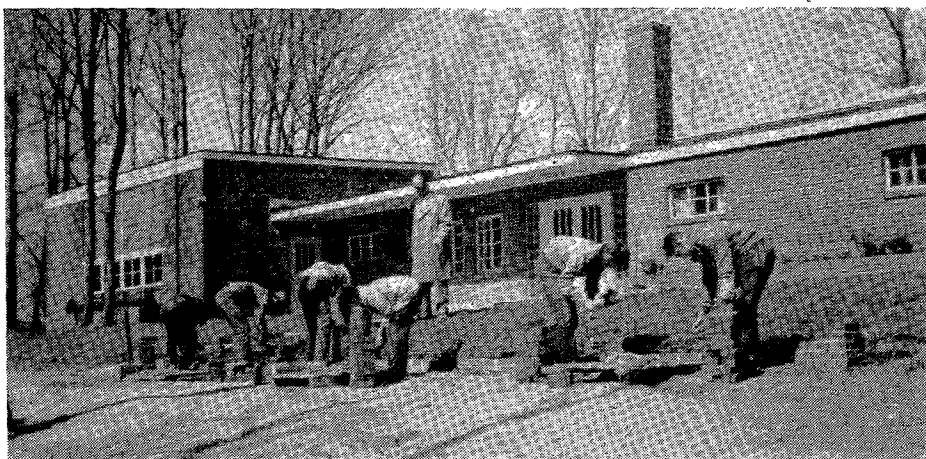
A small beginning had already been made among the European people of the Cape Colony, but this was to be our first effort for the Africans themselves. In fact, it was the first undertaking by Seventh-day Adventists for the untold millions of heathen throughout the world field.

Many Hardships in Early Days

Soon after the arrival of our brave and devoted missionaries the Matabele rebellion broke out, forcing them to retrace their steps as far as Bulawayo. Here, during many long and anxious weeks, they lived in and under their covered ox wagons. When the war ended and peace was restored, they returned to the mission, where they were soon occupied in building, planting, teaching, and preaching.

As a result of the hardships endured, the taxing labor, and especially the frequent attacks of the deadly malaria, several of these pioneer workers were laid to rest. Some of them are sleeping now in the little graveyard on the mission station, which they so courageously helped to establish. Fortunately, fresh recruits soon arrived from the homeland to take their places, and the work went forward.

Ever since that humble beginning sixty years ago, our mission-minded brethren and sisters in the homelands have kept an ever-increasing stream of funds and missionaries flowing into this needy field. Without stint, fathers and mothers have given their dearest



Students receiving practical training in the brick-laying class at the Howard J. Detwiler school in Washington, D.C.

possessions—their sons and their daughters. From America and from Europe, and in more recent years from the European conferences of South Africa, they have come in large numbers to spend their lives in loving service for the benighted millions scattered throughout the many lands of this mighty continent.

Sixty Years of Progress

Perhaps at times brethren and sisters in the homelands may be tempted to ask if all this toil and sacrifice has paid. If they could see what has been accomplished under the guidance and blessing of God during the past sixty years, there would be no question.

Aside from the many thousands who have fallen asleep in the blessed hope, we now have in Africa about 160,000 baptized members, with an additional 100,000 or more believers in the hearers' and baptismal classes preparing to become members. The Advent Movement is on the march in Africa. It is gaining momentum every day.

Truly Africa is ripe for the harvest. We must unitedly pray that God may help us supply the men and the means for gathering in the harvest before it is too late.

World War I Veterans

Not long ago a disabled veteran of World War I learned that he was eligible for a pension. He applied for it, and received it. At his suggestion I am passing on to the readers of the REVIEW the information that disabled veterans of World War I who had ninety days or more of honorable service are still eligible for pensions if they meet the other requirements involved.

All who think that they are eligible, and who are interested, should write to the Veterans' Administration, Veterans' Administration Building, Washington, D.C., for further information and application blanks.

G. W. CHAMBERS

Bricklaying Class at Howard J. Detwiler School

By Donald H. Miller

Learning a trade will solve many problems for youth. It gives vent to pent-up energies and brings mental and financial satisfaction to the youth because he can earn his own money. Learning a trade gives meaning and purpose to a young person faced with a term of military service after his graduation from academy. Many high school and academy students lack decision and direction for any accomplishment in life until after they come back from the Army. Valuable years of youth are lost—never to be regained.

On the Job Training

To meet this challenge locally the Howard J. Detwiler School, in Washington, D.C., offered a vocational course in bricklaying on a credit basis for the year 1954-55. The course consisted of four phases: First, physical training necessary to harden their bodies so they would be able to do the work; second, classroom instruction on theory and terms of the trade; third, practical classwork in the attainment of basic skills by building a brick retaining wall for the school; fourth, on-the-job training each Sunday with two missionary-minded Adventist brick contractors.

The result of this year's work and training is that all the boys of the ninth and the tenth grade who are sixteen years of age have opportunities for summer employment. Thus by following the blueprint in the Spirit of prophecy and training the hand as well as the head, these young men have an unusual background for practical success in life. We are sure that others will be glad to follow such a project.

Can You Control Your Television Set?

(Continued from page 17)

any less because a glamorous young woman is holding the glass of beer instead of some slovenly drunk? Let me assure you that of the two the adverse influence of the glamour girl is far greater than that of the tavern derelict. The latter awakens revulsion, but the former excites emulation.

Surely no Adventist parents would think of taking their children down the street to watch a brawl between two rowdies and to participate in the fight by shouting encouragement to one opponent against the other. Neither would they revel in any superiority one rowdy might manifest over the other in knocking his opponent into unconsciousness. Physical strife of any kind brings only sadness and sorrow to a sincere Christian, and he obtains no enjoyment whatsoever in watching two men beat each other into insensibility.

But what difference is there between watching a street brawl and watching a prize fight on your television set? Is it not comparable to inviting a street brawl with its attending passions and strife into your living room? The televised contest awakens feelings of combativeness, with the desire on your part for one man to beat the other. As the contest develops you find yourself secretly or openly encouraging one opponent to knock the other out. One loses his noncombatant status entirely when viewing a televised prize fight. He becomes just as brutal in his desires as the men in the ring. He experiences extreme difficulty in arousing a desire to pray or to read the Bible when such sadistic demonstration is completed. All this can be experienced without leaving the home.

You see, the television set televises more than what comes over the screen. It televises your tastes and desires. It reveals what you are by what you are beholding. It televises YOU.

If you have not experienced a genuine regeneration, or change of heart, your choice of television programs will reveal the fact. In spite of your best intentions you will select those things that your old nature wants and desires. You can only change your selections by changing your masters. Self must die and Christ must live. In other words, you must be converted, born again!

Being born again means being "created in Christ Jesus unto good works." Your taste and desires have been changed and are under the control of

the Holy Spirit of God. God now works through your mind and fingers as you select your television programs. You find yourself selecting that which the new man wants, and you view only that which will nourish the new life in Christ. You have no problem with television, because your selections and rejections are the same as those Christ would make.

You now have no time or interest for the cheap, impure, and nonsensical. God's Spirit gives you discriminative ability. As in reading, eating, and dressing, you choose the best and the most wholesome in the telecasting field. Everything else you reject. You do this because you are preparing yourself for a better world. Your interests and conversation are centered in things heavenly, and anything that would interrupt that heavenly thought is quickly erased from your sight and hearing. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God . . . ? Nevertheless



Singing Youth

Prepared by the MV Department of the General Conference. Review and Herald Publishing Association, .60, .75, \$1.25.

An ancient sage once said, "The annals of a nation are brief whose songs are few." It is likewise true of religious movements. Spiritual truth seems to win its way into human hearts best on wings of song. The morning stars sang together for joy, and celestial choirs announced the Saviour's birth. In this new songbook we keep up the tradition.

Every variety of Christian experience is covered in this sparkling new selection of songs for youth on the march to achievement in the service of God. Chosen from the majority preferences of a large group of youth leaders, these songs capture the dear familiarity of the yesterdays and the joyous moods of the composers of this new day. Many of the songs recently made popular on our radio broadcasts are here. Adapted to solo, ensemble, or instrumental work, as well as to choir and chorus needs, this is a maneuverable volume that will delight every song director and leader of young people's groups.

The common themes are here—work and service, invitation and appeal, worship and fellowship, praise and joy, along with a large section of choruses almost as varied as whole books devoted to them. Some special sections are of note, such as songs for the training camp and for patriotic and secular occasions. It is double indexed, both for topics and titles. About 222 musical gems have been crowded into its 192 pages.

less we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:11-13).

Following conversion, the Christian still needs to suppress the urgings of worldly pleasure and fleshly lusts. Christians need to be constantly on their guard against the devices of the devil. Resistance to the devil means making no "provision for the flesh, to fulfil the lusts thereof." Above other things, this means that by prayer and Bible study the Christian guards carefully the avenues to his soul, namely, his eyes, his ears, and his mind.

The apostle Paul names the lusts and evil desires against which we must war constantly. "The flesh lusted 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. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:17-21).

It would be well always to check your television programs with Paul's list here in Galatians. It will surprise you how the selective field narrows when you compare the two. Really, there is not much that a Christian can select out of the lush jungle of commercialized entertainment. Anything that stimulates sinful lusts must be suppressed, rejected, turned off. If you cannot control and regulate your television set so as to avoid stimulating these hurtful lusts, it would be far better to get rid of your set than to lose your soul.

Finally, God has given His people counsel and warnings regarding the matter under discussion. While the specific counsel deals with the theater, the principles apply to its living-room counterpart—the television set. We read:

"Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to

poison the imagination, to destroy religious impressions, and to blunt the relish for tranquil pleasures and sober realities of life, than theatrical amusements.

"The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Messages to Young People*, p. 380.

May God help us to heed this counsel.

Chaplains Assist Our Men in Service

By William H. Bergherm

In the February issue of *The Chaplain* an article appeared entitled "How to Minister to Seventh-day Adventists." We of the War Service Commission prepared this article in an effort to inform all chaplains of the armed forces how to assist our men. This article has received favorable attention.

We now have before us a copy of a general letter written by the Chief of Navy Chaplains. The subject of this letter is, "Assistance to Members of the Seventh-day Adventist Church." In this letter Chaplain E. B. Harp, Jr., refers to the Adventist servicemen and their "strict observance of the seventh day of the week as the Sabbath." He requests his chaplains "to aid their commanding officers in an understanding of those tenets which have a bearing on problems connected therewith." He wrote:

"The article, 'How to Minister to Seventh-day Adventists' (p. 37 of the enclosures), gives excellent guidance in this area to our total responsibility to personnel of this particular faith. Since all Protestant chaplains receive *The Chaplain*, the enclosures are to be distributed to Catholic chaplains for their information and guidance."

We are most grateful for this splendid service performed by Chaplain Harp, and we are certain his letter will be a great help to our people in resolving some of the problems that our men have had in this branch of the service. A few weeks ago Chaplain Harp invited G. W. Chambers and me to visit him in his office to discuss ways and means by which a closer understanding between our men and their officers might be attained.

Once again we would remind all our servicemen that whatever branch of service you may be assigned to, you should report to your chaplain upon arriving at any new assignment; and when facing a problem, it is always a good rule to consult your chaplain.



The little *Pioneira* in present use on the Araguaia River, Brazil. During the past three years 7,889 persons have been treated.

Sowing Beside all Waters in Brazil

By M. S. Nigri

President, South Brazil Union

In the last four years at least twenty-eight new towns and villages in the South Brazil Union have heard the message for the first time. Where once there were no Adventists there are now churches with 30, 50, 100, 150, and even 225 members!

In order to accommodate so many new members it was necessary to build many new churches. Forty-eight churches have been constructed through the sacrifice and hard work of our faithful brethren, and with the generous help from our brethren overseas. These forty-eight churches represent over seven thousand seats, most of which are occupied each Sabbath, making it imperative to plan for enlarging many of these buildings.

Several other activities were begun during the past four years. It was possible to finish the central building of our Penfigo hospital in Campo Grande, Mato Grosso Mission. This

is the second hospital of its kind in Brazil and possibly in the world. At the present time we are purchasing a new site nearer the city, where a new and larger hospital is to be constructed. The state and federal government are supporting this work and encouraging us to go ahead with this most necessary missionary effort.

Another medical missionary project was begun along the shores of one of Brazil's largest rivers, where Indians and many white people live. This is the Araguaia River in the Goiano-Mineira Mission, which flows into the heart of Brazil and empties into the Amazon. Two missionary nurses, Lair Montebello and his wife, were sent from São Paulo to the hinterland of Goiás with only a small boat. They are doing a wonderful work, but need a larger launch than the little *Pioneira* (Pioneer).

As we think of the South Brazil Union territory, with its 20,000,000 inhabitants and only 22,294 baptized members and 332 workers, we feel perplexed because of the large work yet undone!

In 1954, 24 public efforts were conducted and 1,874 souls were baptized. But these efforts are not held in large and comfortable halls. The message enters hospitals; Sabbath schools are organized in leprosaries; precious souls, although physically sick with leprosy or *penfigus foliaceo*, are baptized. The message of hope enters even prisons and penitentiaries.

Our wonderful schools are holding up the light of Christian education, and our two hundred literature evangelists are advancing day after day in new towns and villages. In 1954 this army of workers sold \$325,000 worth of our literature and entered thousands of homes. Pedro Camacho, our pub-

Health Evangelism in Miami

It was my privilege to spend a period of three weeks with the evangelistic effort being conducted in Miami, Florida, by B. L. Hassenpflug, the Southern Union Conference evangelist, and his team of workers. During the last week we were joined by Dr. and Mrs. H. W. Vollmer for a community school of health and nutrition. There was a wonderful response to the health message. The "right arm" again demonstrated its ability to work as a great "entering wedge" to win people's hearts and prepare them for the special truths of this time.

J. WAYNE McFARLAND, M.D.

lishing department secretary, after his return from a six weeks' trip on the *Pioneer* on the Araguaia River, reported that many people are thirsting for the truth in this area.

"Near the end of our trip," he writes, "we had the privilege of baptizing six people. These are the first fruits of our medical work on the Araguaia River. Much seed has been sown, and we can surely believe that soon there will be many other baptisms in other villages bordering this great river."

God requires of His people continual advancement. We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. With all our profession of health reform, many of us eat improperly. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control the appetite. —*Testimonies*, vol. 9, p. 156.

• In Brief •

OVERSEAS

Australasia

● A division-wide publishing department convention was held at Warburton, Victoria, April 18-22. G. A. Huse, the General Conference Publishing Department secretary, was present and gave strong leadership as all phases of the publishing work were discussed.

● On April 29, at the time of the annual camp meeting and session, the territory formerly known as the North Queensland Mission was constituted a local conference. There are now eleven local conferences in Australia and New Zealand.

● In recent weeks Dr. and Mrs. R. O. Yeatts, of Montana, arrived in New Guinea and located at the Mt. Hagen Hansende Colony. We feel sure that these new workers will bring added strength to the medical department in the Coral Sea Union Mission.

● In four days 93 students and the faculty members of the West Australian Missionary College collected £1,000 for Ingathering. In more prosperous North New Zealand, the college, with an enrollment 20 per cent lower than last year, collected £1,680, almost reaching the all-time record.

● The Town Hall at Petersham, an inner suburb of Sydney, was filled with

900 people when G. Burnside opened a mission there on April 17. The attendance is being maintained. This campaign is actually a continuation of the meeting in the Sydney Town Hall last year. It is expected that a baptism will be held shortly. Pastor Burnside is director and speaker for the Voice of Prophecy in Australasia.

NORTH AMERICA

Atlantic Union

● V. W. Becker, educational and young people's secretary of the Northern Union Conference, has accepted the invitation to become secretary of these departments in the Atlantic Union Conference.

● Dr. Bernard Briggs, a member of the Stoneham, Massachusetts, church, has accepted a call to connect with the Vellore Medical College in India as a member of the faculty and staff. The Briggses are leaving in June.

● Roger Ferris, of the class of '55, Atlantic Union College, has been chosen to serve as a ministerial intern in the New York Conference, beginning July 1.

Central Union

● Herman C. Schmidt, of Kansas, set for himself an Ingathering goal of \$1,000 for 1955. As the reports come to the office he has raised a total of \$1,025, representing 47.8 minutes support of our worldwide mission program for 1955.

● A baptismal class of nine students is meeting weekly at the Lincoln City church school, having organized at the close of the spring Week of Prayer.

● L. A. Skinner, associate secretary of the General Conference MV Department, was guest speaker at five Investiture services in Nebraska, where 34 Master Guides and 139 in other MV classes were invested. At that time 666 MV Honors were awarded, together with 35 Bible Year and 366 Reading Course certificates.

Columbia Union

● WVEC-TV, Channel 15, in Norfolk, Virginia, is the latest station to accept the Faith for Today program as a public service program. They began telecasting the program on May 21. This is the 5th station in the Potomac Conference and the 29th in the union to use Faith for Today.

● More than 400 prospective students, parents and friends attended "Academy Visitation Day" ceremonies recently at Blue Mountain Academy. The newest school in the union will open officially on September 6. T. H. Jemison is the principal and T. E. Unruh is chairman of the board.

● More than 300 Pathfinders of the Potomac and Chesapeake conferences recently went on the first camporee in the history of the Columbia Union at a campsite near Wilderness, Virginia. C. H. Seitz, MV secretary of the Potomac Conference, directed in the weekend program, assisted by T. V. Zytoske, MV secretary of the Chesapeake Con-

ference. E. W. Dunbar and A. A. Esteb, both of the General Conference, were guest speakers.

● Malcolm Murdoch, a senior of the Takoma Academy in the Potomac Conference, recently won a \$100 Savings Bond for writing an essay on citizenship in a contest sponsored by the Silver Spring, Maryland, Civitan Club.

Lake Union

● The weekend of April 22-24 witnessed a large alumni homecoming at Emmanuel Missionary College. About 400 returned to the institution to celebrate the occasion. The classes of 1912, 1922, 1932, 1942, and 1952 were especially honored. E. W. Dunbar, who is now an associate secretary of the General Conference, was chosen the alumnus of the year.

● Emmanuel Missionary College Academy was host this year to the Lake Union Music Festival, April 29, 30. Music students from seven other academies throughout the union took part in the week-long activities. W. B. Hill, president of the Illinois Conference, spoke at the 11 o'clock service Sabbath morning. Sacred music was presented in the afternoon, and in the evening a band concert was given, and also choir numbers.

● The new sanitarium and hospital at Hinsdale, Illinois, was dedicated Sunday afternoon at 3 o'clock on May 8. Dr. T. R. Flaiz, from the General Conference, gave the dedicatory address. W. B. Hill, vice-chairman of the Hinsdale Sanitarium and Hospital board, offered the dedicatory prayer. Charles F. Kettering, a well-known citizen of Hinsdale, was the guest speaker. His topic was "The Hospital and the Community." Open House was held from 4:00 to 6:00 p.m., and many hundreds visited the institution to see the modern facilities with which the hospital is equipped.

Northern Union

● Benjamin D. Beck has accepted a call to become principal of Plainview Academy at Redfield, South Dakota. G. G. Davenport, former principal, has been called to Columbia Academy in Washington.

● Eight persons were baptized at Red Shirt Table, South Dakota, as the result of meetings held there for the Indians by E. D. McGhee, district pastor.

● Minnesota workers reported 36 baptisms for the month of April as follows: E. W. Amundson 6, Paul Cales 2, E. D. Clifford 2, H. M. Dukes 1, J. N. Hadley 1, D. Mackintosh 1, J. M. Mershon 12, T. P. Misenko 2, E. E. Perry 9.

● Mr. and Mrs. Robert Behr, of Lincoln, Nebraska, have been invited to join the staff of Oak Park Academy in Iowa. Mr. Behr will head the English department and teach instrumental music, and Mrs. Behr will serve as dean of girls and teach home economics.

● The new Rapid City church school building in South Dakota was dedicated on the afternoon of May 4, with L. A. Skinner of the General Conference giving

ing the address. As a climax to the Investiture service held that evening seven juniors were baptized by L. J. Meidinger, district pastor.

North Pacific Union

● The new Walla Walla College biological field station at Rosario Beach, Washington, will be the location for two Pathfinder-Nature Leaders' Training Camps scheduled this summer by the Missionary Volunteer department for staff members of MV Pathfinder Clubs in this union.

● After laboring for 16 years as a faithful literature evangelist in the Idaho Conference, John Hays has responded to an invitation to do a similar work in the Montana Conference. At present he is laboring in the Billings district.

● L. L. McKinley, president of the Montana Conference, left for Alaska, where he held a week's series of meetings in the Anchorage church.

● After being associated with the Portland Sanitarium and Hospital for nearly 40 years, R. W. Nelson is now connected with the General Conference Medical Department, with offices at the White Memorial Hospital in Los Angeles. E. E. Bietz, principal of Upper Columbia Academy, has accepted the position of administrator at the Portland Sanitarium. G. L. Beane recently connected with the Portland sanitarium as purchasing agent.

● Walter D. Blehm was recently appointed MV secretary of the Oregon Conference, filling the vacancy caused by the transfer of A. J. Reisig to the Upper Columbia Conference. Elder Blehm had been serving as assistant MV secretary.

Pacific Union

● MV Week of Prayer for the Sacramento junior academy was a memorable occasion, as they enjoyed and profited by the services of Meade MacGuire, veteran worker for youth. Elder MacGuire also conducted evening services for the Sacramento Central church. At the close of the week two adults and six young people were baptized.

● Baptisms for the first three months of 1955 in Southern California Conference have totaled 149.

● San Pasqual Academy appreciated the spring Week of Prayer conducted by Philip Knoche, pastor of the Ocean Beach church. There was an excellent response from the students.

Southwestern Union

● Lawrence Choate, an active layman in Clovis, New Mexico, is letting his light shine. To date he has constructed 24 literature stands, filled them with attractive truth-filled Adventist periodicals, and placed them in strategic locations. It is encouraging to see people select some tract or magazine, read it thoughtfully, and then place it in their baggage.

● L. E. Rogers, district leader, and his assistant, Ernest Clark, conducted a baptism recently, at which time 18 came into

the church by baptism and on profession of faith. Another baptism is scheduled for May 21. These new members were added to the Oklahoma City and Choctaw churches in the Oklahoma Conference.

● A windstorm and rainstorm that caused considerable property damage in Temple, Texas, Friday afternoon, May 6, blew down the three-pole evangelistic tent of the Detamore-Turner-Holley team. The meetings were transferred to the church. We are grateful to God that Satan was not able to stop a single night of preaching.

● R. D. Necker, Nacogdoches district pastor, A. B. Huenergardt, Dr. Floyd Brigham, and their wives, are holding a series of evangelistic meetings in Rusk, Texas. There were 70 present on the opening night, and 100 the last Sunday night. There is a good interest from the meetings.

● On Sabbath, April 16, the Bristow, Oklahoma, church was dedicated. L. C. Evans, president of the Southwestern Union, and W. A. Dessain, president of the Oklahoma Conference, led out in the services.

1955 Camp Meeting Dates

Atlantic Union

Northern New England	
Lewiston, Maine	June 17, 18
W. Lebanon, N.H.	June 24, 25
New York	
Union Springs	June 30-July 9
Southern New England	
So. Lancaster	July 1-9
Greater New York	
Eagle Lake Park	July 15-24
Northeastern Conference	
Middletown, N.Y.	July 28-Aug. 7

Canadian Union

Simcoe, Ont.	June 10-12
Oshawa, Ont.	June 24-July 3
Manitoba-Saskatchewan	
Saskatoon, Sask.	July 1-9
Clear Lake, Man.	July 20-24
Alberta	
Peace River	July 6-10
Lacombe	July 8-13
Beauvalon	July 20-24
British Columbia	
Hope	July 15-23
Maritime	
Pugwash, N.S.	July 29-Aug. 7
Newfoundland	
St. John's	Aug. 10-14

Central Union

Wyoming	
Casper	July 22-24
Colorado	
Campion Academy	July 29-Aug. 6
Nebraska	
Union College	Aug. 5-13
Kansas	
Enterprise Academy	Aug. 12-20
Central States	
	Aug. 18-27
Missouri	
Sunnydale Academy	Aug. 19-27
Canton (Tri-State Regional Convention)	July 16

Columbia Union

West Virginia	
Parkersburg	June 2-12
Potomac	
New Market, Va.	June 23-July 3
East Pennsylvania	
Wescosville	June 30-July 10
Ohio	
Mt. Vernon	June 30-July 10
Allegheny	
Pine Forge	June 30-July 10
New Jersey	
Kingston	July 7-17
West Pennsylvania	
Somerset	July 7-17

Chesapeake
Catonsville, Md. Aug. 18-28

Lake Union

Indiana	
Indiana Academy	June 9-18
Lake Region	
Cassopolis, Mich.	June 17-25
Illinois	
Broadview Academy	July 1-9
Wisconsin	
Portage	Aug. 11-20
Michigan	
Grand Lodge	Aug. 18-27
Upper Peninsula	June 9-12

Northern Union

South Dakota	
Huron	June 3-11
North Dakota	
Harvey	June 10-18
Minnesota	
Anoka	July 15-23
Iowa	
Nevada	Aug. 5-13

North Pacific Union

Upper Columbia	
College Place, Wash.	June 8-18
Idaho	
Caldwell	June 16-25
Montana	
Bozeman (constituency only)	June 22
Washington	
Auburn Academy	July 13-23
Oregon	
Gladstone	July 20-30

Pacific Union

Northern California	
Lodi	June 9-18
Southern California	
Lynwood	June 16-26
Central California	
Santa Cruz	July 14-23
Southeastern California	
Regional meetings	Aug. 26-Sept. 3

Southern Union

Alabama-Mississippi	
Meridian, Miss.	June 2-11
Florida	
Forest Lake	June 2-11
Georgia-Cumberland	
Collegedale, Tenn.	June 2-11
South Atlantic	
Hawthorne, Fla.	June 9-18
South Central	
Oakwood College, Ala.	Aug. 4-13
Kentucky-Tennessee	
Fountain Head, Tenn.	Aug. 4-13

Southwestern Union

Texas	
Keene	June 2-11
Arkansas-Louisiana	
Gentry, Ark.	June 3-11
Southwest Region	
	June 9-18
Oklahoma	
Oklahoma City	Aug. 4-13
Texico	
Portales, N. Mex.	Aug. 12-20

Church Calendar FOR 1955

College of Medical Evangelists Offering	June 18
Thirteenth Sabbath Offering (Southern Asia)	June 25
Bible Correspondence School	July 2
Midsummer Offering and Service	July 9
Enlightening Dark Counties	Aug. 6
Educational Day and Elementary School Offering	Aug. 20
Oakwood College Offering	Aug. 27
Colporteur Rally Day	Sept. 3
Missions Extension Day and Offering	Sept. 10
Sabbath School Rally Day	Sept. 24
Thirteenth Sabbath Offering (Far East)	Sept. 24
Neighborhood Evangelism (Home Visitation)	Oct. 1
Voice of Prophecy Offering	Oct. 8
Message Campaign	October
These Times Campaign	October
Temperance Day and Offering	Oct. 29
Witnessing Laymen	Nov. 5
Review and Herald Campaign	Nov. 5-26
Week of Prayer and Sacrifice	Nov. 12-19
Week of Sacrifice Offering	Nov. 19
Home Missionary Day	Dec. 3
Thirteenth Sabbath Offering (Southern Europe)	Dec. 31



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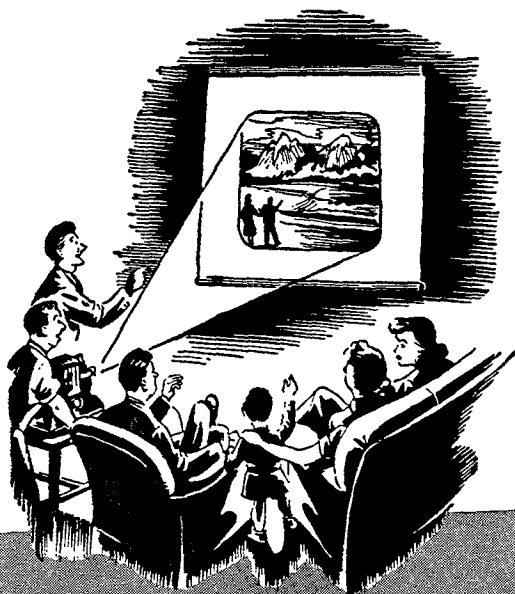
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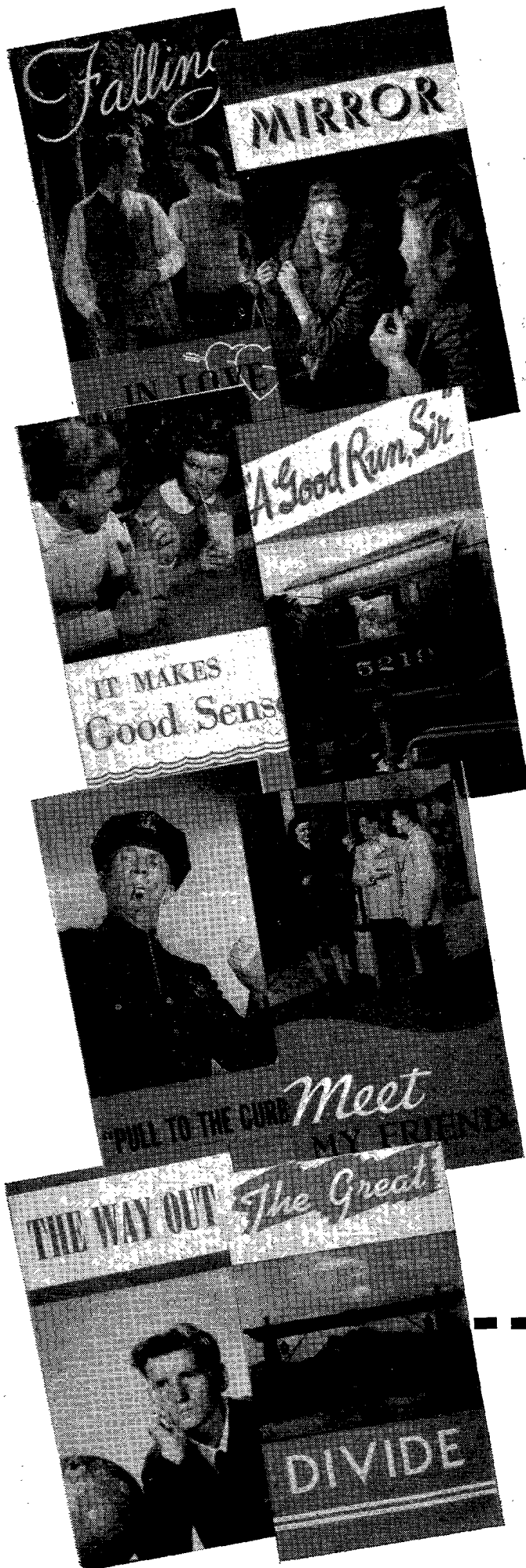
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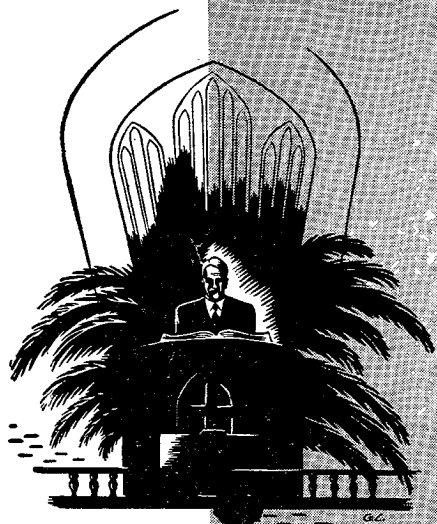
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No author in this series talks the language of the human heart with more understanding of the issues of life than does Mrs. Lloyd in this newest of her volumes on Christian living.

WHATSOEVER THINGS ARE LOVELY ()

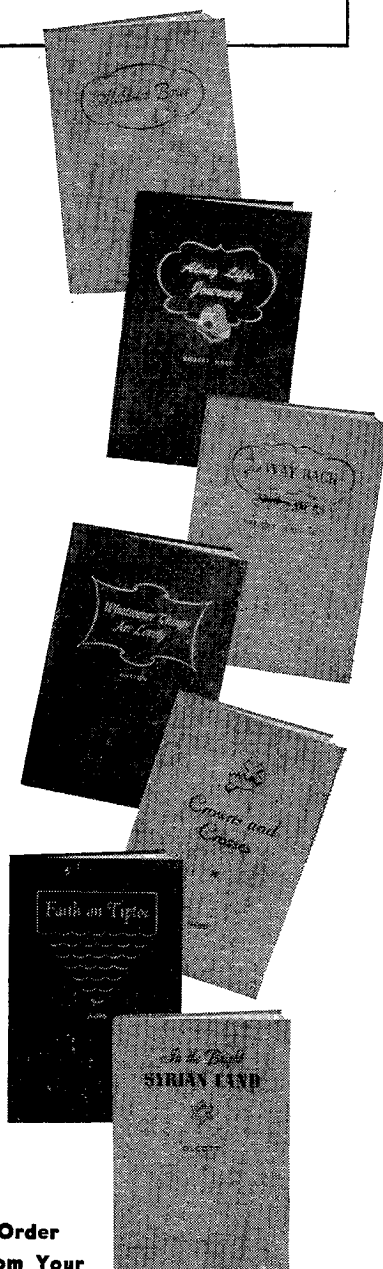
MURTON

Consistently for years, Mrs. Murton has had her beautiful verse published in magazines and newspapers of America. Here is a collection of her best all under one cover.

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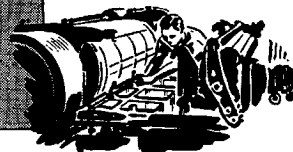
A delightfully written book with a special appeal for those who feel defeated in accomplishments or frustrated in reaching cherished goals.



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As We Go to Press



Monthly Feature on Archeology

We wish to call attention to a special feature appearing once each month—a report by Dr. S. H. Horn on archeological findings that throw light on the Bible. These are not just articles on the general subject of archeology that have been told and retold through the years. Instead, they deal only with current discoveries in this important field. You will be able to keep in touch with the latest and the most significant happenings by following this monthly feature. We believe that our ministers will find it especially valuable. On page 6 of this issue is a contribution from Dr. Horn's pen.

Our Stand on Bearing Arms

Recently there have been rumors to the effect that the Seventh-day Adventist Church is going to change its stand on bearing arms. I know of no change that has been made in our noncombatant position. I know of no change that is contemplated.

Our denominational position is that our men shall *not* bear arms or be trained in their use. Any other position is personal and individual, not denominational.

G. W. CHAMBERS, *Secretary*
General Conference
War Service Commission

C.M.E. Offering—June 18

During the past forty years the College of Medical Evangelists has graduated a large number of doctors. These are scattered in many places of earth. I have met them in the United States and Canada, in India, Burma, Siam, Penang, Singapore, Manila, Japan, Southern Africa, South America, Inter-America, and the Middle East. Here in the homeland many of our doctors are holding offices in our churches, and they are real missionaries in their communities. Many souls have been won as the result of their personal efforts.

Your medical college, brethren and sisters, was established by the direction of God through His servant, Sister White, and the efforts expended to keep it operating have been well worth while. We know that our people desire the continued operation of

this institution in the strongest possible way, so we are coming to you again with our need, trusting that you will help to meet in part the expense so necessary in the operation of this college. The General Conference has designated Sabbath, June 18, 1955, as the date when a special offering for the College of Medical Evangelists will be received in all of our churches. I am sure that every member will wish to contribute generously to this important work.

C. L. TORREY

Tons of Paper and Ink

Literally tons of paper and ink are being used by denominational publishing houses in the printing of books and magazines. In a recent letter, N. C. Nelsen, superintendent of the Southern Publishing Association, informed us that it took 22 boxcar loads of paper to prepare the magazines and leaflets for Ingathering. The paper weighed 794,924 pounds, or 392½ tons. For this one job 16,000 pounds, or 8 tons, of ink was consumed. If a drop of ink will make a million think, what will tons of ink do?

D. A. McADAMS

New York Spanish Evangelism

During the past three months Walter Schubert has been engaged in work for the Spanish churches of Greater New York. Three simultaneous evangelistic series were conducted, meetings being held every evening of the week in one of the three boroughs. Pastors and lay Bible instructors were effectively trained to assist the evangelist.

The first baptism was on May 7, when 54 persons were baptized. This number included 14 who had formerly belonged to the church, some not having attended for years. Six of the Spanish churches received these new members, who had been baptized by their pastors.

On the same day, after the baptism, 57 deeply interested persons responded to Elder Schubert's invitation to come to the rostrum and publicly indicate their intention to prepare for this sacred rite, signing such a declaration. To date more than 200 have revealed progressive interest in the message.

LOUISE C. KLEUSER

Recent Missionary Departures

Elder and Mrs. O. W. Lange, who have spent twenty-five years in India, sailed on the S.S. *Empress of Scotland* from Montreal, Quebec, May 17, returning after furlough. Elder Lange is home missionary and Sabbath school secretary, and Mrs. Lange educational and Missionary Volunteer secretary, of the Northeast India Union Mission, with headquarters in Karmatar.

Miss Marion Miller, returning after furlough, sailed from New York May 18 on the S.S. *Queen Mary* on her way to continue her work as a nurse at the Giffard Mission Hospital in Nuzvid, India.

Mr. and Mrs. Nicholas Germanis, of Stockton, California, sailed May 19 from New York on the S.S. *Olympia*. They are on their way to Greece to assist in the mission there.

W. R. BEACH

Health Evangelism in Southern Asia

Health evangelism is very much alive in the Southern Asia Division. Mrs. J. F. Ashlock writes that the division has revised the booklet *Healthful Living*. She says:

"It may be of interest to you to know that this booklet has been published in a number of the leading languages of our far-flung division. It is meeting with very favorable response throughout the field and is being used not only in the Home Commission classes but in teaching health principles in the high schools and in Spicer Memorial College."

May the Lord continue to bless every effort to bring the principles of healthful living before our people and before the world.

J. WAYNE McFARLAND, M.D.

Change of Camp Meeting Dates, Manitoba-Saskatchewan Conference

We have been asked to call special attention to these new dates for camp meetings to be held in the Manitoba-Saskatchewan Conference: Saskatoon, Saskatchewan, July 1-9; Clear Lake, Manitoba, July 20-24.