

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

I WAS holding an effort at the Chokwe village of Mussilinjini in 1947 when a miraculous thing happened. Since this was the first time that Adventists had worked in that particular area, the people still mistrusted us and were rather shy.

My wife and I had been visiting from house to house all day long in an effort to gain their confidence, and now we had gone to bed. It was ten o'clock. We had been in this village just about a week, and almost every night had slept restlessly because of the disturbing noise of the tom-toms.

But on this particular night the noisy drums, less than two hundred yards from our improvised home, were not beating for the dead or frightening away lions. Nor were they announcing a drunken revelry and dance. We were not sure why they were beating, but every now and then there was hand clapping and a burst of frantic shouting along with the weird and frightening sound of the drums.

A PAGAN HEALED

BY FAITH IN GOD

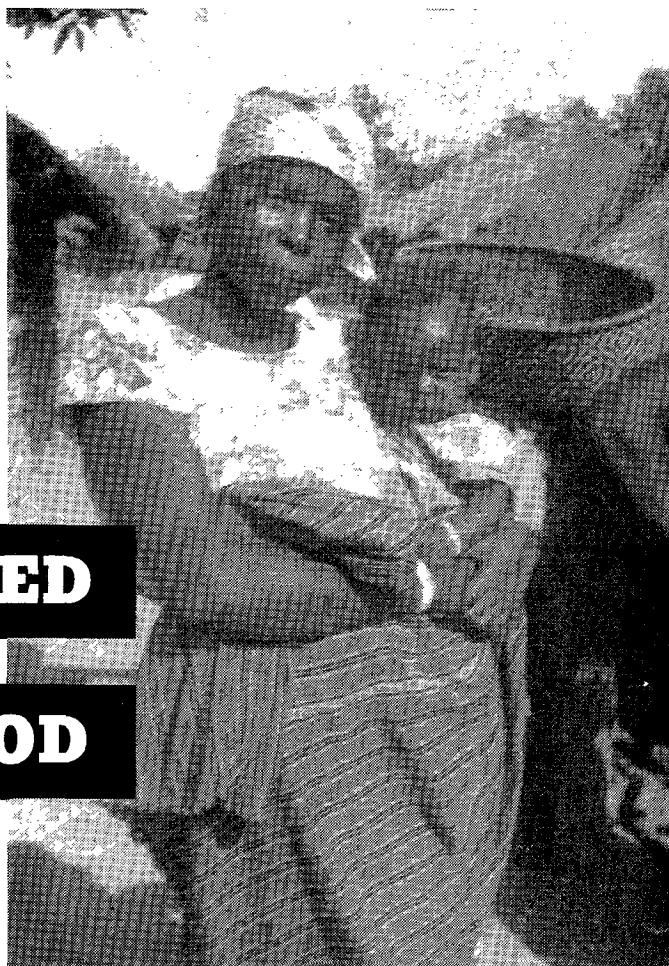
By **VICTORINO CHAVES**

Director of Lucusse Mission, Portuguese West Africa

It was impossible for me to sleep, not only because of the noise, but because I was apprehensive that something ominous was going on.

Near our house, which was built of poles and grass, the native teachers who accompanied us were encamped. I called one of them, Elias Macai, and together we walked toward the place from which the noise was coming. On the way Macai explained that the ceremony was connected with devil worship. As we got closer we could see that fires had been lighted around a particular hut, and all the women and men of the village had gathered to watch and help the witch doctor drive out a devil.

But Beelzebub does not work against himself, so the poor afflicted woman who was seated inside the hut trembled and shook every time she was spat upon and sprayed by some women near her who chewed weeds and mixed water with the saliva in their mouths. The sick woman had been brought by relatives from a nearby village hoping to find relief at the hands of the witch doctor. For



PHOTO, COURTESY OF THE AUTHOR

The African woman who was made whole, physically and spiritually, through spontaneous faith in God.

a long time she had suffered pains in her abdomen, and now, since she had not received relief upon being bled, she was given up as devil possessed. Using white clay, they had painted stripes on her from head to foot, and she was being forced to undergo this ordeal. She was indeed very sick, and had been brought in a hammock because she could hardly stand up.

As we drew near the hut the witch doctor came outside and ordered greater frenzy from the drummers. The noise rose to a deafening pitch as we stepped inside the hut. We told the relatives to request that the noise subside for a while, then we spoke to the woman. We told her that it was not some dead relative of hers who was now torturing her, and that there was no evil spirit whom God could not master and frighten away.

After further words of assurance, presenting Jesus' power to heal all manner of diseases, and telling her of His enduring sympathy for all who come to Him for help we asked the sick

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THE ADVENTIST SABBATH • REVIEW AND HERALD •

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A Thought

FOR THE WEEK

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

"Saviour, Keep Me Every Hour"

Benjamin Franklin was a philosopher of thrift, and effectively taught the frugal use of time and money. One of his proverbs leads to meditation on the importance of each passing hour in accomplishment and character building. He wrote: "One today is worth two tomorrows; what I am to be I am now becoming."

It is common experience to feel that we are only marking time in our daily round of duties, for we see little or no progress as day succeeds day. Yet hope springs eternal, and we eagerly await what tomorrow may bring forth.

As Saint Paul points out, "We all, . . . beholding . . . , are changed" (2 Cor. 3:18), and the ideals we cherish and the virtues we seek to emulate are daily making their impact upon our habits and molding our character, so that what we are to be in our tomorrows we are slowly becoming today. Like the flower that blossoms in the garden and makes no perceptible advance from day to day, we see no change for the better in ourselves. Yet when the slow-motion camera captures every mutation in the plant and later projects its life processes on the screen, we are charmed with the wonder of its development. So we too may grow from day to day in the grace of our Lord Jesus Christ.

Spiritual growth implies perfection each hour and at each stage of development. We do not expect blossoms on the slip we plant in the soil, nor on the stem when it bears leaves. Not until sunshine and rain and the chemistry of life in the soil have done their part in bringing the plant to maturity do we hope for flowers or fruit. Likewise, if we recognize each hour of every day that the choices we make, the rebuffs we patiently endure, the virtues we cultivate, all have their part in making what God would have us become, we shall not repine over our apparent failures.

H. M. TIPPETT

Well Said

There is a noble forgetfulness—that which does not remember injuries.—C. Simmons.

I know no such thing as genius; it is nothing but labor and diligence.—Hogarth.

Our greatest glory consists not in never falling, but in rising every time we fall.—Goldsmith.

Not only to say the right thing in the right place, but far more difficult is to leave unsaid the wrong thing at the tempting moment.—Selected.

REVIEW AND HERALD

The Bible and the Spirit of Prophecy

By THOMAS A. DAVIS

A question that is not fully understood even by some church members is this: What is the relationship between the Bible and the Spirit of prophecy? Are we to regard the writings of Ellen G. White as the voice of God speaking to us just as surely as from the Bible? Or should we think of them as being of somewhat lesser inspiration? Here is an illustration that will help clarify the relation of the two.

Our family enjoys traveling. New roads, new country, new towns, new sights and sounds, hold great interest for us. Now, suppose we should decide that during our vacation this summer we will leave our home in Canada, cross the United States border, and visit some of the many places of interest there.

But just where shall we go in that vast country? Obviously we shall be able to see only a very little in the few days at our disposal. So we find a map of our neighbor to the south and spread it out on the table. Here before us is each of the forty-eight States and the District of Columbia. The States are not very large on the map, and there is not much detail, but the general outlines are given and the major cities, rivers, mountains, and highways are shown. Now where shall we go? To New York? Florida? Washington, D.C.? California?

For several years I have cherished a desire to visit the Grand Canyon in Arizona, so, after a little discussion, we decide to see this marvel of nature this summer. At last our vacation time arrives. We pile our baggage in the car, cross the border, and drive through Michigan, Wisconsin, Iowa, and so on down toward Arizona. In the glove compartment we carry our map of the whole nation, with all the main routes shown. This will direct us to the general area of the Grand Canyon, so we use it all the way.

A More Detailed Map

On entering Arizona we stop at a gasoline station. The friendly attendant, noticing our out-of-State license plates, inquires as to our destination, then asks whether we have a detailed map of the canyon. Learning that we do not, he gives us one. As we approach our goal we are grateful for the new map, for it shows us many details that were not on the other one. Because we have a more minute

outline, we are able to recognize many important landmarks that show us almost exactly where we are and almost precisely how much farther we have to travel. And because of the detail we can appreciate many things of beauty and grandeur we might otherwise have missed.

To a certain degree this is the relationship of the Bible and the Spirit of prophecy. The Spirit of prophecy is not to take the place of the Bible. It does not make the Bible less necessary or precious. God's Word is the great map that gives us the bold, sweeping outlines of history. In it we find the big issues, the commanding events, the towering landmarks of prophecy, but the details are often of necessity omitted. In the gift of prophecy God has graciously presented to us, with greater detail, an enlarged map, as it were, of the portion of the highway of time over which we are traveling. Thus we may anticipate and be prepared for the sharp turns and dangerous grades that we are approaching.

For example, Revelation 13 contains a thumbnail sketch, so to speak,

Bright Future

By EDA A. REID

Rejoice, ye that sorrow, our Lord is soon coming,
Our Lord who has triumphed o'er death and the grave,
Coming to take us to mansions celestial,
Coming in glory His people to save.

Homes for the pilgrims, and robes for the righteous,
And glorious crowns are promised us there;
But sweeter than all will be to see Jesus,
And in His blest presence forget every care.

No funeral trains, no badges of mourning
Shall ever be seen in that beautiful land,
No dirge of crushed hopes and buried affections
Shall mar the deep joy of that home He has planned.

Where only confusion and promises broken
Were all we could see through our anguish and pain,
Beautiful harmony then will be shown us,
Perplexities vanish, and all things be plain.

We are bound homeward; the gates of the city
Will soon open wide to all who believe.
Let faith pierce the darkness; let this thought encourage—
Soon Jesus is coming His own to receive.

of the final crisis, when the remnant church and the Sabbath will be the objects of universal attack by the religious and civil powers of earth. But as we read the Spirit of prophecy, especially *The Great Controversy*, we find in the last several chapters an expansion of the four or five verses of Revelation 13, dealing with that subject in greater detail.

Dangers Shown

The Spirit of prophecy also presents a more minute sketch of the specific area of modern life in which we are living, together with its dangers.

For example, in 2 Timothy 3:1-7 we are given a prophetic warning of the character of last-day humanity. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . unholy, . . . heady, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Then, in all nine volumes of the *Testimonies* we have a more detailed description given to awaken us to our condition and needs, and to show us the divine remedy for sin.

So that the readers of a certain popular magazine might test their powers of observation and knowledge of U.S. geography, a series of small, isolated sections from various parts of the map have been published recently, and subscribers have been invited to try to recognize the areas from which they have been taken. Doubtless a large number of people have had real difficulty in deciding just where many of the sections belong on the larger map.

Likewise, the map given to us by our imaginary station attendant would have been less valuable if we had not visualized it in the broader setting of our map of the whole United States. Thus to truly appreciate and understand the place of the prophetic gift for the church today, it is necessary that we recognize it to be an enlarged portion of the Master Map, God's Word, both in precept and prophecy.

How grateful we should be, then, that in these last days, with the road ahead becoming more and more dangerous, difficult, and uncertain, that God has given us the Spirit of prophecy to show us in wonderful detail this portion of the last few miles of the highway of time.

Perils of a Secular Psychology

By Roy F. Cottrell

During recent years psychology and kindred subjects have become increasingly popular fields of thought and inquiry. In Webster's International Dictionary "psychology" is defined as "the science which treats of the mind (of man or other organisms) in any of its aspects; systematic knowledge and investigation of the phenomena of consciousness and behavior."

Paganism says, "Know thyself," but the Saviour of the world declared: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). It is also written: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

Now "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Further, the unregenerate heart [or mind] of man "is deceitful above all things and desperately wicked" (Jer. 17:9). It is declared to be "blinded" and "corrupt," while the individuals themselves are characterized as "alienated and enemies" in their minds. (See 2 Cor. 4:4; 1 Tim. 6:5; Col. 1:21.)

Into this sordid world the gospel comes with its transforming and regenerating power; and as men and women experience the "renewing" of their minds, they receive spiritual discernment and possess "the mind of Christ." (See Rom. 12:2; 1 Cor. 2:14, 16.) Accordingly, there are two entirely different kinds, or types, of psychology—one that is altogether divine, from the Source of all wisdom, and another that is of purely satanic and human devising.

With warning voice against the devices of Satan, the Spirit of prophecy speaks: "The advantage he [Satan] takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. . . . The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation, and works with that power which is to characterize his efforts near the close of probation. . . .

"Satan has come unperceived through these sciences, and has poisoned the minds of thousands, and led them to infidelity. He is well pleased to have the knowledge of these sciences widespread. It is a plan which he himself has laid, that he may gain access to minds, and influ-

ence them as he pleases. . . . And while those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself, who steps in and works with all power and signs and lying wonders."—*Testimonies*, vol. 1, pp. 290, 291.

Hypnotism

These words of counsel were never more needed than at the present. In many colleges and universities throughout the land tens of thousands of youth pursue courses in psychology. Of the numerous textbooks used, doubtless the one entitled *Psychology and Life*, by Floyd L. Ruch, of the University of Southern California, is among the least objectionable; yet observe some of its statements. The third sentence of the preface states:

"People have always been interested in learning the causes of their own actions, and how to control the behavior of others." Later, in speaking of the work of Franz Mesmer, the father of modern mesmerism, we are informed that "he made a great discovery" which "led directly to the development of hypnosis, which has a real, though limited, value in psychotherapy today in certain types of cases."—Page 195.

After speaking of the methods employed to induce hypnosis, the author adds: "The effects of hypnotic suggestion are not limited to events that occur only during the hypnotic trance; post-hypnotic suggestions may be

established which can affect the person's behavior for long periods of time after the hypnotic session, although they usually last only a few days."—*Ibid.*

How does our heavenly Father regard such training and such methods? We read:

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. . . . The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls. Fearful is the power thus given to evil-minded men and women."—*The Ministry of Healing*, pp. 242, 243.

Regarding alcoholism, the Bible denounces it as a base and sinful indulgence that destroys the drunkard's hope of salvation (Prov. 23:29-32; 1 Cor. 6:9, 10); yet the author of the previously mentioned textbook refers to it as "not so much of a moral problem as a symptom of a severe emotional disorder." He further states that "the only effective cure for alcoholism comes through personal and social psychotherapy."—Pages 171, 173.

Victory Through Christ

In contrast to this observe the words of inspiration that Christ "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). "Christ can fashion anew the character that has been ruined by sin" (*The Desire of Ages*, [1940], p. 38); and "whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—*The Ministry of Healing*, p. 176.

Secular psychology, with its classic phrases concerning the ego, the super-ego, the inhibitions, frustrations, and patterns of behavior, appears as an alluring science; nevertheless it presents grave perils. While ignoring the Author of life and intelligence, it attempts to explore and fathom the recesses of the human mind. From the days of Sigmund Freud, regarded as the founder of psychoanalysis, most of its supporters and champions have

"Treasure in Earthen Vessel"

By MARGARET LOCKE

"Treasure in earthen vessel,"
Dearer than silver or gold;
Nothing more precious or sweeter
Than this earthen vessel could hold—
A hope of eternal salvation,
An earnest of mansions above—
No worldly pleasure can equal this
treasure,
Given by the God of love.

Knowledge of Him and His glory,
The witness that I am His child,
His Spirit within giving comfort,
Though without are storms dark and wild.

"Treasure in earthen vessel"—
Marvelous grace! O how sweet!
I'll part with it never, and praise Him
forever,
And lay down my all at His feet.

Minute Meditations

The Generation Following

By Ardice Branson

"... that ye may tell it to the generation following" (Ps. 48:13).

What are we telling to "the generation following"? What are the young people learning from us that will help them develop well-rounded characters? What, besides food and shelter, are we providing as they approach the time when they must take up positions of responsibility?

"When I was your age I got up at four o'clock in the morning to run a paper route," asserts one father.

"I milked a dozen cows before I could go to school," chimes in another.

"The youngsters in our neighborhood had to walk two miles to school when I was a child," a mother adds.

Perhaps such statements were made to us in our youth, and now we unthinkingly pass them on to present-day young people. Apparently we are trying to make them grateful for all the improvements that we are providing for them. Could it be that unconsciously we are insinuating that they have never matched our vigor and resourcefulness?

Our responsibility to the generation following, weighed in the balances of eternity, should go far beyond mere declarations of self-satisfaction or the making of invidious comparisons. The generation following will be left to face the unsolved problems of a chaotic world. Theirs will be the burden of paying for our blundering mistakes.

Filling the pages of our newspapers are stories of our failures with the younger generation. A Brooklyn, New York, lad, leader of a gang, appointed himself the assassin of the head of a rival group, who had somehow given offense. Perching himself on a roof, he waited until his victim was approaching home, then shot him dead. Questioned afterward, the young murderer appeared to feel that his actions were inevitable, that he had done what was expected of him according to the code of his associates. His parents were heartbroken to learn that their son was guilty of homicide. But something must have been terribly amiss in the boy's home life when the law of the jungle could prove more compelling than society's accepted rules of conduct.

Every child has the right to be accepted as a worth-while member of a close-knit group—his family. When home government collapses, the unguarded child easily drifts into the jurisdiction of the street mob, where he is valued according to his ability to promote its interests. In his own eyes he is not lawless, for he abides by the code of the gang. The vacuum caused by the failure of the home is filled by allegiance to a sinister group of other lost youth who seek revenge on a society that has failed them.

Forgetting ourselves, let us tell the young folks of our love and of our appreciation of their struggling efforts to reach maturity. Let us picture for them the glorious reward awaiting the overcomers. Then we shall prove worthy of leadership of the generation following.

been agnostics and rationalists. It approaches its subject matter without God, forms its conclusions without God, and attempts to solve all life's problems on a purely secular and philosophic basis.

By these methods it places "human philosophy where divine philosophy should be," and substitutes a system of self-uplift and development for the regenerative power of a living Christ.

As it was in the days of Paul, the world by wisdom knows not God; and the counsel of the apostle to the youthful Timothy was never more vitally essential:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith" (1 Tim. 6:20, 21).

The Communion Service

By H. O. Olson

In many of our churches some members habitually absent themselves from the communion service. This seems more common in North America than in other countries in which I have labored.

Evidently these brethren and sisters fail to understand the importance Christ attached to this service. In reference to the preparatory service Jesus said to Peter, "If I wash thee not thou hast no part with me." At the conclusion of this act He said, "I have given you an example, that ye should do as I have done." Just before He gave the disciples the bread and wine, Jesus said: "With desire ['I have heartily desired,' margin] I have desired to eat this passover with you before I suffer."

The background of the Lord's Supper was the sacrificial system, but the more immediate background was the Passover. This national Jewish festival, commemorating deliverance from Egypt, was now to pass away, and the Lord's Supper was to become the memorial of our Lord's great sacrifice. By faithfully partaking of it, we show that we accept His substitutionary offering in our behalf and by faith accept Him as our Saviour from sin. If we neglect this service, we show a great indifference to God's plan of salvation, and jeopardize our own salvation. O that Christ's great desire to eat with us might find a response in our hearts and create within us a desire to eat with Him!

From childhood a deep impression was made upon my mind relative to the importance of the communion service. I grew up in a church on the prairies of western Minnesota. Some of the members lived twenty-five and even thirty miles from the church, and automobiles were unknown. These brethren could not come every Sabbath, but well do I remember how Father, as church elder, would write and inform them when we were to have the Lord's Supper. By Friday evening they would arrive at the

homes of those of us who lived nearer to the church. On Sabbath the church would be filled, even though no minister was present.

Well do I remember the first time I took part in this holy rite. O. A. Johnson, then Bible teacher at Union College, visited our church. Instead of having the communion service in connection with the morning preaching hour he conducted it in the afternoon, following a baptismal service, so that those of us who had just been baptized might have the privilege of taking part.

Never can I forget the message in song that touched our hearts as the clear and appealing voice of a Sister Pederson sang, "That Hour in Gethsemane." The sufferings of Christ were brought vividly before us, and now we were to celebrate the memorial of the death and resurrection of our Lord and Saviour. The impression received was deepened as we sang, "Rock of Ages, cleft for me! Let me hide myself in Thee." More than fifty-seven years have passed since that memorable Sabbath, but time has not blurred the picture of the baptismal and communion services, nor weakened the message of sermon and song presented that day.

An experience at another similar service emphasizes the importance of the ordinance of humility. Two of the brethren were at variance, but came to the service anyway. When seated in the small room for the preparatory service they faced one another, but each tried to avoid looking directly at the other. They did not altogether succeed. Somehow they could see that the Spirit of God was at work. Suddenly they arose, embraced each other, and then washed each other's feet. Then they were prepared for the Lord's Supper.

Brethren and sisters, do not neglect these holy rites. There are great blessings in store for those who take part, sensing Christ's presence and seeking His blessing.

Are You Afraid?

By Laurell M. Peterson

It was an ideal August day in Minnesota. A gentle breeze was blowing, and on this particular evening not even a mosquito was buzzing around. Sitting beneath a beautiful weeping willow tree and surrounded with colorful flowers, a group of friends were visiting. Could anybody keep from praising God under such conditions? Yes, interrupting the singing birds and the croaking frogs came the voice of man: "I don't even enjoy summer any more because I'm always afraid a storm will come."

It was nearly two thousand years ago that Jesus and His disciples started out across the Sea of Galilee one calm summer evening. Because Jesus was tired, He fell asleep while His disciples rowed the boat. A storm arose that night—a storm so severe that the disciples were fearful of their lives. After battling the waves for some time in their own strength, they finally remembered that Jesus was with them. They called Him, and at His command the billows sank to rest. "And he [Jesus] said unto them, Where is your faith?" (Luke 8:25).

If Jesus were visibly walking the earth today, many times He would have occasion to say to us, "Where is your faith?" Do we lack faith because we do not have an understanding of the power of God? because we doubt that He is interested in us individually? because we fail to recognize that He is with us today just as surely as He was with the disciples nineteen hundred years ago? or simply because we have forgotten about God?

Trust in God

The pen of inspiration has written, "Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board."—*The Desire of Ages*, p. 334. O that we might lift up our eyes unto heaven, from whence cometh our help, for Jesus is "the same yesterday, and to day, and for ever" (Heb. 13:8). "Only the sense of God's presence can banish the fear that . . . would make life a burden."—*Education*, p. 255. David realized this, for he said, "What time I am afraid, I will trust in thee" (Ps. 56:3).

And why shouldn't we do the same? "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

How reassuring is this comforting statement from *The Ministry of Healing*, page 417: "Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm

eternity He orders that which His providence sees best."

The whole world is afraid today, but this is not of God's devising. In 2 Timothy 1:7 we find these words, "God hath not given us the spirit of fear." Jesus says, "Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). Why? Because "it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). Said the apostle Paul: "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

But, you say, God has innumerable other things to take His attention. Is He really aware of the little anxieties of our lives? Let me relate an experience I once had. It was small, yet to me it demonstrated anew that God is always near at hand to bless.

At Minnesota camp meetings I have had the privilege of playing my clarinet with Paul Penno, a minister and a very fine violinist. One evening he asked me to play a duet with him in the junior tent. At the appointed time in the program I started up to the platform. On the way I removed the cover that protects the mouthpiece, moistened the reed with my tongue, and was about to remove the excess moisture with my thumb when accidentally I struck the top of the reed and broke the tip about one-fourth inch down.

I knew from seven years of clarinet playing that a reed that is slightly cracked—to say nothing of one that is broken all the way across—has a very indistinct and unpleasant tone quality. But I was on the way to the platform to play; the piece had already been announced; and I knew I could not refuse then. Immediately I silently said to God, "You know that a reed like this will not play right, but You know too that it *must*. Please, Lord, make it play clearly and beautifully, and I'll give Thee the praise." With this we began to play, and as the notes came out I recognized that God had performed a miracle. I had no difficulty whatsoever.

Yes, fear is foolish and fear is unnecessary, for we serve a personal God who hears and answers prayer—prayers about problems both great and small. The words of the psalmist are these: "I sought the Lord, and he heard me, and delivered me from all my fears" (Ps. 34:4).

"When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts at his palace, or when the poor man gathers his chil-



[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.]

Methodists to Emphasize Bible Reading, Study

The Methodist Church will emphasize Bible reading and study during the 1956-1960 quadrennium, the denomination's General Conference decided in Minneapolis, Minnesota. It approved a program of Bible study in classes and groups, church school curriculum materials, Bible conferences, personal and family Bible reading, articles in church periodicals, and other approaches. The aim will be "to strengthen our people in knowledge of the Bible and in the application of the truth of the Bible to the problems of the day," a resolution said.

Bible Society Nears Half-Billion Scripture Distribution

The American Bible Society expects to distribute its half-billionth volume of Scriptures sometime next spring, it was reported at its 140th annual meeting in New York. To date, the report said, 481,149,365 Scriptures have been distributed by the society since its formation in 1816. During 1955 a total of 14,918,353 volumes were circulated at home and abroad—the fourth largest output in the society's history. At the end of 1955 the whole Bible had been published in 207 languages and dialects, the complete Testament in 265 more, and single books in 620 more. This made a total of 1,092 languages in which the Scriptures have been published.

Condemned Men Lay Plight to Lack of Religious Training

Two condemned murderers, waiting out their last night before execution, said lack of religious training was a principal cause of their failure in life. In a last-night public statement the two said: "First of all, we do not protest against being punished. We are found guilty of a serious crime. In the second place, we wish to say, in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes, we grew up in neglect. In youth we were denied parental care, affection, and guidance. Religious training would have pointed us in the right direction, but we were not taken to Sunday school or to church services."

K of C Reports Enrollees From Advertising Campaign

A total of 225,941 persons enrolled for religious instruction in Roman Catholicism up to May 1, 1956, as a result of the Knights of Columbus "Advertising the Faith" program, it was reported at the headquarters of the K of C Supreme Council in New Haven, Connecticut. The program was launched in February, 1948. The report stated that as of May 1 a total of 2,247,900 requests for information about Catholicism were received by the K of C from the ads placed by the organization in secular periodicals. Of this total 297,136 were within the last year.

dren about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that He does not mark.

"If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their

weight. We should then enjoy a rest of soul to which many have long been strangers."—*Steps to Christ* (Pocket ed.), p. 86.

Therefore, today let us choose to trust our Saviour and climb a little higher on the ladder of sanctification that we might witness to the world that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17).



Early Christian Tombs on the Mount of Olives

By Siegfried H. Horn

Authentic Christian remains of the first century A.D. are very rare. Many alleged discoveries of early Christian relics made through the centuries must be viewed with suspicion, because the circumstances under which they were found are either obscure or purposely distorted in the records of the discoveries. Even if such findings are now reported, the serious archeologist will be on his guard, because discoveries concerning early Christian remains always receive a more sensational treatment by the press than those regarding other Biblical periods.

Much sensation was created in 1873 when a tomb was found on the Mount of Offense, not far from Bethany near Jerusalem, because the ossuaries (bone receptacles) discovered in the tomb were inscribed in Hebrew and Greek with famous names found in the New Testament. The Hebrew inscriptions contained names such as Judah, Salome, Simeon, Joshua, Martha, Eleazar, the Hebrew equivalent of the Greek Lazarus, Hananiah, Nathan, and Pasach; and among the Greek names Mary appears, and twice Jesus with the sign of the cross. Although it is most interesting to find in the same tomb the names of Martha, Mary, and Lazarus, there is no proof that the tomb in question was the family tomb of Jesus' famous friends of Bethany, because these names were exceedingly common among the Jews of Christ's day. The same can be said of the name Jesus, the Greek equivalent of the Hebrew Joshua, but the sign of the cross may indicate that the per-

sons in question were Jewish Christians, since evidence found during the past twenty years has shown that the cross was a symbol used by some of the early Christians.¹

In 1945 another tomb discovery made in the Jerusalem area created a great stir because of some sensational newspaper publicity. It was claimed that inscriptions written within a few weeks of the crucifixion had been found, which expressed in bitter lamentations the disciples' grief over their Lord's death. When the official report of the excavator, Prof. E. L. Sukenik, appeared in 1947, it became evident that merely another early Christian tomb had been uncovered. The ossuaries found in this family tomb contained the names of Simeon Barsaba, Simeon's daughter Miriam, Jesus *Iou*, and Jesus *Aloth*, the last name being on a bone receptacle marked on four sides with a cross drawn with charcoal. The *Iou* and *Aloth* after the names of Jesus were taken by Sukenik as expressions of grief, by other scholars as surnames.²

Another Early Tomb

Recently another early Christian tomb has been discovered near Jerusalem. It was found on the Franciscan property Dominus flevit on the slope of the Mount of Olives. Being a large tomb, it contained thirty-six ossuaries. All archeological evidence found in the tomb indicates that it was used during the first century of the Christian Era. That it had not been in use in a later period can be seen from

the fact that ossuaries ceased to be used in the second century A.D. Among the names written in charcoal on the ossuaries are Jairus, Martha, Maria, Salome, Philon of Cyrene, Simon Bar-Jonah, a proselyte by the name of Judah, and Jonathan.

Certain Christian symbols found in the tomb are taken by the excavators as evidence that Christians must have been buried in this tomb. (1) The so-called Constantinian monogram is found on the ossuary of the proselyte Judah. However, this monogram, a combination of the first two Greek letters of the name Christ, is also known to have been used as an abbreviation of various secular titles in pre- and post-Christian times, and is no proof in itself that the proselyte Judah was a Christian. (2) Another ossuary bears a monogram that combines the Greek letters I, Ch, and B, possibly representing the initial letters of "Jesus, Christ, King" in Greek, like a similar unquestionably Christian monogram from Dura, in which the signs I, Ch, and S stand for "Jesus, Christ, Saviour." (3) A well-drawn cross is found on the side of one of the ossuaries.

None of the evidences alone would be sufficiently strong to prove the tomb as Christian. However, the total evidence, consisting of many New Testament proper names and various symbols, which in later times were definitely used by Christians, seems to support the excavator's conclusion, that the people buried in this tomb on the slope of the Mount of Olives were Jewish Christians of the first century A.D.³

The most interesting fact emerging from a study of these various early Christian tombs discovered near Jerusalem during the past eighty years is that so many of the Christian believers bore names of well-known friends or disciples of Jesus. It seems that some must have adopted such names at their baptism. How else could it be explained that a Christian in Jerusalem bore the same Aramaic name and surname as the apostle Peter, "Simon the son of Jona" (John 1:42), or the name of Barsabas, a name appearing nowhere outside the Bible (Acts 1:23; 15:22)? The second interesting observation is the early use of Christian symbols among the members of the church at Jerusalem.

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³ On the recently discovered tomb, see "Chronique Archéologique," *Revue Biblique* 61 (1954), pp. 568-570.



• EDITORIALS •

From the Editor's Mailbag

A fellow editor writes us concerning the fact that some of our people who write to him address him as "Dear Sir." He also remarks that some conclude their letters simply with "Yours truly." Then he adds:

"I suppose there is nothing wrong with Adventists addressing each other 'Dear Sir' and ending the letters with 'Yours truly,' for those are respectable titles. But I am wondering what is happening to the old-fashioned 'brother' and 'sister' appellation and 'Christian greetings' or at least 'Sincerely.' How about a little article on this in the editorial columns of *THE REVIEW*?"

Our Reply

We agree with our brother editor that, after all, "Dear Sir" is a rather coldly formal, even if very proper, greeting. And the same may be said of "Yours truly," as the parting words of a letter. One of the unique possessions of a Christian is that he belongs to a wondrous family, part in heaven above, and part on earth beneath, a family composed of the children of God. It is through Christ that we who were far off have been brought nigh, that we who were strangers have now become a part of the commonwealth of Israel, for, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). In a day when the world is divided into hostile and suspicious fragments through the working of the evil spirit from beneath, it is time for us to emphasize anew, and ever keep in our consciousness, the fact that we belong to the family of God.

One is our master, even Christ, and all of us are brethren. Let us meditate more on this truth. Let us talk about it more. Let us salute each other more often as "brother" and "sister." It will help to keep clear in our minds one of the most primary truths of salvation and, what is more, will give us a keen consciousness of interdependence and of fellowship one with another. It is hard to look a member of the church in the eye, salute him as "brother," and still hold in one's heart any ill feeling toward him. The hope of removing church tensions lies in this very area of realization that, through the death of our Lord Jesus Christ, we live in a new relationship to all others who, with us, have availed themselves of the gift of our Lord.

If what we have just written is true, and we believe the Scriptures support it fully, then the closing words of our letters ought surely to be something warmer and richer and more meaningful than the trite and perfunctory business phrase "Yours truly."

Far be it from us to dictate to others how they shall open and close their letters, but seeing that the question was raised, we thought it not out of order to offer these few comments on how our religion can be reflected through our correspondence.

The Folly of Debt

A brother writes to suggest that the *REVIEW* publish another article sometime soon on the subject of debt, a warning against those who borrow money, not for emergencies, but simply for living, in order, as he states it, "to keep up with the Joneses."

Borrowing, we have almost concluded, is a kind of malady that afflicts certain individuals, and we are not at all sure that any articles or editorials we might write would contain enough medicine to cure the malady. Someone has well remarked that it is not hard to live within one's income if one does not spend too much trying to hide the fact that his income is small.

Those afflicted with the malady of going into debt might be divided into three groups. The first group consists of those afflicted with a kind of exhibitionism. Realizing their inadequacies, their "smallness," and their lack of "weight," they seek to offset these deficiencies by the size and weight of the automobile that they buy—on installments. And if the installments—on the car, and other things—come too high there is ever the grave temptation to borrow.

But exhibitionism is not the only explanation for this grievous disease that gnaws on the pocketbooks of some. There are those afflicted with a desire for excess of convenience and comfort. They must have all the latest laborsaving devices in their homes, even if they must labor overtime to pay the installments on such devices. This is no play on words. It is a hard, stark fact. Unfortunately some have a passion for comforts and conveniences that goes beyond the total income the family can produce. Debt is the result. Perhaps they did not intend to go into debt, but they were beguiled by salesmen's stories about the ease of paying on installments. And with debt there often comes further borrowing. It is a vicious cycle.

We grant that laborsaving devices have much to commend them. They are good servants, but poor masters. Furthermore, the comfort of new and improved furniture is very satisfying to the human anatomy—and spirit. If men cannot ride on an *Arabian Nights* carpet, they wish to be sure at least that they sit on foam rubber. But we would think that even the softest seat would seem hard if it was not paid for.

Then there is a third group, the most pathetic of all—people who seem unable to resist buying almost anything that appeals to them. Window-shopping is, for them, an economic poison. They are the opposite of the man who said he enjoyed window-shopping because it helped him to realize how many things there were that he didn't need in order to be happy.

Now, we do not plan to start a campaign in the *REVIEW* against comfortable furniture, or laborsaving devices, or anything else our readers may wish to purchase. But when these become a snare and a temptation to us, so that we live beyond our means, then something needs to be said. We think that there is a great deal of good religion in living within one's income. Frankly, we are a little afraid of the man who, in the absence of accidents, illness, or other emergencies, routinely runs beyond his income and borrows from this one or that, in order to live up to the standard that he would like to be accustomed to. We cannot escape the feeling that there is something warped in his sense of values, something lacking in his character development.

There are two sad sequels that often follow this borrowing program. One is that such a person is never able to be of strong financial help to a church. Let us never forget that there is a consecration of our means

as well as of our hearts that is needed if the church is to carry on its work. Though salvation is free, church buildings are not, missionaries' tickets are not, to say nothing of endless other items in the great and complex church program. A man who lives beyond his means cuts himself off from doing real things for the church that greatly need to be done.

The other sad sequel is this: Such a person finds himself under an increasing temptation to try to escape some obligations that he has incurred, some debt that he has promised to pay. Unfortunately, the name of the Advent Movement, at times, has been blasphemed among the Gentiles because a person known to be an Adventist has failed to meet his bills. The person who falls into the habit of neglecting to pay his honest debts becomes properly a subject for church discipline. That is how serious this whole matter can become. Let us live within our means, far enough within so that we may give valiant support to all the calls that come for the work of God, and have a little beside for emergencies.

"A Morass of Disbelief"

In a message to the fiftieth anniversary dinner of the Boys' Clubs of America, FBI director, J. Edgar Hoover, putting his finger on one of the chief causes of juvenile delinquency, said that both youth and adults have "wandered into a morass of disbelief."

Mr. Hoover stated that 576,000 juveniles were arrested last year, an increase of 11 per cent over 1954, that crime cost the nation's families \$500 each, and that on the basis of 47,700,000 households the total annual crime bill in the United States would amount to \$23,750,000,000.

"There is nothing more important before this nation than the problem of juvenile crime," he declared. "It gets worse the longer responsibility for it is dodged. The salvage of wayward youth and the development of good citizens are a challenge to adult America."

The FBI director, analyzing the situation, said that it is not only a tragedy of youth but of grownups as well that too many persons have "wandered into a morass of disbelief." He described this as "a place where they have no faith, no belief in a Supreme Being, no belief in the liberty of the individual, no belief in the dignity of man and, finally, no belief in themselves."

Here is the crux of most of our rising social problems. Belief in a personal God to whom all men are accountable is the basis of a moral order. Where that belief is unknown or denied, little can be done to stem the tide of evil. The only sure restraint upon a person's criminal tendencies whether in adults or youth is a moral one. If there is no fear of God, it naturally follows that there is little fear of man.

We now are reaping the evil harvest of unbelief, which has been growing in modern times, having been fostered by an educational system that has given little place to God and a large place to man himself. The idea that man can live without divine aid has led directly to the morass of disbelief in which mankind generally finds itself.

If it were not for the restraining influence of God, who is to some extent checking the forces of evil until the gospel work has been completed in the world, man would become completely abandoned, law-enforcement agencies would break down, and mankind would soon be lost in its own morass of disbelief. Present trends point directly to such a time of trouble as this. Surely the day of judgment, when God will intervene in the affairs of men in order to save a remnant for His future kingdom, is not far distant. When man has reached

the dead end in human affairs, the place where he cannot solve his most crucial problems, God will be there waiting to deliver those who have had an unwavering belief in both His power and His willingness to save all those who put their trust in Him.

F. L.

The Difference Is Within

"Two men looked through prison bars—
One saw mud; the other stars."

This bit of verse, attributed to various authors, points up sharply the truth that the essential difference between individuals lies not so much in that which is without—their environment—but that which is within, their own experience.

Two men may be slogging through an open field. One is from the city; the other, from the country. To the city dweller the soil is simply dirt, dust, filth—something to be avoided, something to be scraped off one's shoes. To the farmer the soil is almost an object of love, a thing of beauty, the life of growing crops. Same soil. Different men.

Two individuals look at the Seventh-day Adventist denomination. One sees it as the remnant church, the object of Christ's most sacred regard; the other sees it as a fanatical sect, an organization to be opposed and ridiculed. The church is the same; the men are different.

Two persons are within the church. One is constantly denouncing its weaknesses, criticizing its ministers, deploring the "high pressure." The other is rejoicing in the advance of its foreign mission program, praying that God's power may rest on the church leaders, quietly but faithfully doing his full part to advance the work through personal effort and sacrifice. Same church. Different people.

Dare we face the truth on this matter? Do we have the courage to acknowledge that, generally speaking, what we see on the outside has been rather thoroughly colored by what is on the inside? Paul affirmed that such is the case when he wrote, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure" (Titus 1:15). We have seen people who always imputed worthy motives to others, who invariably put the best construction on the statements and deeds of all within their orbit. Why? Because base thoughts and acts were so far out of the ken of their own thinking that they could not imagine anyone's stooping to the mean and wicked. They saw the best in people because the inner world of their own soul dealt only in the high, the noble, the beautiful, the true. We have known others who would see in almost every casual remark a smutty innuendo or in every artless deed a dark scheme.

Thus the tendency always is to weigh the motives and actions of others in the light of our own experience. And often the faults we are quick to condemn in others are ones that have attained rather substantial growth in our own lives. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1).

No one is perfect. Certainly the church is not perfect. Hence self-appointed critics and character scavengers will always find material on which to feed. But the husks of others' failings will do little to nourish our souls. Just as looking for the best in others will enlarge and bless our lives, so conversely, the habit of criticism will wizen and blight our experience.

It is well for us to feel a deep concern for the dangers that beset the church both from within and from without. It should cause serious self-examination when the

church seems to lack power from above. We may even be righteously indignant when we observe subtle attempts being made to lower our standards, liberalize our teachings, or forsake the landmarks that have made us a people.

In vision the prophet Ezekiel was shown "the men that sigh and that cry for all the abominations that be done in the midst [of Jerusalem]" (Eze. 9:4). Does this mean that we should be harsh and critical of one another? Does this give license for turning the weapons of our warfare against our fellow church members or against the church? Hardly. It does mean that we should feel an inner anguish of soul—an anguish that will prompt self-examination and a seeking for the Holy Spirit.

If each individual member would follow such a course, the group who see only mud would steadily diminish in numbers, while those with their gaze fixed upon the stars would increase.

K. H. W.

"Limping Between the Two Sides"

In a time of great spiritual crisis the prophet Elijah called all Israel together at Mount Carmel. There he threw out the challenge: "How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him" (1 Kings 18:21, A.R.V.).

Here we have a vivid picture of a people who had little regard for principle. They wanted to receive whatever benefits there were in serving both God and Baal. Sometimes they needed the comfort and the aid that only God could give them. Again their flesh cried out for the pleasures that Baal offered.

Thus they went from one side to the other according to their whims and fancies. This is bad under any circumstance. In the first place, it is disloyal to act in such a manner. Furthermore, it produces a weak and vacillating spirit, which no one can trust.

These characteristics, however, become intolerable in a time of war, when disloyalty becomes treason. In this day when the great conflict between Christ and Satan is entering its final stage, God asks nothing less than loyalty from His professed people. This is the heart of the Laodicean message.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know

thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16).

Here God is merely asking the members of the remnant church to act consistently as His people and not compromise their position by intermittently following the ways of the world. At this hour God's people should not be indifferent, neutral, or lukewarm toward any spiritual issue that may arise. We are not to be limping between Christ and the world as if we were undecided in regard to our loyalties. We are openly to declare to which side we belong and then under all circumstances abide by that decision. We are not to pretend to be something we are not. If we belong to Christ, then we must not go the ways of the world, so that people watching us will not be clear as to our position.

The only way to do this is not to fraternize with the world in worldly pleasures or pattern our lives after worldly ways. We are to carry the flag of Christ high, and never lower it in order to obtain some favor from the world or to satisfy some worldly propensity.

We are told: "If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God."—*Testimonies*, vol. 3, p. 281.

What does this mean in our daily life? Every day we are meeting issues which have to do with our relation to Christ or to the world and which we dare not shrug off as something unimportant. We must be ready to take a stand on Christ's side in all matters of daily living—our reading, our pleasures, our dress, our eating and drinking, our viewing and our hearing, and our relationships with our fellow men.

There may have been a time when it would seem unnecessary to take a stand on some of these points, but surely this is not such a time, when we are living under the investigative judgment and are rapidly approaching the day when Christ will make known those who are wholly His. Then it will make a great difference whether we are "limping between the two sides" or are completely loyal to Him who has every right to claim faithful allegiance.

This is a day of decision. To every one of us comes the challenge, "Choose you this day whom ye will serve" (Joshua 24:15).

F. L.

Promoting boys and girls to the next higher division in the Sabbath school can be made a joyful and memorable occasion.

The General Conference Sabbath School Department recommends that the first Sabbath in July be promotion Sabbath. The reason this time of the year is recommended is that children have completed their school-work for the year. In promotion from one division to another, with the exception of the cradle roll, the grade in school is taken into account, as well as the age of the child.

The kindergarten child should have had his seventh birthday and have finished the first grade in school, or be able to read, before being promoted to the primary division. The primary child should have had his tenth birthday and have finished the fourth grade in school before being promoted to the junior division. There may be exceptional cases where it is deemed necessary to have a special promotion; and if this is true, the matter should be decided by the Sabbath school council.

When promotion time comes, it is well for



the leader who is promoting the children to have a short program prepared for them. It is a good idea to pin a tag on each child. It may be heart shaped with a picture of Jesus pasted in the center. On the tag will be the name of the child who is being promoted. The tags serve a double purpose—the children enjoy them, and they enable the leaders and teachers in the new division to know the names of those who become members of their division.

During this special service give a short talk. If the heart tags have been pinned on kindergarten children, the leader can stress the thought that Jesus wants their hearts and that it is hoped while they are in the primary division they will be thinking of baptism.

Another idea is to talk to the children about their becoming nurses, missionaries, doctors, and ministers if Jesus does not come before they are grown. If the talk is along this line, use tags cut in the shape of an airplane or a boat.

It is well, also, to give to each child a promotion certificate properly filled out. These may be ordered for the different divisions from your local conference Book and Bible House.

The leader of the division to which the child is being promoted should also have a special program prepared. This should be based on the idea of welcoming them. Many times children feel strange as they go into their new division room, but if there are new things to interest them, they soon will love their new division as much as the one from which they were just promoted.

Let us make promotion day from each division an occasion that the children will remember and that will benefit them in their Christian growth.

LOUISE MEYER

Sabbath School Lesson Help

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

FOR SABBATH, JULY 7, 1956

God With Us

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

This week we begin the study of some "Lessons From the Life of Christ." While we could prove the existence of Jesus by reference to non-Christians like Josephus, Tacitus, Pliny, and the writers of the Jewish Talmud, we can find nothing of His real teaching and of His redeeming death outside the Bible. There Jesus is central. Martin Luther asked: "What Book, and what Person? The Bible and Christ." (Compare Heb. 10:7.) "There are two words which man must never separate, the Written Word, and the Incarnate Word, for these God has joined together."—W. G. SCROGGIE, *Christ the Key to Scripture*, p. 5.

For seven centuries no one seems even to have guessed that Isaiah 7:14 spoke of the manner by which God would become incarnate. Then four persons were mysteriously notified of the time and the manner of its fulfillment.

"The snows of at least sixty winters had fallen" on Zacharias (sixty then marked "the commencement of agedness" with the Jews; see ALFRED EDELSHEIM, *The Life and Times of Jesus the Messiah*, vol. 1, p. 135; compare Luke 1:7). He would know that the Messiah was at hand if his own son John was "to make ready a people prepared for the Lord" (Luke 1:17). (Compare *The Desire of Ages*, pp. 43, 44.) It is also possible that the angel's "to shew thee these glad tidings" (Luke 1:19) included unrecorded things about Messiah. The last words of the aged priest to Gabriel were those of unbelief (Luke 1:20), but his first after his dumbness were of praise to God (verse 64). Unbelief never has words with which to praise God.

Elisabeth received the news in Mary's "salutation" (Luke 1:41), and would also naturally notify Zacharias. Mary, "peasant maiden and carpenter's bride," received the world's greatest news in the angel's salutation (verse 28). "Thou hast found favour" (literally "grace," but rendered thus to relieve it of theological technicali-

ties) indicates God's help to receive such humanly incredible news, and to be the uniquely favored mother of all time.

Joseph, son of David (Matt. 1:6, 16, 20), Galilean carpenter (Matt. 13:55), just, magnanimous, extraordinarily devoted (Matt. 1:19-24), served God's purpose inconspicuously (we know not a single word of his) but nobly from the moment that heaven's marvelous secret first became known to him.

The Voice of Augustus or the Plan of God?

"When the time had fully come, God sent forth his Son, born of woman," says the apostle (Gal. 4:4, R.S.V.). In explaining "the fulness of the time," we usually say (1) that Roman arms and arterial roads had knit the world into a compact unit enjoying comparative peace; (2) that the Greek language had given to men a common speech for the first time; (3) that intercourse between the nations was never more widespread; and (4) that the birth of Jesus took place at Bethlehem because Rome decreed "that all the world should be taxed" (Luke 2:1).

Caesar Augustus, the heathen emperor, decreed a census for future taxation, and the hated satellite Herod probably ordered it in the Jewish manner, for fear of the results. The actual tax was taken after Herod's death, when Cyrenius was governor of Syria, thus substantiating Luke 2:2.

All these circumstances worked together to make possible the fulfillment of the divine word now seven centuries old: "O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel" (Micah 5:2, R.S.V.).

The fearful Joseph and the weary mother, guarded by the unwearied angels, covered the long ninety-mile journey from Galilee to Bethlehem, David's city, where the virgin mother resigned herself to the will of God. Here the Saviour of the world was born under circumstances quite contrary to contemporary expectation,

and different from our imaginative traditions and artists' conceptions.

Everything bustled as people poured into Bethlehem. "Unrecognized and unhonored," Joseph and Mary reached their journey's end "in a rude building where the beasts are sheltered."—*The Desire of Ages*, p. 44. No gaudy grotto, no friendly house. The exact time and place are unknown to us (see *The SDA Bible Commentary*, on Matt. 2:1). "There, that very night, she brought forth her first-born Son; and because there was neither womanly hand to assist her, nor couch to receive Him, she wrapped Him in swaddling clothes and laid Him in a manger."—JAMES STALKER, *The Life of Jesus Christ*, p. 12. Compare Luke 2:7.

"Beyond this announcement of the bare fact, Holy Scripture, with indescribable appropriateness and delicacy, draws a veil over that most sacred mystery."—*The Life and Times of Jesus the Messiah*, vol. 1, p. 185. There are profound reasons for God's silence here, as also during the childhood and youth of Jesus, excepting only His Temple visit (Luke 2:49).

What is paramount is that Jesus Christ came into the world, which He had made (John 1:10), and though He was unrecognized by His own, yet henceforth "as many as received him" were "to become the sons of God" (verse 12). "St. Matthew's reference to the prophetic name Emmanuel, points to the full truth, that Christ is the Son of God as being of the Divine Essence."—H. P. LIDDON, *The Divinity of Our Lord and Saviour Jesus Christ*, p. 247.

The world thundered on its way the morning after the Babe of Bethlehem was born, but He was to change its history profoundly. After Christ's classic discourse on the Holy Spirit, we read: "So there was a division among the people because of him" (John 7:43).

This word "division" is what we now call schism. John uses it to show Jewish divisions over Christ, Paul of the Corinthian church divisions (1 Cor. 1:10; 11:18). From the time of Christ on, the worst heresies to divide the church have centered in the nature and person of Christ.

"The Incarnation bridges over the abyss which opens in our thought between earth and heaven; it brings the Almighty, Allwise, Illimitable Being down to the mind and heart of His reasonable creatures. The Word made Flesh is God condescending to our finite capacities; and this condescension has issued in a clear, strong sense of the Being and Attributes of God, such as is not found beyond the bounds of Christendom."—*Ibid.*, p. 447.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Mrs. Smith's Secret of Success

By Elvira Graeme

"What a friend we have in Jesus,
All our sins and griefs to bear; What
a privilege to carry Ev'rything to God
in prayer!" young Mrs. Smith sang
as she did her morning work.

"To whom are you singing?" a
voice called through the open door.

Mrs. Smith turned and saw her
neighbor, Mrs. King, standing in the
doorway.

"Come in, Mrs. King. I'm singing
to Noralee."

"You don't mean to tell me you
sing such songs to her! Why, she's only
a baby," the visitor exclaimed as she
patted Noralee's fat little arm.

"I know she's just a baby, but she
likes music. I explain the words to
her, and I'm sure she knows what
they mean, at least to a certain ex-
tent," replied the young mother as
she finished her morning's work.
"Won't you come with me to the liv-
ing room, Mrs. King? We can sit and
chat for a while."

Mrs. Smith unfastened the strap
that held Noralee in her high chair
and lifted her out. As they passed a
picture of the *Guardian Angel* the
baby clapped her hands and squealed
with delight. Mrs. Smith paused and
told Noralee the story, then she
added, "Jesus gave you an angel to
care for you too."

"I never!" exclaimed Mrs. King.
"You talk to her as if she can under-
stand."

"She does understand. I know she
does!" answered Mrs. Smith. "It is
time for her nap, so please be seated
and excuse us for a few minutes."

A Short Prayer

Mrs. King was surprised as she
heard Mrs. Smith place her baby in
bed and then sing, "Hush, my dear,
lie still and slumber! Holy angels
guard thy bed! Heavenly blessings
without number Gently falling on thy
head." Then she prayed, "Dear Jesus,
please bless Noralee and watch over
her. Help her to be a good girl.
Amen."

"You're a queer one!" Mrs. King
exclaimed as Mrs. Smith joined her
in the living room. "Whoever thinks

of praying for her baby when she puts
her to bed!"

"Oh, I always pause by her bed
and pray. I want her last conscious
thoughts to be of Jesus."

"But she can't understand!" in-
sisted Mrs. King.

"I fear I disagree with you," Mrs.
Smith said as she took *The Ministry
of Healing* from the bookcase. "You
know, Mrs. King, when Noralee came
to me she was sweet and pure and in-
nocent. Her little head had many
empty brain cells in it. These are to
be filled. I can fill them either with
good or bad thoughts, with wisdom or
foolishness."

"Yesterday I heard a psychiatrist
lecture to her class. She said that a
baby's mind is empty when it enters
the world, but it begins at once to
fill. We know this to be true, for a
baby can be badly spoiled soon after
birth. She further stated that it is
during the first year that impressions
are sent into these brain rooms that
last for a lifetime; many of the ac-

tions of our teen-agers are the result
of impressions made during the first
year of a child's experience.

"I don't know how true this is, but
I can't see why the early impressions
aren't the most lasting ones, for they
are the first ones made on new brain
cells. If this is true, I want Noralee to
have good impressions that will last
throughout her life. May I read a few
of my favorite thoughts taken from
The Ministry of Healing?"

"Certainly," answered Mrs. King.
Mrs. Smith turned to pages 380, 381
and read:

"Too much importance cannot be
placed upon the early training of chil-
dren. The lessons learned, the habits
formed, during the years of infancy
and childhood, have more to do with
the formation of the character and
the direction of the life than have all
the instruction and training of after
years. . . . He [God] gives them [little
children] to the parents to be trained
for usefulness here, and for heaven
hereafter.' And on page 389 is found
another beautiful thought: 'By pa-
tient, watchful love, she can turn the
minds of the children in the right
direction, cultivating in them beauti-
ful and attractive traits of charac-
ter.'"

Baby's First Word

"Those quotations sound convinc-
ing," Mrs. King said thoughtfully.

"They are, and they've helped me,"
Mrs. Smith replied. Then she added,
"I hope the first word Noralee says
will be 'Jesus.'"

"I never!" was all that the surprised
Mrs. King could say. Then she shook
her head and added, "We'll see!"

Weeks slipped by, and one Sabbath
young Mrs. Smith carried Noralee to
the cradle roll department of Sab-
bath school. A large picture of Jesus
blessing the children hung on the
wall. As she passed it Baby Noralee
clapped her fat little hands and
shouted, "Jesus!"

"Her first word?" queried Mrs.
King, who stood close by.

"Yes, my darling's first word!" an-
swered Mrs. Smith with tears of joy in
her eyes.

"I never!" exclaimed Mrs. King.

The months slipped by, and Mrs.
Smith saw the seeds she had sown
growing in Noralee's life. Often she
reaped some of the harvest in little
snatches of song or a Bible story



Noralee when she was six months old. She is now
attending one of our academies.

Noralee told her dolls or a text she repeated at a fitting time, such as the time Mr. and Mrs. King were quarreling. Noralee ran to them and looked with astonishment into their faces as she repeated, "Be sure your sin will find you out."

They stopped quarreling and kissed the upturned baby face. "You're right, Noralee," Mr. King said as he burst into a hearty laugh. Then he added, "It takes a little child to lead us."

Mrs. King watched Noralee's development with astonishment. "She must have very smart parents," she remarked to Mrs. Smith one day.

"Oh, no," answered Mrs. Smith. "They are very ordinary people. When I went to adopt her they told me her parents had ordinary intellect, but I am giving her the best training I know how. I ask God to guide me and help me, and He does. Now Noralee is three years old, and I hope her mind is filled with love to God. Often she replies to a question with a Bible verse."

Learning Bible Verses

"How did you do it?" asked Mrs. King.

"Oh, we make God's Word a part of our lives; it is a part of us. During worship we read a portion of the Bible that can be explained so she can understand it. She never grows tired of the story of the new earth as found in Isaiah II, especially the part where a little child shall lead the animals. Of course, she likes the story of Baby Jesus and Baby Moses and many others."

"But her verses—how do you teach them?"

"Oh, she hears me repeat them as I work. She knows her memory verses for the past year. Last night she repeated them to Grandma Smith. I'm not too good a teacher, I fear, but I always explain the verse, and to make it more emphatic I show her pictures to illustrate it or we act it out. For instance, she didn't seem to understand about the raising of Jairus's daughter, so I took her doll and we played it was the little girl."

"I told her how Jesus came and took her hand and said, 'Damsel, I say unto thee, arise.' As I repeated the verse I took the doll's hand and lifted it up. When it opened its eyes, she said, 'It did!' Later I heard her telling Grandma Smith the story. At its close she added, 'Now go and eat some bread and milk and go and milk the cows.' Of course Grandma laughed."

"Do you teach her other things too?"

"Oh, yes, she can even do some sewing."

"How did she learn that?"

"By watching me."

Just then Noralee ran into the kitchen. "Mrs. King, will you please buy one?" She held a holder toward Mrs. King. "I made it myself. It is for Jesus—for my Investment."

"Did you embroider this apple?"

"Yes, I did."

"Well, I'll take it. How much is it?"

"A dollar."

"A dollar!" exclaimed Mrs. King. "I've never paid that much for a holder, but since it's for Jesus and a three-year-old's work I suppose it's worth it."

"Now I have sold seven for Jesus," Noralee said as Mrs. King handed her a dollar bill.

"I never!" exclaimed Mrs. King as Noralee went to put her dollar into her Investment jar. Then, turning to Mrs. Smith, she said, "You are an ideal mother. You know the how's of raising children."

"Oh, but I don't. I feel very ignorant and helpless."

"Then how do you do it?"

"On my knees."

"On your knees! What do you mean?"

"I take everything to Jesus in prayer and I study the Testimonies, and books and magazines on child training, and counsel with those who have had experience and have been successful; but the greatest help is that Jesus and I are friends."

"I have learned a lot from you, Mrs. Smith, but it's too late. My own children are grown and have homes of their own. I never had time for them and pushed them and their toys outdoors so I could have a neat house. I see children are worth more than any house."

"They are our heritage lent to us by God," Mrs. Smith added.

"A lovely heritage. I wish I had taken time for my own. It's too late now, but I'll try to help my grandchildren."



(Parents are invited to send to the Review unusual comments in the field of religion or religious principles made by children under ten years of age. When you write, be sure to give the setting for the statement and the child's age.—EDITORS.)

Three-year-old Gary was getting into his snowsuit before leaving for Sabbath school. Outside, the snow had been piling up for nearly six weeks.

"If you would fall down in the snow," remarked his daddy, "you would sink right out of sight."

After a moment's silence Gary replied, "Just like Peter sank out of sight when he took his eyes off Jesus."

YVONNE V. EULER



Dividing a Baby

By Arthur S. Maxwell

One of the first problems that came to the new king was a very difficult one. Two women came to him, both claiming the same baby. They wanted him to decide whose it was. But how could he tell?

Sitting on his throne, Solomon listened carefully to their story.

The two women lived together in the same house. Their babies had been born about the same time, one three days before the other. Then one of the babies had died.

Said the first woman, "O my lord, . . . this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom."

When she awoke in the morning to feed her baby, so she said, she found in her arms a dead child that was not hers, but the other woman's.

"No!" cried the other woman frantically, "but the living is my son, and the dead is thy son!"

"No!" shouted the first woman, "but the dead is thy son, and the living is my son!"

What a scene that must have been in the palace, with these two angry women shouting at each other, ready to tear each other's hair out if they had the chance!

Poor Solomon! He had never met anything like this before. If ever he needed the wisdom that God had promised him, it was now.

"Bring me a sword," he said calmly, and a servant brought him one, while silence fell in the room.

"Whatever is he going to do with that sword?" someone whispered.

"Now the baby!" said the king.

There was a gasp. Surely he was not going to cut the baby in half!

"Divide the living child in two," said Solomon, "and give half to the one and half to the other."

Everybody was shocked.

"No! Please don't!" screamed the real mother. "O my lord, give her the living child, and in no wise slay it."

"No," said the other woman heartlessly, "let it be neither mine nor thine, but divide it."

"Ah!" mused Solomon, "now I know to whom the child belongs." Then, pointing to the woman who had asked that the baby's life be spared, he said, "Give her the living child, and in no wise slay it: she is the mother thereof."

As the two women went out from the presence of the king their story went with them. It leaped from city to city and from village to village till everybody from one end of the country to the other was talking about that baby, and how Solomon had found out who its mother was.

"And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment."

The Feeling of Discouragement

By Marion J. Denman

Satan is determined to bring defeat into the life, and one of his favorite weapons is discouragement. If he can cause young people to lose heart, often he can lead them farther from God and down the road to sin. On the other hand, if they accept God's promises and know that there is power for victory, all temptations can be successfully met and overcome.

It is not God's plan for us to dwell on the past. If we constantly think about our mistakes and sins of yesterday, we will in all likelihood repeat them again. For Christian young people, then, all such failures should be forgotten and never brought to mind. This was Paul's attitude: "Forgetting those things which are behind" (Phil. 3:13). Satan is delighted if he can bring discouragement into their lives by leading them to worry about past sins and wonder whether they have been forgiven. To defeat his plans, young people today, as never before, must put their trust in Christ and believe His promises to forgive.

Sometimes we confuse our changing feelings with our faith in God. If we are depressed, we may feel that we are having a poor religious experience. But the mere fact that our feelings differ from day to day does not necessarily indicate a shallow Christian experience. It is a definite sign, however, that Satan is trying to snare us in his favorite pitfall, discouragement.

It is not God's way to permit the guilt of yesterday to spoil our walk with Him today. Instead of carrying a burden of remorse, we must learn to drop the past as an old coat, accepting forgiveness and laying hold on the promise that "all things work together for good to them that love God" (Rom. 8:28). Thus our failures, instead of being stumbling blocks, can become steppingstones.

Sometimes it may seem hard to believe that God means exactly what He says. Satan brings our sins before us in such a way that they look too big to be forgiven, and the Bible formula appears too simple: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

When God forgives our sins He has

promised to remember them no more. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:18, 19). If we believe that God has done this, why should we keep our sins in mind? To do so is to doubt God and be led into despondency and discouragement.

Youth is a time of growth and development, hence it may be that



It is not your dress that makes you of value in the Lord's sight. It is the inward adorning, the graces of the Spirit, the kind word, the thoughtful consideration for others, that God values. Do without the unnecessary trimmings, and lay aside for the advancement of the cause of God the means thus saved.—Mrs. E. G. White in *The Review and Herald*, Dec. 1, 1910.

our feelings will vary from day to day. This is natural, but should in no way change our hope and confidence in God. We must believe that God is near no matter how we feel. We must not let our feelings govern us. Moreover, as our feelings change from hope to fear, the heart of Christ is hurt, for He has given His assurance that He loves us.

Nothing will enable us to overcome doubts and fears so successfully as coming in contact with Jesus through Bible study and daily devotion. It is when we feel that God is far away that we should turn to Him through the study of the promises He has given. How encouraging it is to read a promise such as this: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will

strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41:10-13).

Paul did not permit his dark past to silence him or to discourage him into inactivity. He did not lose heart because of his part in the stoning of Stephen. He accepted the assurances of God's love and forgiveness, and as a new creature he went forth, preaching and encouraging others to give their lives to Christ. The true Christian will never reach the place where he feels completely satisfied with his character, because the nearer he comes to Jesus, the more faulty he will appear in his own eyes. But with Paul he will say, "I press toward the mark."

In the Bible record of God's dealings with men we find great cause for encouragement. There we read of men who, although they committed grievous sins, turned to God, forgot the past, and went on to do a mighty work for the Master. David did not cover up his sin, but turned to God. Peter, who in a crisis swore that he did not even know Jesus, later became a great strength in the early church. These men recognized the issue, confessed their sins, put away the past, and became monuments to what God can do for us when we sincerely give our hearts to Him.

Yesterday, on the mountaintop, we knew the joy of sins forgiven. Possibly today, in the valley of fatigue, a sense of guilt overwhelms and haunts us. But fear is not sin. Jesus knew every fear that comes to us, and many more. He was "a man of sorrows and acquainted with grief." He felt the same emotions that we have. At times His life appeared to be a failure, but He pressed forward and love conquered all.

God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). If you have confessed, do not wait until you feel that your sins have been forgiven, but claim God's promise by faith, and give thanks that your sins have been removed as far as the east is from the west.

Joseph did not dwell on the injustice done him by his brothers. Neither did he permit hate to dwell in his heart, for by so doing he would have failed utterly in God's plan for him. Joseph put the past out of his heart. "God . . . hath made me forget all my toil" (Gen. 41:51). God greatly blessed Joseph for his attitude. He will do the same for us today if we will but say as did Joseph when he forgave his brothers years later, "As for you, ye thought evil against me;

but God meant it unto good" (Gen. 50:20).

So let us have faith. Let us never doubt God's promises or His power. He has promised strength sufficient for each day.



A Prayer on Horseback

By D. A. Delafield

Betty Lou was a wee little girl who lived on a large farm. She learned to ride horseback when she was very young. At the age of five she had had enough experience to ride all by herself.

One day Betty Lou was out with her favorite horse, riding on an old dirt road as she had done many times before. Suddenly a rough-looking man jumped out from the bushes immediately ahead of her, and Betty could tell by the look on his hard face that he meant to do her harm. She was terribly frightened and so was the horse, but she tightened the reins and held him in. Then, unconsciously, she gasped a quick little prayer: "Please help me, Jesus."

The man jumped for her foot, but with a quick lurch the horse bounded forward and out of danger. As Betty Lou rode on at a fast gallop down the road she thanked God for His protecting care, and thought how wonderful it was to have the Saviour with her wherever she went, even when she was riding horseback.

It is good to live so close to Jesus that we naturally turn to Him when we need Him most. I think of young Dwight who lost his wallet. He had searched the house for the precious article, and then he remembered to pray. "O God," he said, "please help me find that wallet. If I lose my money and my keys, I won't know what to do." Immediately he walked into the living room, slipped his hand down by the side of the cushion in the big easy chair, and there found the wallet scarcely before his prayer was finished. God knew where the wallet was and led him to the very spot.

One day we stopped to pick up a medical report at the Washington Sanitarium. There were four of us in the car. My son and a friend of his, thinking that we would be gone for a long time, began a short tour of the grounds and the buildings. When we came back to the car the boys had not yet returned, so we began a search,

but could not find them anywhere. We had an appointment and it was getting late, so we were quite anxious to go. Then we decided to pray.

"Lord," we said, "we are going to wait right here. We have done all we can to find the boys, now please bring them back." Within the next two or three minutes, they appeared at the main entrance of the Sanitarium and walked leisurely out to the car.

At another time we started to drive toward the Shenandoah Valley in Virginia for a series of weekend appointments. Just as we left home in Takoma Park it began to snow. The big flakes dropped from the sky thick and fast. Three or four miles outside Washington, the traffic slowed down to a standstill, and there were thousands of cars on the road, bumper to bumper.

When we came to a small hill, we

had to wait in line while each car in its turn slithered over the top. When our time came I started to go, but suddenly the motor coughed and died. I turned the starter key, but the battery seemed dead. Behind us were hundreds of automobiles waiting to go. What should we do? Quietly we bowed our heads and prayed. I put the car in reverse and slid backward. I had not gone back more than five or ten feet when the motor started, so I shifted into second gear and away we went over the hill with no further trouble.

Jesus is your partner, ready and willing to help you in every situation, whether great or small. Man's extremity is God's opportunity. Do all you can to keep out of trouble, but remember that after your efforts are exhausted God is able to do for you what you cannot do for yourself.



The "Take It Out On Everyone" Type

The scene: a group of individuals in an office, or a school, or a home—in fact, almost anywhere in our workaday world.

The characters: people who associate with one another just about every day.

The plot: an everyday situation, with overtones of both comedy and tragedy, for it can be funny and also tragic to witness a person with little or no self-control.

In everyone's life there are days when it hardly pays to get out of bed. To begin with, the alarm fails to ring, so the entire household has to start the day at a dead run—hardly conducive to peace of mind. Then someone drops a milk bottle as he endeavors to get the milk off the porch in a hurry. The dog, sensing the short tempers of the family, tucks his tail between his legs and manages to get under the feet of the most harassed member of the clan, gets stepped on, and sets up an apologetic howl, which does nothing to calm the situation. Shoelaces are bound to break, school-books go into hiding, the telephone rings.

With this background our everyday people scatter to the various destinations that our modern world has in store for them. Of course they have not emerged from home in the most ideal frame of mind—quite the con-

trary, in fact. But they must still fulfill duties, meet obligations, function in various capacities. And now—to use a cliché—the plot thickens.

One character (and that is what he really is) has had just about enough of the buffetings of fate. So when he comes face to face with schoolmates or co-workers, he promptly manages to give them a tongue-lashing par excellence. To his best friend he snarls, "Well, that was a fine thing you did last night. I thought you promised to call me up and help out on that—" and so on and on, with shaking voice and red face and fiery eye, while poor Best Friend tries to put up a feeble defense against this totally unexpected attack.

If an unwary tradesman crosses his path, he is in grave danger of having his product scorned and his personal reputation put in grave jeopardy because—well, just because the "take it out on everyone" type got off to a bad start on his day.

If the church pastor is so luckless as to contact this individual in one of his moods, he will doubtless be given a résumé of "what's wrong with you and the church," et cetera, *ad nauseam*. Of course, the individual can get into one of his "take it out" moods at any time, not just in the morning. Whenever something upsets him, watch out, everyone! The innocent bystanders are bound to suffer.

When he sweetens up again, he's just as nice as anyone else. The trouble is, his friends are still smarting from their sense of injustice. Well, "the tongue can no man tame." But Jesus can.

Anne Observer

Japan's Isolated Laity

[The following talk was given by Tsumoru Kajiyama, president of the North Japan Mission, on December 7, 1955, at the Far Eastern Division Biennial Council at Hong Kong, and was translated by A. N. Nelson.—Editors.]

THE territory of the North Japan Mission covers the northern half of Japan proper and has a population of 44,000,000. There are 2,100 Seventh-day Adventists in this mission who meet in twenty-one churches and eighteen companies. We have four church schools and one junior academy. There are also two kindergartens carried on by our churches. However, we have only thirteen ministers and six Bible instructors to direct the work of all these churches and companies. We also have twelve church school teachers. Realizing that we must speedily finish this important work that has been committed to our care, we are exerting special efforts under the leadership of A. N. Nelson, the home missionary secretary of the union, to organize our laity for aggressive work.

I would like to bring to you two or three stories concerning the work of our laity in Japan, pointing out how the Lord is protecting them and using them in the proclamation of the message.

A journey of three and a half hours north of Tokyo takes us to our Kujigawa church. This is a rural church that was organized fifty years ago. Today it has a membership of eighty. For a long time no worker has been stationed here, and the laity have led out in an aggressive program. This church has taken a very deep interest in the education of its children. As a result, a six-year elementary school, and a three-year junior academy have been organized. Compared with the public school, the number of students is very few; and for this reason the officials have been very hesitant to recognize this school.

But one day these officials saw the church en masse—men, women, children, even mothers with babies on their backs—busily engaged in building an addition to their school. They were very deeply impressed, and stated that such an interest on the part of these people in giving their

children a Christian education certainly warranted permission for the school to continue operations. In order to give their children and youth a Christian education, the members of our Kujigawa church feel that no sacrifice is too great. Already two of their young people have graduated from Japan Missionary College and are engaged in the work of the Lord.

The Kujigawa church has a very exemplary leader in Nishino Yooichi. He is about sixty years of age, but is a very earnest lay worker. As a result of his leadership the other members have been inspired to cooperate, and are carrying on work in four separate gospel halls. Brother Nishino and his wife are working a two-and-a-half-acre farm consisting of both rice fields and vegetable gardens. In order to raise their rice and wheat, they are very busy. Nevertheless, our brother limits his work on the farm to four days, and spends three days in direct missionary activities.

Sometimes during the very busy farming season, he hesitates to go out in his missionary work. However, his wife tells him that the work of the Lord must always take precedence, and that she will take care of the work at home and see that the crops do not suffer. As a result of Brother Nishino's earnest attitude, many have been deeply impressed, and new inquirers are appearing from time to time.

In the fall of last year I made a visit to this rural church. After alighting at the station, I made my way up a country road toward the settlement where our members live. As I walked I enjoyed the vista of the broad fields and gardens. However, this year the crops were very poor. This was due to the fact that the summer had been cold and there had been too much rain. As a result of this, the heads of rice, which should have been hanging over with their weight of grain, were spindly and standing straight up.

As I proceeded toward the church I passed one field that was of unusual interest because the rice in this field had done very well. The heads were heavy and hanging over with their

weight of grain. This made a very deep impression on me, so when I arrived at the home of Brother and Sister Nishino I asked them about it. They immediately began to smile and said, "That is our field." They added that, as a matter of fact, they were short of help and so busy that they were unable to take care of the field as they really should; but God nevertheless blessed them with a crop almost normal, in spite of the very poor season generally.

Practically none of the farmers gathered a crop of any consequence, and the official storehouses suffered as a result. But Brother and Sister Nishino delivered their usual quota of rice to the government. The fact that only one family brought their quota of rice made a very deep impression on all the people in the area.

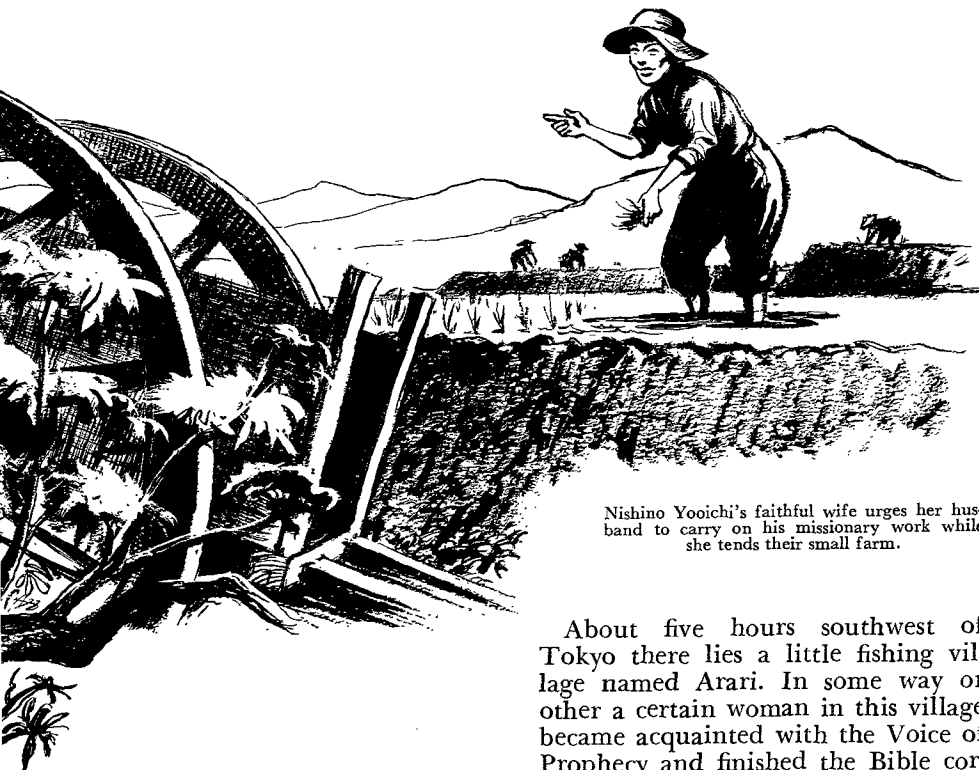
Brother Nishino's father and son were mission workers. They are both





at Work

By Tsumoru Kajiyama



Nishino Yooichi's faithful wife urges her husband to carry on his missionary work while she tends their small farm.

sleeping in their graves now, but Brother Nishino is faithfully carrying on. He points out that God has richly blessed him and is faithfully carrying out His promise in Psalms 37:19, which reads: "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied."

I would like to bring to you two more interesting illustrations concerning the work of the laity. After the war the attitude of the Japanese people generally toward Christianity was much improved. They had lost most of their former prejudice, and really learned to respect this new religion. However, this was not true in the rural areas, particularly in the farming and fishing villages. There were comparatively few people there who really appreciated Christianity. Nevertheless, in various strange ways the work of the gospel went on even in such areas.

About five hours southwest of Tokyo there lies a little fishing village named Arari. In some way or other a certain woman in this village became acquainted with the Voice of Prophecy and finished the Bible correspondence course. She was later baptized, and immediately began to tell her friends of her new-found joy. As a result of the work of this lay sister quite a group of believers came into being. However, in a fishing village like Arari one almost took his life in his hands in accepting membership in the Seventh-day Adventist Church.

Among the people in this group was a young woman who determined to be baptized. But her father, on learning about this, became very angry and ordered her to give up her faith. The young lady was determined to follow her Master, and so the father approached her with a big club, telling her that she had her choice: She could either give up her faith or take the consequences with this club.

The girl simply smiled at her father and told him that she could not give up her faith. Thereupon the father became very angry again and clubbed her seventeen times. This

clubbing ended only because the club broke. For a while the daughter was unconscious. But the next day she approached her father with these words: "You have now had the privilege of clubbing me to your heart's content. Now I am proceeding with my plans to be baptized." Today she is a faithful member.

Let me tell you a story about another woman, who was the wife of a fisherman. She was much impressed with the message of salvation through Christ and studied earnestly. With money that she had earned herself she bought a Bible and a songbook and placed them carefully on the table in her home. One time when her husband returned from fishing he noticed these new objects on the table. When he learned that this was a Christian Bible he became very angry and tore it all to pieces. Furthermore, he knocked his wife down, kicked her around, grabbed her by the hair, and treated her very roughly. He scolded her and told her that she must not continue to study the Christian Bible. Then he returned to his fishing.

Do you suppose this sister, because of the way her husband had treated her, ceased studying the Bible? No. Very shortly she bought another Bible and another songbook and continued as usual with her earnest study of the Word of God.

After the passage of a few days her husband returned from the sea and again found a Bible and a songbook on the table. He became more furious than before, tearing up the Bible and throwing it away. He also mistreated his wife as before. The main thing he objected to was that she loved the Bible more than she loved him.

He had had a great deal of confidence in his wife and had always turned over all his earnings to her to take care of. He still continued this plan in spite of his wife's interest in Christianity. The wife had studied the tithing question in the Bible and had learned of the promises of the Lord to the faithful tithpayer. She immediately began to carry out this plan, and tithed the complete earnings of her husband.

When she turned this over to the leader of their little company, the leader warned her that the paying of such a large sum in tithe would make her unconverted husband still more angry, and that she would be subjected to still further persecution. But she said, "The earnings of my husband are both his and mine. They belong to us as a couple, and I must continue paying a complete tithe." She continued very happily paying her tithe and enjoying the blessings of Heaven.

(Continued on page 25)

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Questions About the Ordinance of Humility

A reader inquires first about the appropriateness of the title "ordinance of humility," which, to be sure, does not occur in the Bible. In his record of the washing of the disciples' feet, John (ch. 13:1-17) says nothing concerning the circumstances that led to the act. On the other hand, Luke (ch. 22:24-30), though not recording the incident itself, speaks of "strife" among the disciples during the course of the Passover supper, as to "which of them should be accounted the greatest" in the earthly kingdom they supposed Christ was about to establish (verse 24).

According to *The Desire of Ages*, pages 643, 644, it was to teach the disciples the important lesson of humility that our Lord washed their feet. Thus, the ordinance of foot washing typifies, among other things, the spirit of Christian fellowship, service, and humility, and the title "ordinance of humility" appropriately reflects one significant aspect of the meaning of the act. However, the emphasis in John 13 is on cleansing from all sin, including the sin of pride (see verses 8-11).

The next question has to do with whether the ordinance of foot washing in any sense takes away the stains of sin. Like the ordinances of baptism and the Lord's table, the washing of the feet is a symbolic act, and as such has no virtue in and of itself alone.

Baptism typifies a dying to sin and self and a rising to walk in newness of life (see Rom. 6:3-16); but merely going through the form of baptism does not purge the soul of sin, nor can it impart new life. Similarly, the bread and the cup represent the broken body and spilled blood of our Lord (1 Cor. 11:23-29), but the mere eating and drinking cannot, in and of themselves, bring to the participant the merits of our Lord's vicarious death on Calvary. Those who participate in these symbolic acts must experience the inner transformation of heart and soul that God designs shall accompany them, if they are to be of value to him.

The same is true of the ordinance of foot washing. It is only divine love

and mercy, ministered to the soul by our great Exemplar of loving service, Jesus Christ, that can avail to remove "the stains of sin." Nevertheless, God has appointed the symbolic act of washing the feet to impress upon Christian minds the continuing need for that higher cleansing of the soul.

A third question is concerned with whether the ordinance of foot washing is in any sense a miniature baptism. Inspiration does not directly answer this question. However, the Saviour told Peter, "He that is washed needeth not save to wash his feet, but is clean every whit" (John 13:10). In view of the fact that baptism also represents a cleansing from sin, it may not be inappropriate to compare the two ordinances. There is this difference, however, that baptism precedes church membership, whereas the ordinance of foot washing is for those who are already church members. As we participate in this ordinance it is appropriate that we should meditate upon, and renew, our baptismal vows.

Finally, the reader inquires as to whether we should await the ordinance of foot washing to ask forgiveness of our sins. Certainly not. The moment consciousness of sin is impressed upon our hearts by the Holy Spirit we should go instantly to the throne of grace (see Heb. 4:17; 1 John 1:9; 2:1). However, when celebrating the ordinances of foot washing and the Lord's table the Christian is admonished to "examine himself" (1 Cor. 11:28)—before he eats the bread and drinks the cup—lest he eat and drink unworthily.

The ordinance of foot washing provides a special opportunity for examining the heart and life and for praying the prayer of the psalmist, "Cleanse thou me from secret faults" (Ps. 19:12). He can, and should, upon this solemn occasion, invite the Spirit of God to impress upon his heart a consciousness of imperfection of character and of wrongs that have not yet been made right. When entered into in the spirit of true humility before God and toward one's fellow men, the ordinance of foot washing greatly enriches the experience by leading a Christian to purpose anew, by the grace of God, to measure up to the high ideals set before him.

The lessons Jesus designed to teach the disciples through the ordinance of foot washing may be summarized as follows: (1) the lesson of cleansing from sin, (2) the lesson of humility, (3) the lesson of service, and (4) the lesson of Christian fellowship. For further comment concerning these great spiritual truths read *The Desire of Ages*, pages 650, 651. See *The Seventh-day Adventist Bible Commentary*, on Matt. 6:12, 15; 18:1-35; Luke 22:24-27; John 13:1-17; 1 Cor. 11:23-26.

"No Man Hath Ascended"

Please explain the words of Christ in John 3:13, "No man hath ascended up to heaven, but he that came down from heaven."

This statement was made by our Lord during the course of His conversation with Nicodemus, one of the religious leaders of the day (see John 3:1-16), and is to be understood in relation to its context. Jesus was tactfully explaining to Nicodemus the need of every man's being "born again" in order to enter the kingdom of God (verses 3, 5-8). As a devout Jew, however, Nicodemus was reluctant to believe that he stood in need of this experience (verses 4, 9). This reluctance on his part was the result of a failure to understand the principles of the kingdom.

Jesus illustrated the transformation of the life by comparing it with natural birth (verses 3, 5-7), and the operation of the Holy Spirit in bringing this experience about by comparing it with the wind (verse 8). Nicodemus, however, failed to see that these two illustrations from the natural world had any bearing upon the subject under discussion, or that they applied in any way to him. "How can these things be?" he asked (verse 9). As a teacher of truth in Israel he should have understood both the natural illustrations and the more profound truths to which they pointed (verses 10-12).

It is in this context that verse 13 is to be understood. No man can speak with authority concerning "heavenly things" unless he has been in heaven. However, no human being has ascended to heaven and returned to earth with a report of heavenly truths, and this explains, in part, why men are so slow to apprehend spiritual truth. But the Son of man had been in heaven and had come down from heaven. He alone, therefore, could testify concerning heavenly things and give a reliable explanation of spiritual truth.

News From Home and Abroad

Colombia Student Makes Scholarship Record

By Mary Colby Monteith

Enthusiasm ran high at the Instituto Colombo-Venezolano in Medellín, Colombia, during colporteur institute last fall, and eighty-four students decided to canvass during the vacation months. Here in South America the school year closes early in November and opens again late in February.

After graduation exercises were over, the young folks scattered in all directions, a good number going to Venezuela but the majority remaining in Colombia.

Among them was Guillermo Londoño, who had spent six years in the school and was now ready for his final year in the ministerial curriculum. For one reason or another he had never done colporteur work.

Now he faced his last year in school and he had to go, for no young ministerial graduate could hope for work without having had experience as a literature evangelist. Financially, too, Guillermo had to make a scholarship in order to continue in school and graduate with his class. So young Londoño packed his bag, took the bus, and crossed the Andes to one of the large, prosperous cities of western Colombia.

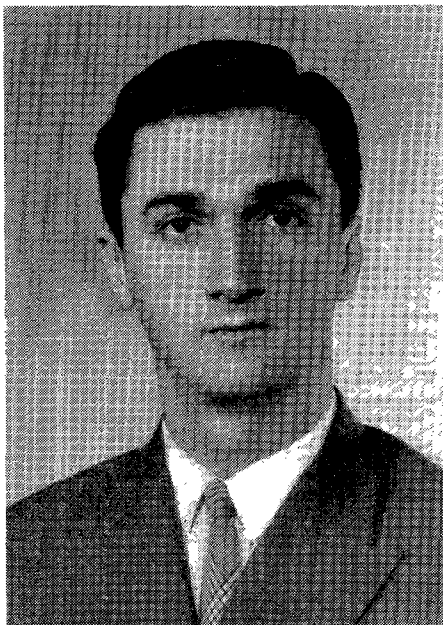
During vacation we began to hear bits of news and gossip: "Have you heard that Guillermo Londoño has a full scholarship?" "Guillermo has three scholarships already." "Guillermo has seven scholarships, they say." "Somebody just told me Guillermo has a dozen scholarships—no, thirteen!"

By that time the stories were just too extravagant for us to believe, hence we waited with interest for some definite word. Once a young lady had made seven scholarships in Venezuela during a vacation period, we were told. But nobody had ever done more than that in the same length of time.

Little by little the story was pieced together. When Guillermo arrived in his new field he found territory very much at a premium, since so many young people wanted to sell books. The publishing department secretary could give Guillermo just ten city

blocks and no more. He was willing to send out another student, a veteran colporteur, with Guillermo for two days to get him started. At the end of the two days this student told one of the workers in the mission office that Guillermo would never be able to sell books. He seemed to lack all the qualities needed!

But Señor Londoño went to work with a determination to spend at least eight hours a day, five days a week, at his task and to pray without ceasing that the Lord would bless his efforts.



Guillermo Londoño, who sold enough books for ten scholarships.

Prayer and hard work soon brought success. The tall, good-looking young man with the earnest manner began to get results. On the average he finished one block of territory every six working days, paid expenses, and made one full scholarship. Ten blocks—ten full scholarships!

Guillermo had courage to meet all types of people. One day he went to army headquarters and found his way to the dignified colonel in full uniform, resplendent with ribbons and badges. The colonel not only placed

his personal order but took a book for the soldiers' library. Furthermore, he sent the student colporteur to another colonel, a friend. The second army officer duplicated the order of the first—a book for himself and one for the barracks library.

Then Guillermo went to the governor of the state, whose office was in that same ten blocks of territory. There he met trouble. The governor acknowledged that Seventh-day Adventist books were in themselves good, but he objected to having any money given to a Protestant group to forward their work within Colombia. While Guillermo stood and listened, the governor telephoned both the colonels, whose names he had seen on the order blank, and asked that they not take the books on delivery.

When delivery day came, Guillermo went back to the two colonels with a prayer on his lips. Could he deliver his books? As he expected, arguments were presented—arguments that in his own strength he could not answer. Then an idea came to him, according to the promise: "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak" (Matt. 10:19, 20).

Colombia is very fond of products from the United States—refrigerators, washing machines, automobiles, even fine foodstuffs. Our student colporteur pointed out to the colonels that the majority of these imported goods are made by men who are Protestants. The penicillin drugs that come from American pharmaceutical houses—are they refused merely because the life-saving antibiotics may have been made by members of some Protestant group? Does one refrain from buying a new refrigerator because the folks who made it might be of a different religious faith? Our books are good and full of important information even if they are published by a Protestant organization. The arguments put into Guillermo's mind at the moment of trial caused both colonels to take the books and complete the payments.

Vacation has now ended, and a new school year has begun. Guillermo Londoño expects to graduate next November from the ministerial curriculum. He made ten scholarships in one vacation period and thus, with God's blessing, set a new record for the youth of the Colombia-Venezuela Union.

Plea for Greater Missions Spirit

By A. V. Olson
Vice-President, General Conference

Sabbath, July 14, is the day set apart by the General Conference for the Midsummer Offering to be taken in all of our churches. Does this information make you, dear reader, feel like grumbling? Does it cause you to say in your heart, "Is there to be no relief, no respite, from these frequent offerings?"

If so, come with me to the foot of the cross. Look up, I pray, and behold your dear Saviour's blood-stained face, His nail-pierced hands and feet. Then remember that it was for you that He left His Father's home with all its wealth and glory and came into this world as the poorest of men to suffer and to die.

Looking at that scene of boundless love and self-sacrifice, can we justly feel that He is asking too much when He invites us to give often and liberally to His cause in order that the message of His redeeming love may be carried to the millions who still are bound in the chains of sin and death?

It is for these unfortunate souls that the heart of God yearns today. It is that they may be saved from eternal death that He is inviting you and me to give of our means. They know not that the purchase price of their redemption has been paid. They know not that there is deliverance from sin, that there is eternal life for all who believe in Jesus. Somebody must be sent to tell them the good news.

Workers Needed

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 14, 15).

To us today, as to His disciples of old, Jesus says, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Would to God that we might see the pitiful need of the heathen as God would have us see it; that our hearts might be moved with compassion as was the heart of Jesus when He saw the multitude as sheep without a shepherd.

Often when laboring in the heathen lands of Africa, Asia, and the islands of the sea, my heart has ached as I have seen the milling multitudes of judgment-bound souls who know not God and the way of salvation. Walking down the streets of one of the great cities of the Far East about noon one day recently, I was attracted by the sweet strains of children's voices floating out of the open windows of a huge school building in front of me. Suddenly the singing stopped, the doors were flung open, and out streamed hundreds of children. They were lovely children, innocent children, hurrying home for their noonday meal. Heathen children they were, rushing on to their heathen homes, homes where God is unknown and where the love of Jesus and His saving power have never been told.

Dear reader, call me weak, sentimental, emotionally unstable, if you will, but I must confess that tears

Dream Helps Colporteur

The following experience from E. R. Trammell, a literature evangelist of the Texas Conference, shows how God prepares the way for the message contained in our good books.

"One morning I called on a woman and she invited me into her home. She told me she would not be able to visit with me long because her son was coming home in a few minutes and would expect his dinner to be on the table. I assured her I would be as brief as possible. Since she had no small children in the home, I canvassed her for *Bible Readings*. She seemed interested, but said she had no money at all. Her husband had just passed away. I consented to take some trade stamps in on the down payment, and she seemed glad to be able to purchase the book.

"After she had signed the contract, she told me that the night before in a dream a voice had spoken to her and had told her that she was going to get a message the next day. The voice said, 'It is going to be brought by a man. It is a message from God and is going to be in book form.' She told the voice that she hadn't any money to buy a book, but the voice said that a way would be made for her. I told her to thank the Lord and give Him all the credit for working it all out, for He surely does look after His children. She said, 'Yes, sir, He surely does.'

"After a brief word of prayer I left the home. She said, 'Thank the Lord you came by today. I hope the Lord will bless you in your work.'"

B. E. WAGNER

trickled down my cheeks as I cried out from my troubled soul, "How long, O God, how long must they wait? Are they to be lost because we of the remnant church have been too slow in carrying out our divine commission?" If Jesus were here, walking visibly among us, I believe we would see Him moved to tears over the lost, in the same way that He wept over Jerusalem of old.

I am not unmindful of the sacrifices that have been made by good, faithful brethren and sisters throughout the world field. Many have given all they could. Others could have done more. Hundreds of fathers and mothers have given the most precious gifts they possessed here on earth—their sons and daughters. God has accepted these gifts. He has used them to the glory of His name and to the saving of a great multitude of souls from many lands and isles.

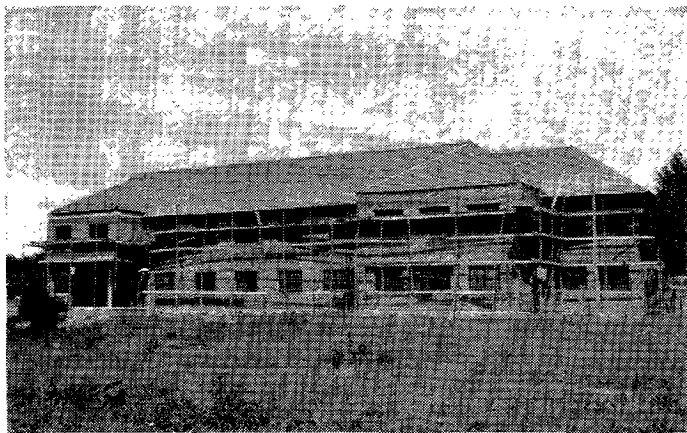
Your sacrifices, dear readers, have not been in vain. A great work has been accomplished. More than 1,000,000 members are now rejoicing in the blessed hope of a soon-coming Saviour. Nearly 80,000 believers were brought into the fold last year by baptism and on profession of faith. A strong ministry is being developed from among the nationals in every country where we have a work. Last winter it was my privilege to participate in the ordination of eighty young ministers in the various fields of the Far Eastern Division alone.

We do thank God for what has been accomplished. We do rejoice over the church buildings and the institutions, and above all, over the workers we have around the circle of the earth. But, brethren and sisters, our working force is entirely inadequate to answer the urgent appeals that pour in from every side. As I visited the many fields of the Far Eastern Division, my heart was often melted as I listened to men, with choked voices, plead for more workers. Men are available, but the funds are lacking. In martyred Korea, where the fields are ripe for harvest, I saw twenty-six fine young people graduate from the college course. Only five of them could be employed; for lack of funds, the others could not be accepted.

To us, the members of the Advent Movement, there come ringing down through the ages the words of the Saviour: "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38).

And as we pray this prayer, may our own hearts be gripped anew with the true spirit of sacrifice.

REVIEW AND HERALD



Boys' dormitory under construction at the Rio Grande do Sul Academy. At right are shown two other dormitories being erected with overflow offering funds.



Top: Boys' dormitory under construction at the Paraná-Santa Catarina Academy. Bottom: São Paulo Academy boys' dormitory nearly completed.

Sabbath School Overflow Gifts to Brazil

By Mario Rasi, Secretary
Sabbath School Department
South American Division

You know, of course, that the overflow from the Thirteenth Sabbath Offering to be received June 30 is dedicated to the East Brazil Union. The projects that have been featured in the *Missions Quarterly* during the past two and a half months solicit the interest and liberality of our people everywhere.

We are sure that the brethren who will be assisted in constructing new church buildings, as well as the students of the Northeast Adventist Academy, want to thank you in advance for the offerings that will be given to provide a good overflow on the previously mentioned date.

However, we not only wish to relay this message of thanks from the brethren who will be favored this year, but from those who benefited from the overflow during the first quarter of 1954. The South Brazil Union purchased a new launch, named *Pioneira* ("The Pioneer") with a portion of the overflow to which the Sabbath school members from the different parts of the world contributed so generously. It is already ministering to the needy along the Araguaya River. (A picture of this launch and a story of the work it is doing appeared in the *REVIEW* of March 29, 1956).

Boys' dormitories in three different academies of this vast and important field of South Brazil also are under construction. Each one of these projects received help from former Thirteenth Sabbath Offering overflows. Perhaps it would be well to mention that each field placed an equal financial amount in these projects to correspond with the help received through the offerings.

Since the Thirteenth Sabbath Offer-

ing overflow makes possible the initiation of such worth-while projects, all of us want to say to our beloved Sabbath school members the world around, "Thank you, brethren." Not only Thank you for that which you have already done for the South Brazil Union, but also for that which we know will be done on June 30 in favor of East Brazil.

Haida Indians of Queen Charlotte Islands

R. Allen Smithwick, President
British Columbia Conference

Three laymen, Peter Momb, W. R. Spainhower, and Mrs. W. R. Spainhower, on the morning of December 19, 1955, called at the British Columbia Conference office to report a tale of adventure and exploits among the Indian tribes of the far north. These lay members were guests of the Haida Indians, and spent most of November and December doing missionary work and giving Bible studies.

In less than two months they held over fifty cottage meetings, gave fifty-eight Bible studies, distributed hundreds of tracts, and sold hundreds of dollars' worth of literature. In addition to this they organized a baptismal class. But before we proceed further with the story and explain the early beginnings of this remarkable trek to the northern wilderness, let me explain where and who these Haida Indians are.

The Queen Charlotte Islands, jutting out carrot-shaped south of Alaska, form a protective wall against the heavy seas and fierce storms that would otherwise sweep in relentlessly from the Pacific Ocean. On the northern tip of these islands lives an ancient tribe of Indians known as the Haida Indians. For centuries they have made their own clothes, woven baskets, trapped, fished, and hunted seals. They are much above the average tribesman in intelligence and

industry. Thousands are employed in canneries and fisheries.

Peter Momb's interest in these Indian people began more than two years ago. An article in the *Instructor*, written by Mrs. Clyde Gildersleeve, brought a deep conviction to his heart that someone should answer the call to work among these people. The story gave a fascinating account of travel along the coast in the *Sea Gypsy*, a mission boat operated by Clyde Gildersleeve and his wife. From this boat they sold thousands of dollars' worth of literature and books among the Indians. The Indians were pleading for a teacher to bring them the message of Jesus and His soon coming.

When Brother and Sister Momb read this story a burden came over them that they could not dismiss from their minds. Gripped by that story of need, they decided to attend the Gladstone Park Laymen's Congress, August 2-6 of last year. Their hope was to meet the Gildersleeves and inquire about the Indians of the Queen Charlottes. Instead of meeting the Gildersleeves, they met Brother and Sister Ronald Reimche, colporteurs among the Haida Indians of the Charlottes, who gave them a picture of the open door for service among this needy tribe.

The Work Begins

After much prayer and planning Peter Momb and the Spainhowers equipped a truck with provisions and started on the long trek to the home of the Haida Indians, answering what to them seemed a call from God. After a thousand miles of driving over rough country, they came to Prince Rupert, where they boarded the island steamer, and arrived at Massett, on the Queen Charlottes. There they secured a house from the Indians in which to live, and the work started. In recounting the experience Sister Spainhower said:

"On Friday morning, November 4,



STRENGTHEN THE HANDS

That Bring the Light

•
*South
America*

The Continent of Opportunity

Is looking to our Sabbath Schools this

Thirteenth Sabbath, June 30

FOR HELP

1. To enlarge Northeast Brazil Academy
2. To build four greatly needed houses of worship

"Give All to God You Would Save for Eternity."

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.

1955, we arrived by the *Coquitlam* steamship at the village of Massett, on Graham Island, one of the Queen Charlottes. We were met at the dock by a young couple of the Haida Indian tribe. Brother and Sister Reimche had written of our coming. We were attracted at once to these people, Alfred Davidson and his wife, and learned to love them as our friendship grew.

"We labored daily among the natives of Old Massett, calling on them, placing truth-filled literature in their homes, praying and studying the Bible with them. On November 10 we held our first public meeting in the native community hall, situated near the beach. The wind was high and very cold. Pieces of cardboard had been tacked over the broken windowpanes, but still the cold wind blew in. The two heating stoves were inadequate to heat the building. The meeting was scheduled to open at 7:30 P.M., but the crowd started pouring in at 7:00 o'clock. Soon every seat was filled, and the benches, which the brethren improvised of boards placed on blocks, were also taken. Many children sat on the floor in front. How these people loved to sing, and how cold my hands became as I played the piano! But I counted it a great privilege to be about my Father's business. The attendance was about two hundred and fifty.

"Each Sabbath our friends the Davidsons, and a Mrs. Jones, came in and spent the day with us. They were thrilled as we studied the Bible together and were reluctant to stop long enough to eat lunch, so we sat around the table feasting on spiritual food. What a blessing!

"Since it was so difficult and expensive to heat the hall, we felt impressed to hold meetings in a large house, the home of a store clerk, Kenneth Brown, at Old Massett, where there was electricity, and an organ borrowed from the church choir. Kenneth Brown told me later that he could see the Lord was in this program of ours because a few days before we landed on the islands his landlord had told him to fix up the light plant, which hadn't been used for over two years. Mr. Brown said, 'This I did. God knew you folks were coming here and needed electricity for your picture machine. How glad I am I fixed the light plant.'

"We made a special effort to call on the sick, the afflicted, and the sad and lonely ones. One woman whom we visited had had a stroke and was confined to her bed. She would watch for us to go by, and tell how her heart had felt heavy and sad. Her young grandson had come in one day all excited about the coming of

the white missionaries and about the pickup truck they had brought on the boat. She had wondered if they would come to see a poor old Indian woman, and had been very happy to see us. She showed us a Bible she had found floating on the water near the beach. It was floating opened to John 14. She was happy to have my husband read that particular passage to her, as well as many others from the Bible.

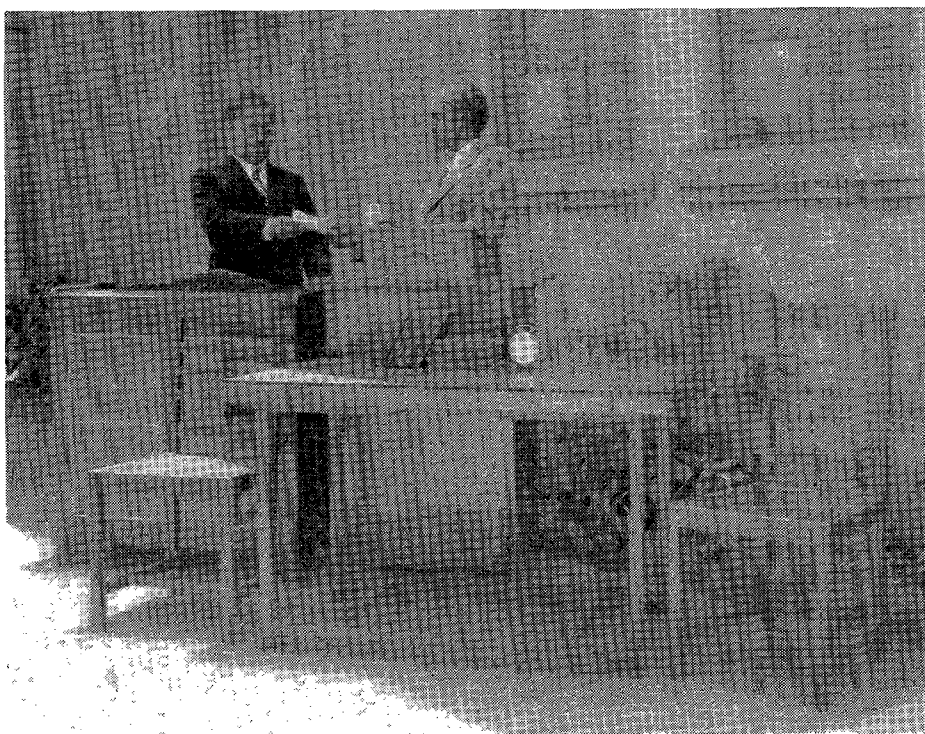
"The young people especially need help, and are bright and intelligent. There is a crying need for leadership. The temptations are great. At one home we were visiting, the mother confided to us about her son, who had been arrested. His mother bought a Bible from us and gave it to him as the officer took him away, leaving a brokenhearted mother. I wept with her. We had prayer before we left and promised to call again. What a sad picture!

"About fifty people signed cards for the Bible correspondence course. We sold three Bibles in one home.

The teen-age son and daughter were happy to receive their Bibles, and sat down at once to read them. We found nearly all the young people eager and ready to study the Bible.

"The natives are a very affectionate people and soon learned to trust us. When it was time to say good-by they gave us farewell parties and presented us with many gifts. At the last farewell gathering the people held hands in a large circle and sang 'God Be With You Till We Meet Again.' Many shed tears as they said good-by.

"As the boat left the dock we waved farewell to our friends, the Haida Indians we had learned to love. With a prayer in our hearts that the precious seeds of truth we had sown would produce a bountiful harvest, we set our faces toward home in the United States. Truly, 'the isles shall wait for his law,' as Isaiah prophesied, and Graham Island is no exception. We thank God for having had this great and blessed privilege."



Bombay Carpenter Donates Furniture to Church

When we think of carpenters and the Bible, immediately we think of the days our Lord spent at the carpenter's bench at Nazareth. We think of how He patiently toiled that each duty given would be done to perfection.

In the Bombay City Marathi church we have a carpenter who loves his Lord very much. William Susane was baptized by R. J. Ritchie on April 8, 1950. His faithfulness in standing for the principles of the church has been a blessing in the community.

Wishing to do something with his own

hands to show his love for Christ, during the past three years he has been making and donating to the church various articles of furniture. The picture shows the articles he has made for the church, as well as songbooks and a clock he has given. In the picture he is shown handing over to S. L. Khandagle (left), pastor of the Bombay City Marathi church, his tithe to go along with his other offerings. May the Lord richly bless this brother, the carpenter of Bombay, who loves the Carpenter of Nazareth.

ALVA R. APPEL

Itinerating in Java

By A. M. Bartlett

"I'm afraid we won't make it in time," said Pangarisan as he returned to the car after an extended conversation with the police in a small town on the north coast of Middle Java. "He says a bridge is washed out on the Purwakarta road, and that if we want to go to Tjilatjap, we must either go back to Tjirebon and down to the Talikmalaja road or go on to Weleri before turning south."

This was discouraging news. It was already after noon, and either of the routes suggested meant that we were farther from our destination than we had been when we left home three hours before. We were on our way to conduct a short series of revival meetings in our church in Tjilatjap. Now it seemed that we would not be able to make it in time for the first meeting.

We breathed a prayer, asking that the Lord would keep us from having any accident or any car trouble if we drove a little faster than we should over the crowded and rough roads. Away we raced toward Weleri. We had more than 300 kilometers (about 180 miles) to go in about four hours. This would have been easy on an American highway, but it was a near impossibility on the roads we were traveling. However, we determined to do our best and leave the rest up to the Lord, for were not these His meetings?

When we had placed the matter in the Lord's hands, realizing that there was nothing we could do but keep going, the first miracle of this most exceptional week began to happen. The events of the next few hours proved in a most forceful way that the Lord is with His people and His messengers, and that if we will yield ourselves to Him, He will accomplish greater things through us than we even dare to hope.

As we passed through the next village, we saw a small road leading to the south. It was not marked on the map, but something impressed us to stop and ask the police if it might possibly connect us with the southern highway leading to our destination. If we could take this road, it would save us more than a hundred kilometers.

We were told that it would lead to where we wanted to go, but that it had been little used, and had not been repaired since before World War II. "There are several very steep grades," said the policeman; "it is very narrow, and may be blocked by a landslide or something. Besides, there may be bandits in those mountains." In

spite of these warnings, we decided to try it, because we felt that God was answering our prayers.

Leaving the main highway, we climbed the steep mountain trail. It was rough and narrow, and very lonely. This latter fact indicated that even the local citizens were afraid of the bandits in this area. But all these things were forgotten when we surmounted the last ridge and got a view of the valley below.

The beauty of the scene before us was reward enough—the green valley far below, with its villages, rice fields, and palm trees; and to the left the afternoon sun tracing a rainbow below a bank of billowy white clouds. We were awed and silenced before Him who had created such beauty, and who was sending us on this journey. We quickly descended into the valley and were soon nearing Tjilatjap, a little later than we had planned, but still in plenty of time for the meeting.

We went directly to the church, which is really a large room in the home of our worker, and found that everyone was anxiously awaiting us, though beginning to fear that we would not arrive. The pastor, Brother Markus, seemed to be a little troubled, and when he explained the situation to us, we too were troubled.

"Your letter said that you would come for three days to hold revival meetings in our church, but, Pastor Bartlett, we have never had a real public meeting here, and our people

are so anxious to have one. We rented a large hall and made a public announcement that you would preach and show pictures. But when we sent out our announcements, the police came and questioned us about the pictures and said that they could not be shown without first being censored by the police. But you are here so late that the police office is closed. What can we do?"

We went over to the hall, and found it packed with more than a thousand people quietly waiting for the meeting to begin. When I saw that mass of faces waiting eagerly to hear this wonderful message, I knew I could not disappoint them. On the other hand, I knew that not only I, as an individual, but our work and our denominational reputation as well was in danger if I proceeded without the proper permission.

Pangarisan Sitompul, the native pastor, who is my evangelistic partner, and I went out behind the hall and had a little prayer meeting. After earnest prayer we decided that as a foreigner, and as the one responsible for the meeting, I should refuse to preach or have anything to do with it. But Brother Markus, as pastor and the one who had invited the people, would act as chairman, and Brother Sitompul, as a young Indonesian citizen, would go ahead with the preaching and the pictures.

We set up the projector, and I sat down in the audience. The meeting was a real success, and the pastor invited the people to come back the next night. We were happy, but also a little apprehensive, as we went to our hotel room after the meeting.

As we had expected, it was not long before a police officer knocked at our door. With a silent prayer to God we invited him in, and the questioning began. It went something like this:

"What is your name?" "Where are you from?" "How old are you?" "How long have you been in Indonesia?" "May I see your passport and other identification papers?" I answered his questions cheerfully, and handed him my papers, which were all in order. Then he turned to Brother Sitompul, and after asking some of the same questions, he continued:

"Are you a worker in the Adventist denomination?" "Do you know the Indonesian law about holding public meetings?" "Were you informed that the police had requested you not to show the pictures until they were censored?" By now we were getting a bit uneasy and were afraid that we were in for a rough time. He then turned to me, and asked, "Is it true that you had planned to do the preaching tonight?" I assured him

Top College Paper

The Walla Walla College student publication, the *Collegian*, has again been accorded top honors among the denomination's college papers for 1955-1956 by the Adventist Collegiate Press Association.

With seven campus papers under consideration by the judges, the *Collegian* rated ACPA's award, a silver loving cup, for the second straight year. The decision was based on content, format, news coverage and presentation, and other journalistic requirements set forth in the ACPA Check List for College Papers. The Check List is provided the editor of each college paper at the beginning of his term of service, so that he will be aware of what his paper must strive for during the year.

The Adventist Collegiate Press Association was established under the direction of the Bureau of Public Relations of the General Conference at the request of the Associated Students Associations. Its aim is to help Adventist college papers improve in quality, thereby increasing the value of the training received by student editors and reporters.

Other papers cited for meeting high standards were the *Clock Tower*, of Union College; *Sligonian*, of Washington Missionary College; and *Campus Chronicle*, of Pacific Union College.

HOWARD B. WEEKS

that that had been the plan, and he then asked, "And why did you not do it?"

I explained the whole situation to him as carefully as I could, and assured him that I had not wanted to disobey the laws of Indonesia, so I had not gone ahead with the preaching. He smiled and said, "I am glad that you, as a foreigner, have set a good example in obeying the laws of our new republic. Mr. Sitompul, I admire you for doing as you did, for I recognize that you could not disappoint all those people who came. We liked your meeting tonight and wish you success in those that follow. If you will come to the police office tomorrow, we will give you your letter of permission. You may hold as many meetings as you like. We hope that you enjoy your stay in our city of Tjilatjap."

During the next two days we visited many of the members and interested people. Our meetings were a real success, even though we had not planned things the way they turned out. Each night the hall was full, and we took many enrollments for the Voice of Prophecy lessons.

The Lord is leading His work in a marvelous way in Indonesia, but our needs are great. This experience illustrates the eagerness of the people to hear the truth in some of these out-of-the-way places.

Nursing Program at CME

By Kathryn J. Nelson
Dean, CME School of Nursing

Since the time when the General Conference authorized the College of Medical Evangelists as the educational center offering a nursing program on the graduate level, twenty-six students have availed themselves of the opportunity to take advanced work. The largest number have been special students enrolling for one or two quarter terms of study or as part-time students in one or more courses while earning their way. Four students have completed all requirements for the Master's degree except the presentation of the finished thesis.

As this report is written, in the third quarter of the school year, eight students are enrolled for full work on the graduate level. Three of these special students are enrolled in courses especially applicable to their immediate need. Six of the eight graduate students have had one to three terms of service in overseas fields.

One of those enrolled, a graduate of a well-known eastern university school of nursing who only recently became a Seventh-day Adventist, states: "A great value in being here

at CME is association with fellow graduate students from foreign missions. It is inspiring to mingle with nurses who are doing a great work, both in nursing and in the Christian service they love. I am glad I decided to enroll at CME in order to be better prepared as a Christian supervisor to guide other nurses into giving nursing care on a high professional level."

Another graduate, who has given years of service as an instructor and administrator in schools of nursing, writes: "After considering a number of university schools in which to take a twelve-week term of study while on furlough, my main reason in coming to CME was to be in a Christian institution. I desired to concentrate on public health and the social and health aspects in nursing. I am most grateful for the help I have received."

A nurse home from South America on furlough, stating the value to her of graduate work beyond the baccalaureate level, says: "It helps me to realize my great need for continual study in my chosen profession and in the allied studies offered in the graduate program. The inspiration I have received from my classes, from a study of the in-service educational program of the hospital, the methods of teaching in the basic collegiate nursing program, and last, but not of less importance, my association with my colleagues, are some of the factors that will make me a better-prepared missionary nurse, fired with greater zeal than ever to serve my fellow men."

The faculty of the professional schools of the College of Medical Evangelists, and particularly the graduate faculty of the School of Nursing, have found joy and inspiration in working with the consecrated graduate students during the past two years.

A Pagan Healed by Faith in God

(Continued from page 1)

woman if she wanted to take some of the white man's medicine, and have us pray. She consented. Then I told her that the medicine could do her much good or perhaps none whatever, depending on her belief that God could heal her. She showed interest, so we asked her to promise that the drums would remain silent and that she would trust the white man's God.

She assented. Then we prayed for her and gave her some medicine. She had never before heard a missionary pray, nor did she know anything of

God and His power. But a faith, spontaneous and free, like that of the Syro-phenician woman in Christ's day, enabled her to trust and hope in a God whom she had not been serving.

We went back to our crude house, and retired, hoping for undisturbed sleep. The rest of the night went by without incident, and we were thankful to have stopped all the noise and the spirit worship.

I must confess that the faith of this heathen woman was actually greater than mine, for I little expected that she would be entirely healed overnight. Yet early the next morning, all the white clay and bits of chewed weeds having been washed off, there stood the woman at our door, having come with her relatives to say Good-by.

When my wife called me, I could hardly believe my eyes. It took me a moment to recognize in that smiling face the afflicted and shivering woman of the night before.

Today that heathen woman who was cured almost instantly by faith in God is a consecrated follower of Christ. She often testifies to the power of faith. To me, the most amazing thing was not so much that she was healed miraculously, but that she responded to God's love so spontaneously and quickly. That she turned to God and stayed by is a miracle of faith that remains a wonder to me. In my twenty-seven years of dealing with benighted African souls I have not seen another experience to equal hers.

Japan's Isolated Laity at Work

(Continued from page 17)

One time her husband noticed that the money had been disappearing rather rapidly, and pointed out that there were insufficient sums to buy certain things that he had in mind. She realized that he had noticed the fact that she had been paying tithe and so she told him all about the plan in great detail:

"I never spend money carelessly. But the Bible tells us that one tenth of our income belongs to God, and that it is not our own. Furthermore, God richly blesses those who pay a faithful tithe. His promises are sure. You are engaged in a very dangerous business out on the great waves of the sea. And I am continually praying to God that His rich blessings may be upon us and that He may protect you."

What do you suppose was the attitude of the husband upon hearing of this plan? Instead of getting angry, he simply said, "Oh, is that so?" And then he went on about his fishing.

Two or three days later a great storm struck the ocean in that area, and many fishing vessels were lost. Naturally she was concerned about her husband and prayed earnestly for his protection. After the storm ceased, she was very happy to see her husband, who had returned safely from the ordeal. He smiled as he approached his wife and gave her his usual salary, plus an additional amount that he had received as a special award. Then he added these words:

"Because you have been paying to the Lord a faithful tithe, God has protected me from danger; and, furthermore, as you see, He has even increased our income."

After this experience her husband permitted his wife to continue her Christian life without interruption. He still does not understand the Bible very thoroughly, but he does realize that there are some fine things written in the Bible and many important truths.

Brethren and sisters, remember these isolated members in your prayers. They are living in areas where visits of ministers are very infrequent, but they are endeavoring to do their part in finishing the work.

• In Brief •

Atlantic Union

- Herbert R. Thurber, of Macon, Georgia, has been appointed pastor of the Worcester, Massachusetts, church.
- Ten seniors of Northeastern Academy, accompanied by Principal N. E. Ashby, Samuel Gooden, and Mrs. Virginia Norman of the faculty, attended the College Day activities at Oakwood College in May.
- The oratorio chorus of Atlantic Union College, under the direction of Lyle Jewell, presented *The Creation* by Hayden on May 25. The chorus performs two works each school year—*The Messiah* at Christmastime, and another major work in May.
- The evangelistic center in New York City has been officially named the New York Center, and its program will include not only regular evangelism but also medical missionary work, health education, welfare work, youth meetings, craft classes, a children's story hour, training classes, et cetera.

Canadian Union

- C. A. Phelps, pastor-evangelist of Lacombe, Alberta, has accepted a call to the Saskatoon, Saskatchewan, district.
- On Sabbath, April 21, at Victoria, British Columbia, 15 persons were accepted into church fellowship, 13 by

baptism and 2 on profession of faith. These people accepted the message during the recent Duncan-Keehnell evangelistic meetings in Victoria.

- Two members were added by baptism to the church at North Sydney, Nova Scotia, on May 5. A. W. Fiedler conducted the baptism.

● On the Ingathering field day held at Canadian Union College, Lacombe, Alberta, 96 per cent of the students took part. Forty-four bands were organized, and each band averaged \$42. The total amount brought in that day was \$2,132.66, whereas a year ago it was only \$900.

● Fifteen members of the Crowfoot Pathfinder Club of the Cluny church in Alberta recently took a ten-week course in first aid from Mrs. D. Millar, instructor for the St. John Ambulance Association. It is reported that all have successfully passed their examinations.

Central Union

- Ground was broken and construction begun May 6, on the new College View, Lincoln, Nebraska, church school. It is planned to occupy the building in January of 1957.
- Mazie Herin, head of the Union College School of Nursing, has accepted a similar position at Southern Missionary College.

Columbia Union

- The Penn-Jersey Dorcas Federation of the Allegheny Conference held its spring meeting at the Mount Olivet church in Asbury Park, New Jersey.
- Seven candidates were baptized in the Port Allegany church of the West Pennsylvania Conference on Sabbath afternoon, April 21. This was the first baptism of the year for the Coudersport district.
- Rededication services were conducted in the newly remodeled Oak Ridge, Virginia, church on the weekend of April 28.
- At an all-day district meeting held May 5 in Athens, Ohio, H. E. Fagal baptized 18 new members. These members were brought in as a result of efforts held in the Gloucester and Bartlett churches.
- The friends and relatives of Elder and Mrs. W. C. Moffett, of the Chesapeake Conference, gathered on June 10 to celebrate the Moffetts' 50th wedding anniversary.
- Robert Olson, of Washington Missionary College, will leave for England this summer to begin a two-year term on the faculty at Newbold, continuing the affiliation program in effect between Washington Missionary College and Newbold Missionary College.

Lake Union

- Sixty-two baptisms and accessions by profession of faith were reported by ministers in the Illinois Conference for the month of April as follows: William Goransson 14, T. J. Kroeger 9, R. H. Hoffmann 8, L. R. Scott 8, H. E. Greene 7, Eston Allen 4, C. Bufano 4, E. D. Nelson 4, L. J. Marsa 3, and R. G. Wertz one.

● For the 19th consecutive month the literature evangelists of Indiana have shown a gain in sales over the corresponding month of the previous year. During April deliveries amounted to \$9,675.08, an increase of \$3,927.33 over April of last year. They have also increased their missionary endeavors, having enrolled 829 in the Bible correspondence course and offered prayer in 1,317 homes. Seven have been baptized as a result of their contacts.

● The new North Shore church, on the corner of California and Farragut, in Chicago, was recently completed at a cost of about \$275,000. A dedicatory service was held Sabbath morning, May 12. R. R. Figuhr, president of the General Conference, delivered the sermon; W. B. Hill, president of the Illinois Conference, offered the dedicatory prayer.

Northern Union

- The Minnesota Conference workers report the following baptisms during April: E. R. Colson four, J. M. Mershon two, E. E. Perry one, and J. C. Zollbrecht one.
- In its Bible school enrollment campaign the Iowa Conference churches have now mailed out 175,000 units to homes in 63 of the 99 counties of the State. Already some 2,000 enrollments have come in to the Bible school office, according to E. T. Gackenhimer, conference home missionary secretary.
- Nearly 50 boys and girls and 100 adult members of the Spencer district in Iowa met on Sabbath afternoon, May 12, at the Fort Defiance Recreational Reserve. O. P. Jones, district pastor, led the group in a song service, and after a mission story the group was divided into smaller groups for special nature study. They plan to hold these nature club meetings regularly.
- On May 4 and 5 the Manitoba-Saskatchewan and North Dakota conferences joined in a youth rally at Sheyenne River Academy at Harvey, North Dakota. Speakers were H. D. Henriksen, president of the Manitoba-Saskatchewan Conference, and K. D. Johnson, Northern Union Conference Missionary Volunteer secretary. The Unionaires, a vocal ensemble from Union College, presented a concert to close the rally on Saturday evening.

North Pacific Union

- In the Montana Conference 11 new believers were added to the church on May 5—10 by baptism and one by profession of faith. Three of this group united with the Billings church, and 8 of the candidates were from the Bridger branch Sabbath school. A total of 16 have been baptized from the Bridger branch Sabbath school in the last year, reports H. A. Schultz, pastor.
- L. L. McKinley and Paul E. Limerick, president and MV secretary, respectively, of the Montana Conference, were guest speakers at a district rally in Kalispell on Sabbath, May 12. At the beginning of the afternoon service K. Eldon Baker baptized five new members. An Investiture service was also conducted.
- More than 400 Pathfinders, representing 25 Clubs, were in attendance at the

first sectional Pathfinder field days of the Washington Conference. These were held April 22 at Tacoma Junior Academy and May 6 at Monroe Junior High school. Pathfinder field-day events are to be held the first Sunday of camp meeting, July 22. October 21 has been set as the date for the Pathfinder fair, when all Pathfinder Clubs in the Washington Conference will meet. The Upper Columbia Conference designated Sunday, June 10, as Pathfinder Day at the Upper Columbia camp meeting in College Place.

● Members of the Moses Lake, Washington, church regularly called upon the homes of people in that city from January through April with the result that thus far 350 non-Adventist families have been enrolled in the 20th Century Bible Course sponsored by the Upper Columbia Conference. There is one section of the city yet to be worked, where it is hoped that an additional 150 students will be enrolled. When the students complete their correspondence course lessons, the lay members will follow up the interest with the lending-library plan. Next fall or winter it is planned that Edwin G. Brown, the pastor, will follow with a series of evangelistic meetings.

Pacific Union

● H. R. Emmerson, assistant professor of architectural engineering at La Sierra College, will spend the summer in the Far Eastern Division. At the invitation of the General Conference he will assist in drawing up building plans for institutions there. He spent five years in that division before connecting with La Sierra College.

● During an area-wide MV rally in San Luis Obispo, California, 12 young people went out to interview cigarette smokers. They queried 105 users of cigarettes, of whom 95 per cent stated they would not advise young people to smoke; the other 5 per cent thought it was up to the individual to decide.

● The Bishop, California, church appreciated the recent visit of J. O. Iversen, associate speaker of the Voice of Prophecy, and his family, and Bradford Braley, organist. A feature of the visit was the presentation by Elder Iversen of certificates to the two groups who had completed different Bible courses, nine having completed the Faith course and eight the Daniel and Revelation course.

Southern Union

● On March 31, R. W. Numbers, pastor of the Chattanooga church, in the Georgia-Cumberland Conference, baptized two persons who accepted the message because of books sold to them by S. R. Mull, assistant publishing secretary, followed by Bible studies by the pastor.

● Fred Speyer, of Oak Park Academy, has accepted a call to the Carolina Conference as singing evangelist.

● On March 31, R. H. Pierson, president of the Kentucky-Tennessee Conference, led out in the dedicatory services for the Lawrenceburg, Kentucky, church, assisted by R. H. Ricks, the pastor; P. J. Salhany, a former pastor; and A. L. Lynd, conference secretary-treasurer.

● Evangelist F. G. Roper, and his associate, O. E. Hanna, are conducting a series of evangelistic meetings in St. Augustine, in the Florida Conference, as a result of which 9 have already been baptized. Clarence W. Beach, the pastor, conducted a baptism each Friday evening until June 1. On May 19 there were 18 in the baptismal class.

Southwestern Union

● Within the vast, sprawling area of greater Dallas, Texas, there live more than a million judgment-bound souls. To help warn these people, the Dallas First church has 31 audio-visual Bible study machines working, and more than 100 people have been receiving weekly Bible studies during the past months. Fifteen hundred Bible school enrollments were obtained last fall, and groups are making missionary visits each Sabbath afternoon.

● During the second week of meetings being held in Dallas, Texas, by the Detamore-Turner-Holley evangelistic team, 42 took their stand.

● J. W. Evans recently accepted the call of the Texas Conference to give leadership to the San Antonio district. He replaces Charles Keymer, who went to the Michigan Conference.

● Seventeen persons took their stand as the result of an evangelistic effort recently conducted in El Paso, Texas, by W. K. Mansker.

1956 Camp Meetings

Atlantic Union

Greater New York	
Eagle Lake Park	
Sloatsburg, New York	(English) July 8-15
Eagle Lake Park	
Sloatsburg, New York	(Spanish) July 17-22
New York	
Union Springs, New York	June 28-July 7
Northeastern	
Camp Lake Victoria	
Hyde Park, N.Y.	June 28-July 7
Northern New England	
West Lebanon, N.H.	June 22, 23
Southern New England	
South Lancaster, Mass.	June 28-July 7

Canadian Union

Alberta	
Canadian Union College	July 12-21
Beauvallon	July 25-29
Peace River	August 1-5
British Columbia	
Hope	July 19-28
Manitoba-Saskatchewan	
Saskatoon	July 5-14
Riding Mountain National Park	July 18-22
Maritime	
Pugwash, N.S.	July 27-August 5
Newfoundland	
St. John's	August 8-12
Ontario-Quebec	
Oshawa Miss. College	June 28-July 8
St. Lawrence (place and date undetermined)	

Central Union

Central States	
Edwardsville, Kansas	August 16-25
Colorado	
Campion Academy	August 9-12
Missouri	
Sunnydale Academy	August 1-4
Nebraska	
College View	August 15-19
Wyoming	
Casper	July 12-15

Columbia Union

Allegheny	
Pine Forge, Pennsylvania	June 28-July 8

East Pennsylvania	
Wescosville	June 28-July 8
New Jersey	
Kingston	June 29-July 8
Ohio	
Mt. Vernon Academy	June 28-July 8
Potomac	
Shenandoah Valley Academy	June 14-24
West Pennsylvania	
Somerset	July 19-29
West Virginia	
Parkersburg	June 21-July 1

Lake Union

Indiana	
Indiana Academy	June 14-23
Lake Region	
Cassopolis, Michigan	June 22-30
Michigan	
Grand Ledge	August 9-18
Wisconsin	
Portage	August 2-11

Northern Union

Iowa	
Oak Park Academy	August 3-11
North Dakota	
Shenoyne River Academy	June 14-23
South Dakota	
Huron	June 21-30

North Pacific Union

Idaho	
Gem State Academy	June 14-23
Montana	
Mt. Ellis Academy	June 29-July 7
Oregon	
Gladstone Park	July 19-28
Washington	
Auburn Academy	July 20-28

Pacific Union

Arizona	
Prescott	August 10-18
Central California	
Soquel	July 11-21
Nevada-Utah	
Reno	July 13, 14
Salt Lake City	August 10, 11
Southeastern California	
San Diego area	August
Southern California	
Lynwood Academy	June 14-24

Southern Union

South Central	
Oakwood College	August 9-18

Southwestern Union

Oklahoma	
Oklahoma City	August 16-25
Southwest Region	
Place Undetermined	June 14-23
Texas	
Albuquerque, N.M.	August 10, 11
Lubbock, Tex.	August 15, 16

Church Calendar FOR 1956

College of Medical Evangelists Offering	June 23
Thirtieth Sabbath Offering	June 30
Medical Missionary Day	July 7
Home Missionary Offering	July 7
Midsummer Offering and Service	July 14
Enlightening Dark Counties	Aug. 4
Home Missionary Offering	Aug. 4
Educational Day & Elementary School Offering	Aug. 18
Oakwood College Offering	Aug. 25
Literature Evangelist Rally Day	Sept. 1
Home Missionary Day (Literature)	Sept. 1
Home Missionary Offering	Sept. 1
Missions Extension Day and Offering	Sept. 8
Thirtieth Sabbath Offering	Sept. 29
Neighborhood Evangelism	Oct. 6
(Bible school enrollment)	
Home Missionary Offering	Oct. 6
Voice of Prophecy Offering	Oct. 13
Sabbath School Rally Day	Oct. 20
Temperance Day and Offering	Oct. 27
Message Campaign	October
These Times Campaign	October
Witnessing Laymen	Nov. 3
Home Missionary Offering	Nov. 3
Review and Herald Campaign	Nov. 3-24
Week of Prayer and Sacrifice	Nov. 17-24
Week of Sacrifice Offering	Nov. 24
Home Missionary Day and Offering	Dec. 1
Thirtieth Sabbath Offering	Dec. 29

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by Louis K. Dickson

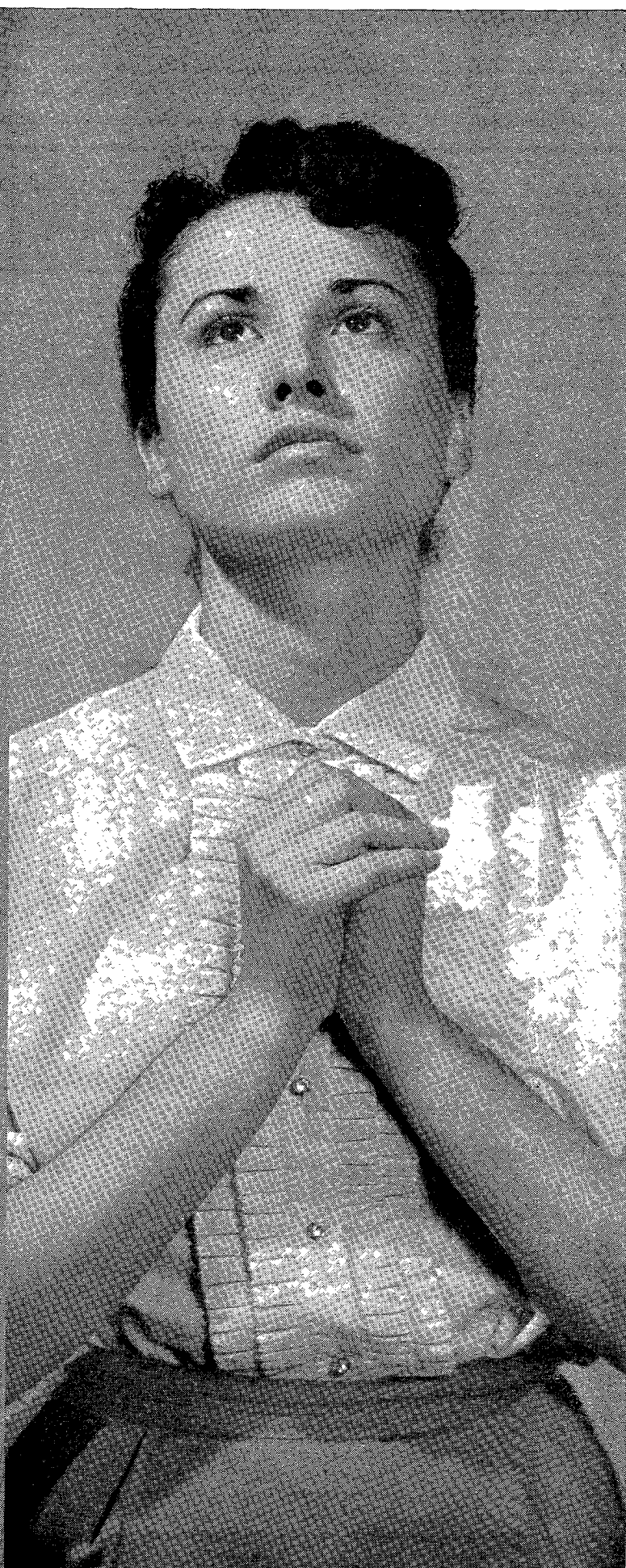
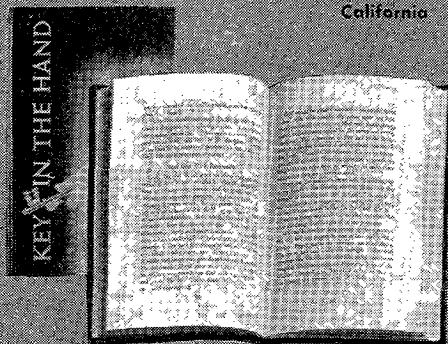
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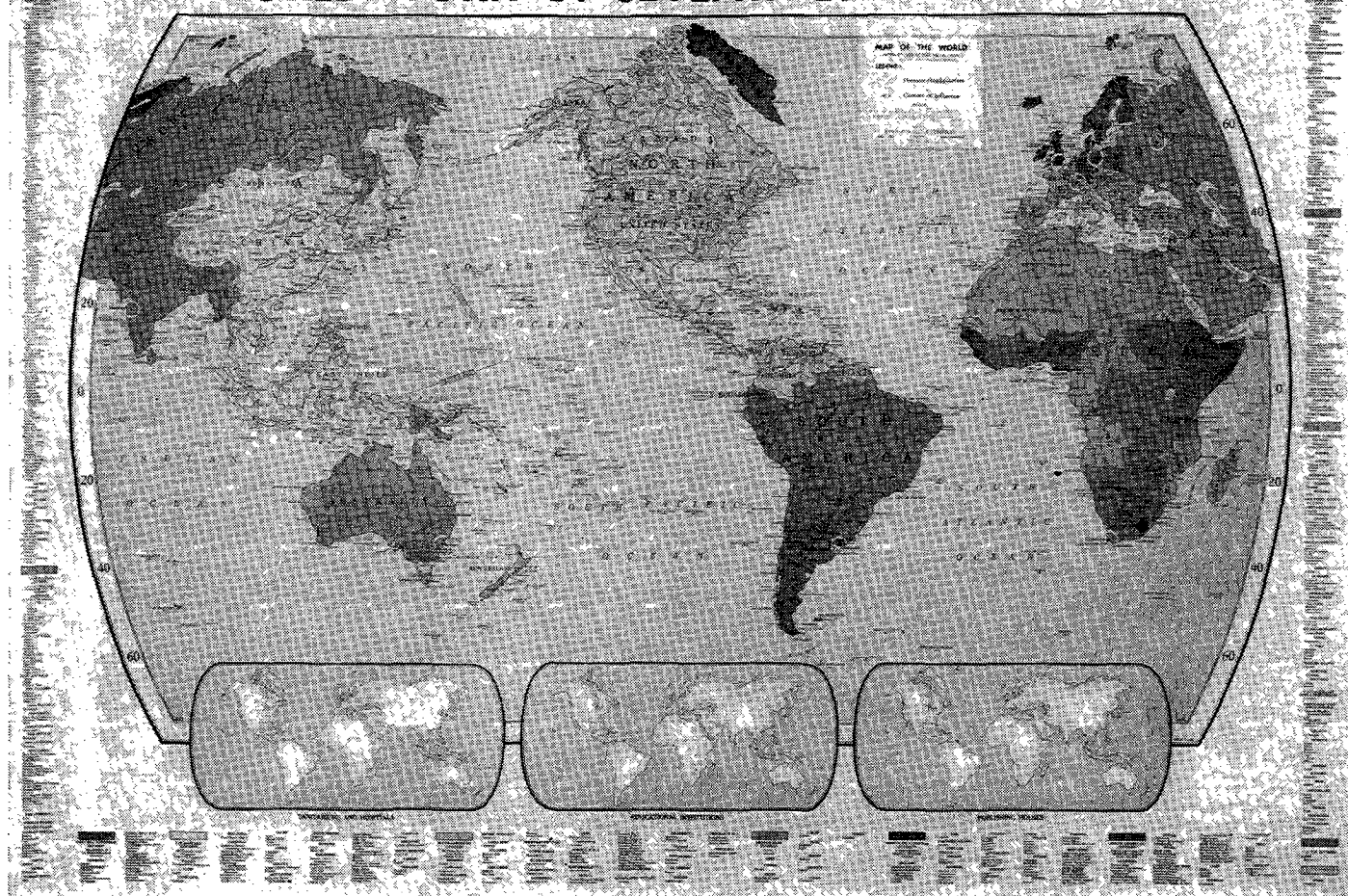
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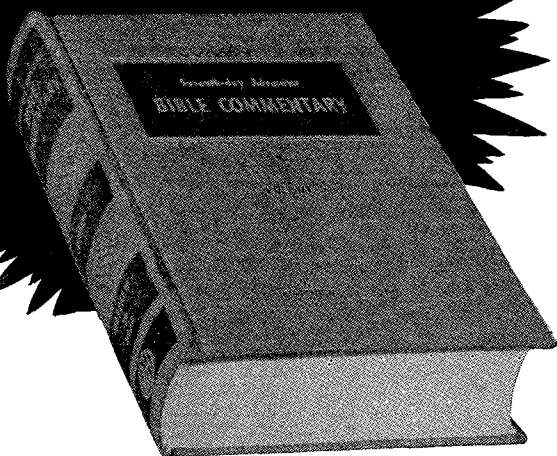
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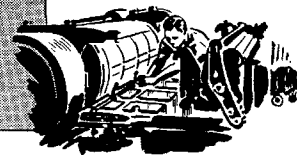
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As We Go to Press



From Home Base to Front Line

Mr. and Mrs. Arthur R. Corder and their three children, of Nashville, Tennessee, sailed from Los Angeles on the S.S. *Castleville*, May 24, en route to Manila. Brother Corder has accepted a call from the Far Eastern Division to teach chemistry at Philippine Union College.

Miss Edith Davis, returning after furlough, sailed on the S.S. *Hoegh Silverspray* from New York, June 2, her destination being Beirut, Lebanon. Miss Davis will resume her work as a teacher in Middle East College.

Dr. and Mrs. George G. Innocent, of Los Angeles, California, left New York by plane June 3, en route to Port-of-Spain, Trinidad. Dr. and Mrs. Innocent formerly served in Bangkok, Korea, and Singapore. They have now accepted an invitation to serve on an emergency basis for a short period in the Port-of-Spain SDA Clinic and Nursing Home.

W. R. BEACH

Faith for Today to Be Shown in Australia

It is encouraging to note the progress being made overseas in securing time for Faith for Today. G. Burnside, Radio-TV secretary for the Australasian Division, writes: "You will be pleased to know that the prospects for the Faith for Today television program in Australia are most bright. The audition films were well received here by the television authorities, and our program has now definitely been accepted for both Sydney and Melbourne."

"Just as soon as television begins, which will be during the latter part of this year, we will be telecasting on Sunday evening in Sydney from 7:00 to 7:30."

JAMES E. CHASE

Philippine Union College

The program at Philippine Union College is making steady growth. We are expecting the largest group of overseas students that we have had in years. To strengthen our faculty we have called two families from the Far Eastern Division—Elton H. Wallace, from the Indochina Union Mission, and R. S. Moore, of Japan Missionary

College. Elder Wallace will head our department of languages and assist in the school of theology; Dr. Moore will be dean of faculties and of the graduate school.

Expected arrivals this month and during July include Nellie Ferree, director of elementary education; Arthur Corder and his family for the science department; and Mrs. Lucia Miranda, from Drexel School of Technology.

PAZ POBLETE

First B.A. Degrees Granted at Newbold

On Sunday, June 3, Newbold Missionary College, of England, granted its first four-year baccalaureate degrees. Six students qualified for the Bachelor of Arts degree, while ten other students were graduated from the three-year worker-training course.

The graduation of these students brings much satisfaction, for it is now evident that the new program of affiliation with Washington Missionary College in Takoma Park, Maryland, will make it possible for our young people in Great Britain to receive a four-year college education in our own Adventist school.

In order to keep the physical plant developing in harmony with the expanded curriculum, the board of the college has made provision for a new administration building and chapel. Bids have been accepted for the construction of this new edifice, and building operations will begin in the very near future. A large apartment has also been purchased to provide housing accommodations for two faculty families and three families of married students.

The students and faculty at Newbold College have broken all previous records in Ingathering. In two Sundays and one school day of soliciting a total of £1,310 was collected.

W. I. Smith, who during the past two years has served as president of the college and who has done much to develop its senior status by working out details of the affiliation program, left with his wife on June 14 en route to their home at College Place, Washington. Robert Olson, Bible teacher of Washington Missionary College and visiting professor for the next two years at Newbold, will serve as acting president.

RICHARD HAMMILL

Names of Interested People Requested

In planning for a large evangelistic effort in Detroit, Michigan, this autumn, we would like to invite readers of THE REVIEW AND HERALD who have interested relatives and friends in the metropolitan Detroit area to send the names and addresses to us so that we can invite them to attend the meetings. We would also appreciate receiving information concerning the contact these people have previously had with the Advent message. Our address is: 14829 Penrod Street, Detroit 23, Michigan.

ROBERT L. BOOTHBY

God Answered Prayer

From the publishing department secretary of the West Pennsylvania Conference, R. C. Thomas, comes an interesting experience:

"Some time ago one of our workers contacted a very rough-talking lady. After visiting with her for some time he understood that underneath that hard crust was a soft heart. She purchased *Drama of the Ages* and immediately began to read the book. Soon she was going to prayer meeting and church and wanted to know why the pastor would not baptize her. She said, 'All I do wrong is smoke three packs of cigarettes a day.'

"One day when I was at our worker's home, she came in to make a payment, and again said that she would like to quit smoking. So we knelt, and I prayed.

"Two nights later she was desperate for a smoke. She ran to the television where she saw a pack of cigarettes her son had left there. She lighted one, took a puff, choked, and had a terrible time. She thought she would die. Then she prayed, and God took the taste completely away from her.

"I telephoned her the other day and asked if she had ever smoked again. She said, 'No, I don't dare.' She is just thrilled about the message."

B. E. WAGNER

L. D. Minner Dies

On June 5, L. D. Minner, who gave 32 years of mission service in Latin America, died at his home in Northern California. A life sketch will appear later.