

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A LOVING mother, tucking in her children before saying Good night, remarked, "My love is around you all the time, whether you see me or not—just like those blankets." Surprisingly, the five-year-old son followed up with, "And God has a blanket big enough to cover the *whole world*."

And so He does. Big enough for you. Big enough for me. Big enough for any sinner who will but come to Him. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . And him that cometh to me I will in no wise cast out" (John 6:35, 37).

Recently Robert Graham, a young man in Vancouver, Canada, was sentenced to death for murder. Society at large despised him for his terrible crime. Alone in his cell he waited for his appointment with destiny. But the precious Saviour had not forgotten even this murderer, and one day over the radio came the news that Robert Graham had experienced conversion while in death row. How it came about is revealed in the follow-



Walter Diminyatz (center), missionary leader of the Vancouver, British Columbia, church, presents fifty copies of *Steps to Christ* to the father of Robert Graham, condemned murderer, who had requested that this book be circulated among his friends. At right is R. A. Rentfro, pastor of the Vancouver church.

"Steps to Christ" WINS PRISONER IN DEATH CELL

By R. A. Rentfro

ing tape-recorded interview with Robert's father, whom the writer, pastor of the Vancouver church, D. E. Tinkler, home missionary secretary of the British Columbia Conference, and Walter Diminyatz, missionary leader of the Vancouver church, visited not long ago.

ELDER RENTFRO: "We heard of the wonderful conversion of your son, Robert. How did you first learn of Seventh-day Adventists and their work, Mr. Graham?"

MR. GRAHAM: "I was downtown one night and had supper at a small café. There on the counter was a card—probably someone left it there purposely. It offered free Bible lessons."

ELDER RENTFRO: "When you saw the little card, it was on the counter?"

MR. GRAHAM: "Yes. Why I picked it up, I don't know. It almost forced itself into my pocket. Now I can see it

was the providence of God. I sent to Los Angeles and got my first Bible lessons. A little book, *Steps to Christ*, was enclosed with the compliments of the Bible course. As I turned the book over, I noticed the contents: 'God's Love for Man,' 'The Sinner's Need of Christ,' 'Repentance,' 'Confession.' Not only that, but after each chapter there was an old-fashioned hymn. The hymns are very, very nice. My son was in trouble at that time, and I wondered if I ordered one of these books for him, would it do him any good? I did order one for him from the Bible school."

ELDER RENTFRO: "When your son read the book, what was his reaction?"

MR. GRAHAM: "He not only read the book through, but Mr. Davies, the prison warden, tells me that he memorized it from cover to cover. (Continued on page 25)

In This Issue

COVER	"Steps to Christ" Wins Prisoner in Death Cell	
GENERAL ARTICLES		Page 3
	Living Unselfishly—On the Religious Front—Primitive Godliness—What Does It Mean to Come Out of the World? Part 3—"Encouraged Over the Results"	
EDITORIALS		Page 8
	"By Thy Words"—The Danger of Prosperity in the Church—Mistreated?—From the Editor's Mailbag—All Can Go	
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP		Page 11
	Calling the Twelve	
OUR HOMES		Page 12
	Are the Children Ready?—Words of Warning—The Father as Priest	
FOR ADVENTIST YOUTH AND JUNIORS		Page 14
	An Important Decision—Trapped!—Truth for Youth—Expecting a Miracle	
MISSION STORY OF THE WEEK		Page 16
	Black Diamonds of Angola	
BIBLE TEXTS EXPLAINED		Page 18
	"Sceptre" and "Lawgiver"	
NEWS FROM HOME AND ABROAD		Page 19
	Excellent Progress Noted in Caribbean Conference—New Inca Union Building, Lima, Peru—"High Time to Awake!"—Kentucky-Tennessee Camp Marks Higher Ground—Octogenarian Temperance Worker—1888 Conference Pulpit at Minnesota Camp Meeting—Among the Conferences of Northern Europe—Sligo Church, Takoma Park, Raises \$32,600 in Ingathering—Spirit of Progress at Southern Camp Meetings—Ordinations at Chesapeake and Potomac Camp Meetings—North Dakota Biennial Session—Lay Evangelism Featured at California Camp Meeting—In Brief—1956 Camp Meetings—Church Calendar for 1956	
POETRY		
	God's Holy Word, p. 4; The Search, p. 6	

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A Thought FOR THE WEEK

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

"In Faith and Patience Is Repose"

Most of our difficulties and troubles are relative. We are too prone to see them as isolated circumstances unrelated to God's over-all plan for our spiritual development. Life goes along oftentimes with such an even tone that the first adverse wind seems a calamity. The heart that knows God will never be dismayed at life's detours, for it rests in the confidence that "He knoweth the way that I take."

A letter to the editor of *Sunshine Magazine* has a heartening little story in it of a family that fretted itself into dismal unhappiness because a tornado struck their town the night before they were to make a trip to the home of the grandparents to celebrate the Fourth of July. The father of this family was an insurance adjuster and was required to be busy about his work of estimating damage done by the twister the night before. One tiny house had almost been demolished by the falling of a large oak upon it. Its occupant was a little old white-haired man living on a pension, his meager income making it impossible for him to carry insurance on his home.

Later in the day the insurance adjuster was surprised to see the bent form of the old man standing on a rickety chair, fastening a tiny American flag to a broken porch pillar. Having done so, he descended, walked a few unsteady steps from the porch, faced the flag, and saluted. The adjuster remarked, "You don't seem very disturbed about your misfortune. I doubt if I'd be celebrating if I were in your place." The old man smiled and replied, "Young man, God has watched over that flag through more than one tornado. I reckon as He has stood by the flag He'll stand by me."

Such faith is not presumptuous; it is sublime. It is an illustration of what Paul meant when he said, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Cor. 2:14).

H. M. TIPPETT

Well Said

Half knowledge is worse than ignorance.—Macaulay.

It is not enough for the gardener to love flowers; he must also hate weeds.—Selected.

When work goes out of style we may expect to see civilization totter and fall.—John D. Rockefeller.

Plenty of people have a good aim in life, but a lot of them don't pull the trigger.—Brass Tacks.

REVIEW AND HERALD

Living Unselfishly

By HAROLD SHRYOCK, M.D.

We often speak of the secret of happiness in marriage. But the basis for happiness between husband and wife is really no secret! It can be expressed in a single word—unselfishness.

When husband and wife become unhappy it is generally not the fault of one or the other, but of both. As we commonly say, "There are always two sides to the story."

Since it usually takes two to make unhappiness, either one could have prevented the unhappiness if he had tried sincerely to do so. In fact, either one can usually bring about a reconciliation if he is willing to go the whole way.

Why is it, if just one partner can do so much to restore happiness, that the unhappiness occurred in the first place? Why did not this partner do whatever was necessary a little earlier? Selfishness is what usually prevents a husband or a wife from being willing to go the whole way in preserving the happiness that should exist within the bond of marriage. Selfishness is the greatest single cause of unhappiness in marriage. How does selfishness ruin happiness?

1. *By allowing feelings of superiority.* A selfish person places too high an appraisal on his own intelligence and judgment. He intends no harm to his partner nor does he wish to bring unhappiness into his marriage relationship. But when he finds that his opinion differs from that of his partner, he has no other thought but that the partner must bend to his wishes. Having such a high opinion of his own wishes, he may think quite sincerely that his way is best. He will even insist, then, on carrying out his wishes even at the sacrifice of happiness.

Happiness between husband and wife requires that each respect the other. Only as this mutual respect prompts them to work in harmony and to merge their opinions and wishes in a spirit of true cooperation can genuine happiness continue.

Selfishness prompts a husband to take advantage of his position as the wage earner and head of the house. He reasons that the family's income is the result of his own efforts, and he therefore demands the right to spend the family funds in ways of his own choosing. He may even be so deceived

that he feels he is generous in doling out a limited allowance to his wife to be spent for the necessities of the home. He fails to realize how such a plan undermines her self-esteem and sense of participation.

Marriage is a cooperative venture. In carrying out her activities as homemaker, the wife does fully as much as the husband to maintain and preserve the home. She should therefore have an equal voice in planning how the family's income is to be handled. Actually, money is merely a medium of exchange by which the combined efforts of husband and wife are converted into the necessities for the home and those things that make life profitable and pleasant.

There are cases in which a wife's selfish feeling of superiority prompts her to feel that she is wasting her talents by spending her time in homemaking. She speaks of the "drudgery" of household routines and longs for the "career" that she might have had. Such attitudes have their effect both on the wife and on the husband. Because of her supposed distaste for homemaking she neglects its opportunities and privileges along with its responsibilities. As the husband constantly hears of her dislike for domestic things, he, too, loses interest in the home. Instead of remaining loyal partners in a worthy enterprise, they become competitors.

The home is a symbol of that which is sacred and tender in the marriage relationship. It should serve as a haven from the burdens and anxieties of the exterior world. It is about the wife's personality and feminine charm that the home is built, the husband standing as its protector. When husband and wife cease to give highest priority to those priceless values that make the home what it should be, their tender regard for each other naturally suffers.

Homemaking, when properly interpreted and evaluated, is the greatest career a woman can undertake. There are times when it lacks glamour, but its ultimate satisfactions and rewards are greater than any business or profession. "The mother is queen of her household. She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission; for in doing this



EWING GALLOWAY

Marriage is a cooperative venture; hence the wife should have an equal voice with her husband in determining how the family income shall be spent.

work she is doing service for God. Let her only realize the high character of her task, and it will inspire her with courage. . . . Her work is for time and for eternity."—*The Adventist Home*, pp. 231, 232.

2. *By permitting discourtesy and criticism.* The husband who is a selfish perfectionist may hold such a high standard for his own personal appearance that he is unwilling to help with the duties about the home for fear of damaging his clothes or being seen by friends when he appears untidy. The perfectionist wife may think so much of keeping her home spotlessly clean that she forbids her husband or the children to be comfortable and at ease lest they disarrange the furnishings or soil the floors.

It is good for a person to have high standards of appearance and housekeeping, but only so far as these are compatible with the comfort and welfare of those who share the home.

Selfishness makes a person critical. A selfish husband finds fault with his wife's personal appearance, with her methods of housekeeping, with her expenditure of money, or with her traits of personality. In so doing he deliberately ignores the fact that he, too, has faults. But in expressing his criticisms he is virtually saying, "You have faults, but I have none." Untimely criticism is cruel; faultfinding is inconsiderate, and is typical of the person who selfishly tries to raise himself in his own estimation by degrading someone else.

3. *By prompting the demand for special considerations.* Outcroppings of temper are one means a selfish person uses to get his own way. The husband or wife whose anger is out of control is trying to say to his partner, "If you want me to be happy you must do as I say. You can tell how much it means to me—just see how mad I am." Sulky spells, pouting, weeping, tantrums, and "scenes" are merely manifestations of selfishness.

Some persons resort to illness in order to obtain their selfish desires. "Disease is sometimes produced, and is often greatly aggravated, by the imagination."—*Ministry of Healing*, p. 241. Illness may thus become a means of demanding sympathy and of requiring special personal attention.

It is right that homes should be neatly furnished and that husbands and wives should have proper clothing. It is when one's desire for the things that money can buy takes first place in his thoughts and ambitions that he is in danger of losing his perspective. The husband and wife who find their satisfactions in luxuries and finery lose sight of life's greatest values. Service to mankind fades into

second place. Mutual affection soon disappears.

The word *incompatibility*, which is so commonly used in the divorce courts, is virtually synonymous with selfishness. Selfishness is the direct opposite of the Christian virtues. How important it is that selfishness should not manifest itself in the relationship between husbands and wives who are Christians!

The person who has experienced conversion and has allowed the Spirit of the Lord to come into his life is already in the process of overcoming his selfishness. Successful Christian living is characterized by unselfishness.

God's Holy Word

By JAMES MARCHMAN HAMMOND

God's Holy Word, ah, priceless boon,
Through which one can with God commune!
Its sacred writings stir my heart
As they eternal truth impart.
They put to flight all inward strife,
Bring peace and quietness in my life,
Set all worldly pride at naught,
Inspire to heights of bliss my thought,
Relate how Christ my soul has sought,
How I with precious blood was bought,
And thereby my redemption wrought.
Ah, priceless boon!

This brings us to an important secret of happiness in marriage: Christianity, permeating the life, makes a person unselfish. A husband and wife whose lives are thus transformed can rise above the dictates of their human natures, and being unselfish in their relation to each other, can enjoy the highest type of happiness.

"The golden rule, 'Whatsoever ye would that men should do to you, do ye even so to them,' as well as the apostolic injunction, 'In honour preferring one another,' should be made the law of the family. Those who cherish the spirit of Christ will manifest politeness at home, a spirit of benevolence even in little things. They will be constantly seeking to make all around them happy, forgetting self in their kind attentions to others. This is the fruit which grows upon the Christian tree."—*The Adventist Home*, pp. 423, 424.

"Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes the church. And the wife is to respect and love her husband. Both are to cultivate the spirit of kindness, being determined never to grieve or injure the other. . . .

"Do not try to compel each other



[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.]

Lutheran Free Church Head Deplores Lack of Repentance

America may be in the midst of a religious revival, but there is a "woeful lack of conviction of sin," the president of the Lutheran Free Church said in Fargo, North Dakota. In his message to the church's annual conference, Dr. T. O. Burntvedt, of Minneapolis, declared that "too many pulpit discourses are centered in a psychology of success, using God as ally in seeking one's own self-interest, making God our servant and not our Sovereign." "Any presentation and communication of the gospel which does not call man to repentance will at best produce a shallow Christianity which will hardly survive the crucial test in the trials of life," he said.

Divorcees Anonymous Group Organized

Known as Divorcees Anonymous, a movement has been organized that seeks to bridge the differences between estranged couples before they have carried their troubles to court. Leader of the drive in Cleveland, Ohio, is a well-known Rocky River woman who is now happily remarried after a painful divorce. Like others in the movement over the country, she works anonymously and without pay. In Cleveland she will be known simply as Mrs. L.

Southern Presbyterians Amend Stand on Marriage, Divorce

In a surprising unanimous action, the 96th General Assembly of the Presbyterian Church in the United States (Southern) tightened its stand on marriage and divorce on the one hand and liberalized it on the other. In tightening its position on marriage, the Assembly agreed to delete from the church's Confession of Faith two paragraphs that permit exceptions to the ban on marriage after divorce. These exceptions have allowed marriage of the innocent party after divorce granted on the grounds of adultery and of willful desertion. Approval of the deletion was held by the assembly to place the denomination in full accord with the Biblical injunction that marriage is indissoluble except by death.

Kentucky Court Asked to Reaffirm Ruling Upholding Nun-Teachers

A brief filed with the Kentucky Court of Appeals in Frankfort by the State attorney general's office urged the court to reaffirm its recent ruling that Roman Catholic nuns wearing religious garb may teach in public schools of the State. The brief was in reply to an appeal by counsel for the Reverend J. C. Rawlings, a retired Methodist minister of Bradfordsville, for a review of the court's 6-1 decision last February 10 upholding the right of nuns to teach so long as they do not inject sectarian views into their classwork.

to do as you wish. You cannot do this and retain each other's love. Manifestations of self-will destroy the peace and happiness of the home. Let not your married life be one of contention. If you do you will both be unhappy. Be kind in speech and gentle in action, giving up your own wishes. Watch well your words, for they have a powerful influence for good or for ill. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christlikeness."—*Testimonies*, vol. 7, p. 47.

In a happy marriage relationship the husband finds his greatest joy in bringing pleasure to his wife, and the wife gives her first thought to her husband's welfare rather than to her own. Personal differences cannot reach large proportions when both husband and wife are interested in each other's comfort, welfare, and happiness.

The husband who is really unselfish will give as much thought and attention to his wife's personal interests as he will to his own. He will recognize her as his equal. He will make sure that her duties in the home are not so strenuous that she is deprived of the

opportunity to engage in her personal interests and to make progress in self-development. He will take as much pleasure in the home as he does in his business.

The unselfish wife will include in her menu as many of her husband's favorite dishes as she will those that particularly appeal to her. She will seek his counsel in arranging the furnishings and appointments in the home. She will be obviously happy in his presence and will cherish the time they spend in companionship. She will not demand that he do this or that. She will show her appreciation for the things he does at home to make it a more pleasant place.

Thousands of married couples have allowed the principles of Christianity to so permeate their lives that they have learned how to be unselfish in their relation to each other. Unselfish companionship between husband and wife brings increasing happiness year by year, beginning with the honeymoon experience, continuing through the zenith of life's problems and accomplishments, and on into the years of maturity and decline.

noting its characteristics. There is to be a seeking after God by an earnest study of "the faith which was once delivered unto the saints." A sincere godlikeness and a conduct that seeks to please the Lord will be cultivated. The building of a Christ-like character will take place, and the power of grace and the direction of the Holy Spirit will be acknowledged.

Primitive godliness is simple yet profound; rugged, yet courteous and refined. It is strong and firm, yet gentle and kind. It is marked by sincerity and a transparent honesty. It displays a gracious and forgiving attitude toward others.

"Godliness," says Ellen G. White, "is the foundation of true dignity and completeness of character."—*Counsels on Health*, p. 362. And she exhorts, "Seek for piety of heart. Be a consistent Christian. Possess a love of purity and humble simplicity, and let these be interwoven with your life. . . . Have moral courage at all times to do right and to honor your Redeemer."—*Testimonies*, vol. 2, p. 314.

Prophecy has scheduled times of severe trial and persecution for the remnant church. Religious bigotry will again be seen, and the church will learn, in a way never before possible, that her hidden power is in her strength and purity of character. David testified, "Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great" (2 Sam. 22:36). "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

"In self-love, self-exaltation, and pride there is great weakness; but in humility there is great strength. . . . Simplicity of character and lowliness of heart will give happiness, while self-conceit will bring discontent, repining, and continual disappointment. It is learning to think less of ourselves and more of making others happy that will bring to us divine strength."—*Ibid.*, vol. 3, p. 476.

If, when we examine ourselves, we find that we are deficient in such graces as give strength of character, there is a course of action open to us. If, when we make a thoroughgoing investigation, we must admit that through the years certain unlovely and weakening traits of character have somehow fastened themselves upon us, there is a remedy. Have faith in God! Is this too elementary, too simple? Those whose names are found in the book of Hebrews did not think so.

When faith seems to run at low ebb, and doubt suggests itself, there should be no hesitating. Prayer and

ADVENTISTS BELIEVE

Primitive Godliness

By Alonzo J. Wearn

One of the greatest, yet one of the most easily understood, of all the symbolic prophecies in the Bible is that of Daniel 2. It is often referred to as the A B C of the Bible's prophetic messages. It reveals "what shall be in the latter days" (Dan. 2:28).

The metallic image, which was seen in a dream, was "great" and "terrible" as it stood before King Nebuchadnezzar. The history of the great Western empires was unfolded, until all found a climax in the supernatural coming of a great stone. To the consternation of all, the stone smote the image upon the feet.

All the nations became like the chaff of the harvesttime. For so great is our God that "all nations before him are as nothing; and they are counted to be less than nothing." "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:17, 15). "And the stone . . . became a great mountain [a great nation], and filled the whole earth" (Dan. 2:35). Thenceforth there was to be but one nation, and that nation

would be governed by the Prince of Peace, our Lord Jesus.

In view of such clear and easily understood predictions, and the fact that they came from the Omnipotent One, there should be no doubt or hesitation on our part. It is time to heed the exhortation coming to us through the prophet Zephaniah, "Gather yourselves together, . . . before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth. . . ; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:2, 3).

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—*The Great Controversy*, p. 464.

The "primitive godliness" that is to be revived may best be defined by

the claiming of God's many promises strengthen the soul. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The well-known evangelist, Spurgeon, spoke from the heart when he said: "No language ever stirs the depths of my nature like the Word of God; and none produces such a profound calm within my spirit. As no other voice can, it melts me to tears, it humbles me in the dust, it fires me with enthusiasm, it fills me with felicity, it elevates me to holiness. Every faculty of my being owns the power of the sacred Word: it sweetens my memory, it brightens my hope, it stimulates my imagination, it directs my judgment, it commands my will, and it cheers my heart."—*Spurgeon's Sermon Notes*, p. 96.

How very thankful we should be for such a Book! It is suited to the needs of all. It has anticipated our needs for spiritual guidance. It furnishes the soul with hope and peace—peace, that is, for all who read it prayerfully, and live accordingly.

Zero Hour Approaching

Day by day time draws us nearer and yet nearer to the zero hour when the overwhelming surprise of the mighty Rock of Daniel 2 shall bring its dramatic ending to our present order. Truthfully the inspired writer tells us, "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered, every one* that shall be found written in the book" (Dan. 12:1). The living will then know, as they should know now, that "the dream is certain, and the interpretation thereof sure" (Dan. 2:45).

"As we near the close of earth's history, perils and dangers thicken around us. A mere profession of godliness will not avail. There must be a living connection with God, that we may have spiritual eyesight to discern the wickedness which is in a most artful and secret manner creeping into our midst through those who make a profession of our faith."—*Testimonies*, vol. 5, p. 139.

"I sought the Lord, and he heard me, and delivered me from all my fears." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Ps. 34:4, 15).

"The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. . . . He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity."—*Ibid.*, vol. 7, p. 141.

What Does It Mean to Come Out of the World?—Part 3

By Stanley Harris

The memory of my first appearance on the campus of a Seventh-day Adventist college, after leaving the entertainment world, is one that will never be forgotten. The only clothes that I had to wear were tailor-made zoot suits of elaborate and exaggerated design. When I directed an orchestra on Broadway it was customary to wear such outlandish things. But I soon discovered that my style of dress was out of keeping with the standards of God's remnant church. I also learned that God's people were different in their mode of eating, living, recreation, and conversation. It was apparent from the start that there is a vast contrast between the church and the world.

I was not so naïve as to expect that everyone in the church would be above reproach in adhering to its high standards. Therefore, the inconsistency of some did not shake my faith in the principles that God has laid down in His Word, and in the Testimonies to the church. It did, and still does, cause heartache, however, to see the professed children of the Lord trying to imitate the sickening practices of the dwellers in Babylon. It would appear that some are trying to divide their love between Christ and the world. It is a matter of endeavoring to serve two masters at the same time.

The Bible says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the

Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17).

It is not just the heathen and worldlings that worship idols. Sometimes church members cling to the idols of this world. "Many are worshipping idols instead of the Lord of heaven and earth. Anything that men love and trust in instead of loving the Lord and trusting wholly in Him becomes an idol and is thus registered in the books of heaven."—*Testimonies*, vol. 5, p. 250.

When Paul preached about idolatry, he was not referring alone to gods of wood and stone. "By idolatry he meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."—*The Acts of the Apostles*, p. 317.

One night during the last war, a young woman who was a member of the church, but who was still worshipping the idol of fashion and display, was approached on the street by a sailor, who made improper advances toward her. She indignantly informed him that she was not that kind of girl. His reply was, "I'm sorry, but by the way you were dressed I thought you were." We have often heard of wolves in sheep's clothing, but this young lady was a sheep in wolves' clothing.

"I looked upon the dress and listened to the conversation of many who profess the truth. Both were opposed to the principles of truth. Dress and conversation reveal that which is most treasured by those who claim to be pilgrims and strangers on the earth. 'They are of the world: therefore speak they of the world, and the world heareth them.' Puritan plainness and simplicity should mark the dwellings and apparel of all who believe the solemn truths for this time."—*Testimonies*, vol. 5, pp. 188, 189.

"The dress should be, in material and form, such as to allow no suggestion of sex lure. Extremely short sleeves, and skirts that do not fall well below the knees, as well as low necks,

The Search

By EUGENE LINCOLN

For what are you looking? Wealth and fame?
The soul is not fed with gold. A name
That's now great and mighty in other men's
eyes
Is forgotten soon after its owner dies.

These things bring no peace to a troubled
breast,
Or buoy up a soul that's badly depressed;
Nor pass they the greatest test of all—
Standing unchanged when other things fall.

For what are you looking? Something to
last
When everything else is forgotten and past?
Don't search on earth, but look above;
What you are seeking, friend, is love.

fail to accord with the Christian standards of modesty and refinement."—*Denominational Standards for Seventh-day Adventists*, p. 9.

"The head is the seat of intelligence, and should give evidence of it. The face is the bulletin board of the soul. Beauty includes the expression of intelligence and benevolence, as well as feature and color. The use of rouge, lipstick; brilliant, unnatural shades of fingernail polish; hair dye, and other harmful cosmetics is always false and usually disfiguring. Their use should be earnestly discouraged."—*Ibid.*

The Bible always associates the painted face with impropriety of conduct. This was also true of the attitude of men until modern times. An article in *Coronet* magazine says that the modern woman "seemed to realize that being a fine cook and an attentive mother were now insufficient to hold a husband. In her efforts to accent her sexual charms, she borrowed heavily from the dress and manner of the courtesan. The frank use of cosmetics, the tinted hair and all the other devices associated with yesterday's woman of the streets are now employed by women in the home."—March, 1954, p. 29.

It is about time that we face the ugly facts. In a recent year, according to Government records, there was a total of 95,000 illegitimate births in our nation. This record is not complete, because some States will not disclose such statistics for the public record.

We say that this record is awful, pitiable, shameful. But let us place our finger upon some of the antecedents of this crime. What about the intoxicating liquor that causes men and women to lose moral control of themselves? And how about the fashionable near-nude clothing worn by some women, which is void of true artistry, and calculated to lure the opposite sex into illicit attentions? Think also of the modern dance, which brings the sexes together in physical contact. Shame on those who lend their influence to, or participate in, these improprieties. We should stop buttering the skids at the top of the slide if we don't want to find our young people in the maelstrom of wrecked lives at the bottom!

Dr. William Ward Ayer, former pastor of the Calvary Baptist Church of New York City, in a burning message said: "The social life of the nation is clad in the purple of lasciviousness, steeped in the sensuality of the jungle, and stamped all over with the mark of the beast. Society seems keyed up to the 'lust of the flesh, the lust of the eyes, and the pride of life.' The amusements of the day are considered passé if they are devoid of the 'pep' and 'spice' of the sensual; the fashions are the loudest, lewdest that hell ever invented."—*The Civic Bulletin*, December, 1950.

Sometimes the women of the church feel that the brethren make them a target in the matter of standards of dress, but I want to say that the men

can be just as guilty. Men can be just as gaudy and loud in their dress as women. An interesting story is told in the *Nashville Tennessean* of June 8, 1950, about the brother of the manager of the Hermitage Hotel. This brother is a Protestant minister. While he was traveling from Miami by train he sauntered back to the club car, wearing a loud sports coat. One of the passengers in the club car said to the men gathered there: "I can guess what sort of business you fellows are in by the clothes you wear."

He then proceeded to carry out his boast by turning to the first one and saying, "You're a banker." To the second man he said, "You're an insurance man." To the third he said, "You're a retired salesman." When he reached the minister, he peered at his bold jacket and exclaimed, "And I know—you're a gambler." The minister immediately returned to his compartment and changed to more conservative garb.

Witness for Christ

"Ye are my witnesses, saith the Lord, that I am God" (Isa. 43:12). Isn't it a wonderful privilege for us, who have come out of the world, to bear witness for the Lord by the lives that we live? We can, and should, by the purity of our lives influence those who are steeped in pagan practices. God is calling upon us to "lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:10-12).

The only way that we can reflect Christ to the world is by keeping our eyes on Him, and following His example. In the days of the conquests of Darius the Mede a young prince and his beautiful princess were captured. Darius tested the prince by offering him a choice—he could either give himself up to torture and death, or he could give his wife to slavery and shame and thus gain freedom for himself. The young prince unhesitatingly asked death for himself so that his wife might be set free. Darius was touched by such courage and ordered that both be freed. Later the prince asked his wife if she had noticed the noble appearance of the great Darius. She answered, "My eyes were on the one who said that he would give his life for me."

If our eyes are on Jesus, the things of this world will grow strangely dim. Only as we fall in love with the Saviour, will we fall out of love with the world and its idols.

Parents' Fellowship of Prayer

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

"Encouraged Over the Results"

A sister in Oregon writes: "I joined the Parents' Fellowship of Prayer several months ago and feel very much encouraged over the results accomplished by the effectual, fervent prayers of our dear brothers and sisters in the truth." Then she presents an additional request: Her youngest son married out of the truth and now feels that he must work on the Sabbath in order to make a living for his family; will our readers pray that he may come back into the church? Also please pray for the wife, who has never known the truth, and the seven-year-old daughter, who needs healing.

Another sister writes to us from Montana: "I am praising God this morning. Several months ago I wrote to your prayer group asking you to pray with me that my daughter might be delivered from her liquor habit. In God's guiding providence she and her husband were led to the — church. . . .

She has gone quite regularly, and at the beginning of this new quarter asked for a *Quarterly*. As far as I know, she has not used alcoholic liquors, and is becoming quite bothered about her cigarettes.

"A week ago Sabbath . . . she said to me, 'You know, Mom, I haven't had a *Quarterly* of my own for many years.' She seemed so happy to have it. . . . Again I say, praise God and bless the Parents' Fellowship for this opportunity to pray together for our children."

These letters are encouraging and we rejoice in the evidence that God's Spirit is working. Keep praying, members of our great prayer circle; many are depending on you. And if you have had a good experience or would like to join our group, write to Parents' Fellowship of Prayer, Review and Herald Publishing Association, Washington 12, D.C.



• EDITORIALS •

“By Thy Words”

When Secretary of Defense Charles E. Wilson stepped onto the verbal flypaper recently by labeling as “phony” Senate efforts to increase the national defense budget, it was not exactly a new experience for him. Twice before he had been trapped by ill-chosen phrases.

First, when the Senate was considering confirmation of his appointment, he answered a question by saying that what “was good for General Motors was good for the country and vice versa.” A year later he stated at a press conference in Detroit that he personally “liked bird dogs better than kennel-fed dogs . . . —you know, one who’ll get out and hunt for food . . . rather than sit around and yell.” In each instance the political repercussions were thunderous.

We do not propose to attempt either an indictment or a defense of Mr. Wilson’s word choices, but we feel that all of us should learn an important lesson from his experiences. Words, once spoken, are gone and cannot be brought back. As Will Carleton aptly wrote: “Boys flying kites haul in their white-winged birds; You can’t do that way when you’re flying words.” Yet how often we would like to!

Let us not forget that for “every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36, 37).

K. H. W.

The Danger of Prosperity in the Church

How little we realize the danger there is in prosperity. Is it not prosperity that we seek? We pray for increase of church membership, of tithes and offerings. We seek to advance the cause of God in every way possible. We are glad for the measure of repute that has come to us as a people because of the successful work that we have performed along medical and educational lines. We are happy when we hear commendation of our zeal for foreign missions and of our high per-capita giving to church enterprises.

No, we would not return to the days when our membership was known only by the hundreds and our income was counted only in the thousands. It seems good to us that where once we talked of thousands of dollars, we now speak of millions. Our investment in institutions now runs into a hundred million dollars.

Our publishing work in North America alone is big business with its \$14 million yearly sales. Our schools are filled with students. Fine new buildings are being constructed on many campuses, and our educational institutions are being credited with excellent work by those not of our faith. To our sanitariums all over the world come leaders of every activity, who are most favorably impressed by our medical services. Tens of thousands are being added to our membership every year.

Is there a danger in all this? Yes, most certainly there is. The Bible tells us that there is. Church history supports the statement. Take the history of the apostolic church itself. While it struggled to establish itself and often had to hide away from publicity, it lived close to God and cherished its faith. As soon as prosperity came, its faith became tarnished, and it soon lost its identity. So it was with the churches that rose out of the Reformation. At that time people met in cottages and fields for spiritual fellowship one with another and with God. Now in religious prosperity they sit in massive temples and wonder why they are there, for they feel little brotherly fellowship and seldom hear the voice of God. Time has tempered early zeal, and formal worship has taken the place of sincere approach unto God.

“Rich and Increased With Goods”

The prophetic Word testifies of this condition in the last days, concerning the remnant church, when it declares: “Thou sayest, I am rich, and increased with goods, and have need of nothing” (Rev. 3:17). How easy it is to feel this way when the treasury is full, and statistics of church activity show an upward trend. How much easier it must be for us to feel this way today than it was for the pioneers of the Advent Movement, who, in the midst of poverty and with few facilities, struggled with great faith and supreme sacrifice to get the work started. They had to give their all. Are we prepared to give as much to see the work finished? Is the same zeal, the same willingness, the same sacrifice now generally being manifested in our midst? Are we as anxious to hasten on with the task and thus hasten the day of the Lord’s coming as were they? If not, why not? Is it not that we are resting in our apparent security, and because success has dulled the sense of urgency?

To be a Seventh-day Adventist now does not carry the stigma that it once did. No doubt thousands today are saying within their hearts, “If it were not for that peculiar Sabbath doctrine, I would become a Seventh-day Adventist.” Our name has been given favorable publicity in great national journals. We are looked upon as an acceptable member of the family of Christian churches. Even our Sabbath would be overlooked if we did not insist on preaching it everywhere, and we would be received with open arms by the leading Christian denominations. Could it be that for the sake of general favor we might some day be willing to lay aside our identity and become just another popular denomination?

God will not permit this. We know that He will have a faithful and distinctive people when He comes. He is calling to us in no uncertain tone, as witnessed in the Laodicean message, to trust not in outward prosperity, but gird about us the robe of righteousness. He desires us to know that success in His sight is measured in spiritual terms, not in material ones.

So let us not forget that there is grave danger in prosperity. Hosea long ago recorded concerning Israel the sad words, “As they were increased, so they sinned

against me: therefore will I change their glory into shame" (Hosea 4:7).

This must not be said of us. The warning that has come directly to us through the Laodicean message must awaken us to our danger and lead us to avoid failure in our mission. God is depending upon the remnant church to carry through to the end and complete its task. We are told that there are no other movements to follow. This is the last one. Think of the tremendous responsibility that rests upon us to live as true and faithful messengers of the Lord, shunning the enticements of worldly ways, laying aside the sins that so easily beset us, and choosing only the ways that are pleasing to God.

God will have a people identified with the remnant church to serve Him in righteousness, a people who will at last be without spot or blemish and without guile in their mouth. Will you, dear reader, fellow member of the church, be one of His people? That is the solemn question that rises from the temptations, the indifference, and the laxity of these prosperous times.

F. L.

Mistreated?

Do other people sometimes treat you unfairly? Are there days when your feelings are hurt repeatedly, when sharp words wound your sensitive nature? At times does it appear that you are intentionally slighted?

What do you do about it? Some immediately dismiss all such incidents from the mind. Others keep thinking about them.

But "we cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. . . . We should not allow our feelings to be easily wounded. We are to live, not to guard our feelings or our reputation, but to save souls. As we become interested in the salvation of souls we cease to mind the little differences that so often arise in our association with one another. . . . Do not retaliate. . . . Do all that lies in your power, without the sacrifice of principle, to conciliate others. . . . If impatient words are spoken to you, never reply in the same spirit. . . .

"We need not keep our own record of trials and difficulties, griefs, and sorrows. All these things are written in the books, and heaven will take care of them." —*The Ministry of Healing*, pp. 485-487.

How wonderful it is to know that God will take care of all these things! So, instead of spending time and thought on them, let us look at the bright pictures in our lives, the encouraging incidents. And above all, let us continually dwell on God's goodness and love as daily manifested toward us.

K. H. W.

From the Editor's Mailbag

A sister writes: "There is something that troubles me. I'm not as close to God as I would like to be. I read my Bible a great deal and pray, and try to do all I can to live right. Because of long illness I'm not able to go to church. Perhaps I depend too much on feeling." Following is our reply, adapted and expanded for publication:

Let us thank God that He makes us conscious of our need of further growth in grace. I feel sorry for those who don't have such a feeling. They are on dangerous ground. There is no state so dangerous as that of being satisfied with one's spiritual condition. Our God, who is infinitely resourceful, employs many ways to bring to our spiritually dim minds this realization of need for a higher level of Christian experience.

The very fact that He thus troubles us is the strongest evidence that He is seeking to work out a plan for our lives and that He considers us infinitely worth saving. It is in this context that we ought ever to view the matter. Thus we can receive from the troublings of our spirit new hope, new assurance, that God is with us, and that heaven is our grand destination.

You say, "Perhaps I depend too much on feeling." There is no greater mistake that a Christian can make than to equate high spiritual attainment with high and joyous feeling. Let us never forget that there is a mysterious interlocking of body and spirit. They react upon each other. When afflictions are acute, when life's woes pour in upon us in floodtide, there comes in varying degree a temptation to doubt the genuineness of our religious experience. Some meet this temptation with essentially the words of Job: "Though he slay me, yet will I trust in him." Some, at the other end of the scale, actually become more or less despondent. The remainder experience varying degrees of spiritual blurring until the affliction be past.

We repeat, no greater mistake could be made than to measure the genuineness and worth of our religious beliefs and Christian experience by the subjective yardstick of our feelings. Some people are born with abounding health, both of body and mind, and with a personality that seems to be a joyous blend of the least-tainted genes transmitted from our Edenic parents. When such people take hold of Christ and His salvation they find that life reaches its maximum and that every day that follows is a day of light. Even if they are not always on the highest mountaintop, they are rarely, if ever, down in a dark valley.

Such people have probably never taken time to analyze their state. If they did they would realize that their perennially elevated spirits rest on two pillars, one physical and earthly, the other spiritual and heavenly. The danger for them is that if the first pillar is suddenly undermined by sickness or some other great adversity, they are likely to lose their sense of spiritual balance. They are tempted to doubt the reality of the second pillar.

On the other hand, those who have never been able to rest their weight upon a pillar of abounding physical vitality, and who seem to have been born to adversity, do not necessarily find in calamity a temptation to doubt the reality of the Christian faith that they have believed and practiced. That is one of the few compensations that the chronically afflicted have.

Evidently, my dear sister, your affliction, though now long standing, came upon you in later years. You earlier had bright decades, joyous, bubbling hours when the skies were promisingly blue and the songs of the birds seemed always harmonious. Yours is the experience of many, for only a minority stand at one or the other extreme that I have just described. You are one of a multitude of God's elect who have watched one of the two supporting pillars of joyous life crumble, and you are tempted to think that with everything resting on one lone pillar you are in a precarious position. Indeed, when the winds of adversity blow wildly you may imagine that the pillar sways with the tempest, and may even collapse. If you are like many, you may find that the black clouds of affliction so completely hide the foundations of your faith that you are tempted to feel that no pillar exists.

At the very outset you have this significant fact to give you pause amid such troublings of spirit. Countless good men and women before you have gone through the same trials of their faith—and have come through their afflictions with a better faith than they had ever known in the past. And what was the secret of this

triumph of faith over adversity? The answer is ready: They had grasped firmly this prime truth, that their surety of salvation rests upon a sublime fact, not upon sublime feelings.

Let us never forget, in days of joy or hours of grief, that our hope of deliverance from a world of sorrow, sickness, and death rests on the fact that God was manifest in the flesh, that He lived here a sinless life, that He died for our sins, that He rose triumphant from the grave, that He ascended to the right hand of the Father to make intercession for us, and that He will come the second time without sin unto salvation to take us to Himself. No link in this divine chain depends for its strength upon our feelings. When God set the vast plan of salvation in motion He foresaw the victorious end of that plan—a great company of the redeemed from among men.

The whole of Christ's earthly life, till His ascension, was open for all to see. A great cloud of witnesses could testify to the truth of His claim that He was the Son of God. The disciples went forth, not as the preachers of abstract moralizings and ethereal ethics, but as witnesses to the great fact that there had lived on earth One who was morality incarnate, the embodiment of ethics, who was indeed the Way, the Truth, and the Life. They were witnesses to the fact that Christ, by His words and deeds, had fulfilled the forecasts of Moses and the prophets that a divine Deliverer would come. They were witnesses to the fact that Christ possessed power to forgive sin, the cause of all woe. Finally, they were witnesses to the fact that Christ, who had staked His breathtaking claims on His power to rise from the dead, had, indeed, risen. They had seen Him after His resurrection, they were eyewitnesses. They had "heard" Him, they had "handled" Him (1 John 1:1).

No wonder they could sing at midnight in prison, after having suffered most painful beatings. Their confidence in a divine fact, or series of facts, was so great that they could rise above feelings. Why be depressed at the thought of further troubles, even at the prospect of martyrdom? They had a holy contempt of death. They were sure that Christ had broken the bands of death, and they remembered His words: "Because I live, ye shall live also" (John 14:19).

Absolute certainty that they had "not followed cunningly devised fables" marked the faith and the preaching of the apostles (2 Peter 1:16). Paul in the dungeon, awaiting execution, gave typical expression to this cer-

tainty when he wrote: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

Let us thank God anew that our hope of life everlasting, our assurance of the reality and truth of our holy religion, rests not upon so unstable a thing as feelings, which may rise and fall with our blood pressure, the fluctuating tone of our digestive tract, or the variable functioning of our endocrine glands. Not until the day that these vile bodies of ours are changed like unto Christ's glorious body, will feeling consistently blend with divine fact to testify to the surety of our salvation. Until that day we have the fact that God was manifest in the flesh for our salvation, a fact more surely established than that Julius Caesar or Charlemagne lived. It is our privilege to say with Paul, "I know whom I have believed." And knowing that, we can face the darkest hour, the most tormenting affliction, with inner calm and peace. We can even make them serve their divinely appointed purpose—the further preparation of our lives "against that day," the great day of our deliverance.

All Can Go

An unprecedented number of high dignitaries in various governments have during the past year made visits to other nations, ostensibly in the interest of world understanding and friendship. All of these have been by invitation of the countries visited, for this seems to be accepted international protocol.

No doubt it is a high honor to be extended an opportunity to visit an earthly country. But how much greater is the privilege of going to the heavenly land! This invitation has been given to all who will accept salvation. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

Why will men reject such a priceless opportunity! Why will they insult the King who has invited them! On our part we say, God hasten the day when "the King [shall] say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:23).

K. H. W.

This is a nervous generation. Men are high strung and ready to jump from one thing to another in their superficiality. Such an age is full of activity, but lacking in good, deep thinking. And since the church always reflects the picture of its age to some extent, we might hesitate to claim to be thorough, meditative students of God's Word. We find it easier to do than to study.

Men like Wycliffe, that great fourteenth century "Morning Star of the Reformation," were exceedingly active men, but they considered Bible study a basic part of their work for God. Consequently, the Wycliffe movement "had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century."—*The Great Controversy*, p. 93.

"The life of Christ that gives life to the world is in His word."—*The Desire of Ages*, p. 390. But before the church can take the life-giving Word to a needy world, she herself must first be sanctified. "God's people



will receive the word as the leaves of the tree of life, more precious than fine gold . . . , and more powerful to sanctify than any other agency."—*Testimonies*, vol. 8, p. 193.

This sanctifying power will reform and revive the church. "If the people of God would appreciate His word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the word. . . . They would be more eager for the light of the word than for the morning paper, magazines, or novels."—*Ibid.*

One of the most convenient ways for Bible study is provided in our Sabbath school lessons. If not the deepest type of study, it is at least a good way to acquire the daily Bible

study habit. "Every day some portion of time should be appropriated to the study of the lessons, not merely in learning to mechanically repeat the words . . . ; but to go to the very foundation, and become familiar with what is brought out in the lesson."—*Counsels on Sabbath School Work*, p. 53.

There are other reasons why Bible study is essential. "Studied and obeyed, the word of God would give to the world men of stronger and more active intellect than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment,—men who would be an honor to God and a blessing to the world."—*Patriarchs and Prophets*, p. 599.

With such power as God's Word contains, there is no doubt that a revival throughout the church of God today would come through renewed Bible study.

H. W. LOWE

Sabbath School Lesson Help

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

FOR SABBATH, AUGUST 25, 1956

Calling the Twelve

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

Certain misconceptions about the apostles should be dispelled as we study the records of their call and ordination (Matt. 4:18-22; Mark 1:16-20; 2:14-22; 3:13-19; Luke 5:1-11).

The twelve disciples were not strangers suddenly confronted with the Master's "Follow me." Matthew's account of the calling of four fishermen does sound sudden and abrupt, but John 1:37-45 shows that some months previously these four and two others made His acquaintance while John was baptizing. (See *The Desire of Ages*, p. 246.)

Some, perhaps all, of them had been with Him to Jerusalem, had felt the thrill of His teaching, His miracles, and His friendship (*ibid.*). Lastly, it was only after a night of solitary prayer on the mountain, and the miraculous draft of fishes, which revived their faith after the imprisonment of John, that Jesus chose the twelve (Luke 6:12, 13). Knowledge, prayer, meditation, divine guidance, were all there, and the disciples knew enough to be severely tested by the call to follow Jesus.

These men were not all poor and ignorant. They were neither wealthy nor paupers; they were unlearned academically, but the qualities of humility and spiritual perception were there. Under the Master Teacher they shed their misconceptions and adopted a new view of life. Jesus saw potential and superlative qualities in these men (*ibid.*, pp. 249, 250).

"It [Christianity] is a spiritual religion, destined ere long to antiquate Jewish ceremonialism; therefore its apostles must be emancipated in conscience from the yoke of ordinances. It is a religion . . . which is to proclaim the Cross, previously an instrument of cruelty and badge of infamy, as the hope of the world's redemption, and the symbol of all that is noble and heroic in conduct. . . . The apostolic character . . . must combine freedom of conscience, enlargement of heart, enlightenment of mind, and all in the superlative degree."—BRUCE, *The Training of the Twelve*, pp. 13, 14. (Compare *The Desire of Ages*, pp. 139, 296.)

"Launch out into the deep." These experienced fishermen, defeated by nature in a whole night's fishing, deferred to One whom they now called Master by a word (*epistates*) meaning "a chief," "a commander," but they later used another word (*despotes*) meaning one who has absolute ownership and uncontrolled power (2 Peter 2:1, "Lord").

This experience of launching out with small facilities is also to be the experience of the church today. God "desires His people to see in this an evidence of what He will do for them today."—*Testimonies*, vol. 7, p. 61.

"Depart from me; for I am a sinful man." Peter had that day heard Christ teaching, and as he now realized the presence of divine power, he felt like another who cried, "Woe is me, for I am a man of unclean lips." (Isa. 6:5).

"Publicans and Sinners"

"A man, named Matthew" (Matt. 9:9; Mark 2:13, 14; Luke 5:27, 28). It is hard to appreciate fully the contemptuous hatred with which the Jews regarded publicans and tax-gatherers. These men were symbolic of alien Roman domination, established to collect "tolls, dues and customs," and were therefore regarded as the "embodiment of anti-nationalism." They invariably extorted more than statutory dues, they fell under Rabbinic ban, which said "that repentance was specially difficult for tax-gatherers and custom-house officers."—EDERSHEIM, *The Life and Times of Jesus the Messiah*, vol. 1, p. 515. As a class they were disqualified from being judges or witnesses at law. (See *The Desire of Ages*, pp. 272-274.)

Levi (Mark 2:14; Luke 5:27) was a Jewish name, whereas the name Matthew (Matt. 9:9) was Galilean. The apostle dropped the former name as Peter dropped Simon. It was common in Galilee (whence apparently came all the apostles with the exception of Judas, who came from Judea) to have two names.

"The Pharisees had judged Matthew according to his employment, but Jesus saw in this man a heart open for the reception of truth. Mat-

thew had listened to the Saviour's teaching."—*The Desire of Ages*, p. 272. Would it be too much to say that this outcast in Jewish eyes had in his own heart already reached a crucial moment, when suddenly Jesus stood before him? "When he spake it, 'Follow Me,' the past seemed all swallowed up in the present heaven of bliss. He said not a word, for his soul was in the speechless surprise of unexpected love and grace; but he rose up, left the custom-house, and followed Him. That was a gain that day, not of Matthew alone, but of all the poor and needy in Israel—nay, of all sinners from among men, to whom the door of heaven was opened."—*The Life and Times of Jesus*, vol. 1, p. 519.

From Disciples to Apostles

If opposition throws truth into sharper focus, it was never more true than when the scribes and Pharisees caviled at the fraternization between Christ and His disciples, on the one hand, and Matthew and his publican friends, on the other. The Prophet of Nazareth was never wanting in pointing a lesson: "I have not come to call the righteous, but sinners to repentance" (Luke 5:32, R.S.V.). That narrowed the gap between publicans (and all sinners) and repentance.

The night of prayer on the mountain resulted in an early morning call to "his twelve disciples" (Matt. 10:1). Mark 3:13 says that He called "whom he would," Luke 6:13 that "he called unto him his disciples: and of them he chose twelve." *The Desire of Ages*, page 293, says that Judas Iscariot "urged his presence" among the twelve with the approval of the others, but with neither repulse nor welcome from Jesus. At that moment the Master, who chose these men with divine prescience, moved into the shadow of the cross, even while taking the first steps in the organization of His church.

On the mountainside knelt the thirteen most discussed men in human history, the Master in the center. The disciples came from the plain people, all had known defects, but all were suffused with redeeming grace as they looked into "the face of One whose love gives life its worth."

He sent them "forth to preach, and to have power to heal sicknesses, and to cast out devils." In a few short years men referred to the early Christians as "these that have turned the world upside down" (Acts 17:6). The world needs that again, and the church needs the divine power that will again enable human weakness "to do the deeds of Omnipotence."—*Ibid.*, p. 827.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Are the Children Ready?

By Maud Wolcott Spalding

When we prepare to go to Sabbath school or on a visit, we see that the children's hands and faces are clean. We see that their garments are fresh, and in good condition. We also try to see that their manners are right. Is that enough for the journey to the mansions Jesus is preparing for us in heaven? No.

For this wonderful journey the readiness must go deeper. Along with the children we must examine our inner garments as well as the outer ones. Jesus was a powerful teacher because He lived what He taught. Are we as parents living the inner virtues that we know will prepare the younger ones of the family for the heavenly home? Are we loving even the unlovely of our community, that little ones may learn to love more deeply? Are we cheerfully obeying the commands of Him who is our Pattern, so that obedience may appear attractive?

Many years ago in Sweden the ministers were persecuted and not allowed to preach. But God's work must go on, so He used the children and put into their mouths the words of truth for the people. They had to be lifted to the table to be seen above the heads of the crowd.

Inspiration tells us that in these last days when the ministers can no longer work, children will be used again—our children. Are they ready? We expect to have every child ready, of course. But somehow things crowd us so. Night comes and we find we have not taken time to listen to the Voice that even "in the midst of this maddening rush" would speak to us and guide our footsteps through the day. Many times the children are ahead of us in their listening.

One day little Janice came in from her play to where Mother was mending. "Mother, I think Jesus has a work for me to do.

I want to be a missionary. How can I know just where He needs me most? I want to go to India or China, where you and Daddy said more missionaries are needed."

That was a pretty long speech for such a little girl, but Janice had heard her mother and daddy talking of the needs of these countries. She also had learned that even the birds have a work to do for God. She had watched the bees in the garden and on the flowers, and had been told how they help us have fruit and vegetables. God had planned work for these little creatures, so surely He had something for a little girl to do.

Mother replied, "Yes, of course, Jesus has a work for you to do for Him, and He wants you to begin right here at home to learn how to be a missionary today. When we learn to think of others and their happiness here, we are getting ready to help wherever He needs us." To Mother's mind came these important words she had read so often: "To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an un-failing source of instruction and de-

light. . . . The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances."—*Education*, p. 100.

Little Janice had been hearing Jesus' voice. She wanted to do His work too. She wanted to be ready when He needed her. Your child, too, may have such an experience and may hear God's voice much as did Samuel. Acquaint the child with the service the birds give as they flit so cheerfully among the trees. When he asks what the busy insects are doing, are you ready to explain?

God has little children preaching many a sermon today. I was staying for a time in a doctor's home. As the doctor started out one morning to go to his office and then to the hospital, a car salesman drove into the yard wanting to demonstrate a new car. The doctor got into the car, taking his two little sons with him as he often did when Mother was not feeling quite up to par or had some church work to do.

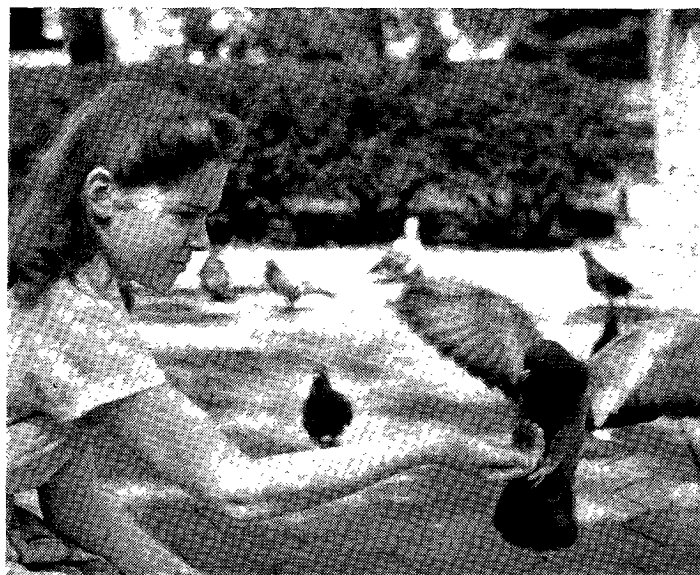
When they reached the hospital the doctor went in, leaving his sons to spend a short time with the salesman. Driving to a drugstore not far distant, the salesman got out, telling the children that he would get them a comic book to look at while he was gone. Imagine his surprise when the six-year-old said, "No, thank you. We do not like those pictures."

"Then I better bring you some cokes."

Again came the ready answer, "No, we never drink coke." Were not these little boys preachers?

They had a chance to give another little sermon before they reached the hospital. The salesman started to get out a cigarette and remarked, "I suppose your daddy doesn't smoke."

"Oh, no," was the ready answer. "He says that smoking is not good for you." Three short little sermons from little preachers, but no doubt they made more impression than many a one preached from a pulpit. This salesman was so impressed that he told it all to the doctor as soon as the children were out of



EWING GALLOWAY

Jesus said, "Behold the fowls."

the car, asking, "How did you make your little sons so different from most boys?"

Yes, parents are busy people, but we must learn to put character building at the head of our list of duties. Our hands must learn to do the common duties while our minds are upon more important tasks. "The thought of God will run like a thread of gold through all our homely cares and occupations."—*Christ's Object Lessons*, p. 27.

Again should come the force of those words, "In the midst of this maddening rush, God is speaking."—*Education*, p. 260. How can we be ready for Christ's appearing and expect our children to be ready unless we take time to listen to God's voice?

We are told Christ sharply reproved the people of His time because they did not get from nature the lessons they might have learned. (See *Testimonies*, vol. 4, p. 580.) What would He say of us as parents today? We ourselves must be ready and working and obeying before we can teach our little ones the way. We must work with Him so that God's voice through nature may be heard. We must make obedience, honesty, and cheerfulness plain to them from the lives of their little nature companions.

You may say you do not know how to do this. It will take some study, but you have the promise that the Holy Spirit will be there to guide your mind as soon as you are willing to take the time. (See *Christ's Object Lessons*, p. 24.) If you have *Christ's Object Lessons* and the book *Education*, you will get much help for your own thinking. Then look around at nature. You may remember we are instructed to "ask now the beasts, and they shall teach thee," "consider the lilies," "behold the fowls," "go to the ant," "speak to the earth, and it shall teach thee." We must ask God to open our blind eyes.

If you have just one pet hen in your yard and she has a family, you have lessons in obedience enacted every day to help you teach. The baby chick's life often depends on quick obedience. The robin in your tree gives you lessons in cheerfulness when he sings in the rain. Every object of creation gives a lesson in service. We hear a great deal about strikes these days. Just think what would happen if all the birds should go on strike someday or the bees should decide they were tired and did not want to work! What if the grass should stop growing? There would be no milk, no fruit, no oatmeal, not even flakes for breakfast. These subjects make very interesting topics to talk about.

Is your little child timid? Does he

THE Children's Story

Words of Warning

By Arthur S. Maxwell

After the solemn service of dedication, Solomon held a great feast for all the crowds who had come to Jerusalem. It lasted seven days. Then "on the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people."

When they had all gone home and things had begun to settle down again, "the Lord appeared to Solomon the second time."

The first time the Lord had appeared to Solomon was at Gibeon, just after his coronation, when he prayed that lovely prayer for wisdom, and God granted his request.

Now the Lord had something more to say to him.

"I have heard thy prayer and thy supplication, that thou hast made before me," He said, referring to his prayer at the dedication of the temple. "I have hallowed this house, which thou hast built, to put my name there for ever. . . . And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, . . . then I will establish the throne of thy kingdom upon Israel for ever. . . .

"But"—and at this Solomon must have listened with some anxiety—"if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: and at this house, which is high, every one

that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

"And they shall answer, Because they forsook the Lord their God."

This house, this glorious temple, cast out of God's sight! How could that ever be? thought Solomon. Impossible! Surely God would never let anything so beautiful, so solidly built, be destroyed!

Indeed they were strange words for God to use about a building on which the young king had spent seven of the best years of his life. Was there need of the warning? There was.

Already Solomon had married the daughter of the king of Egypt, and there was always the danger that her children might want to worship the heathen gods she once served.

Already he was fast becoming the richest man in the world, with more gold and silver pouring into Jerusalem than its people had ever seen before.

Already he was beginning to spend money lavishly and to live in luxury, with all the perils that sort of life always brings.

So God warned him to be careful how he lived from now on, that obedience to His commandments is more important in His sight than all the beautiful buildings ever built.

Doing God's will, speaking the truth, thinking pure thoughts, living a godly life—these mean far more to Him than the best and biggest things any of us can build of stone, or wood, or gold, or silver.

Oh, yes, God was willing that the temple Solomon had built should stand forever. He said so. But only if he and his children would be true to Him always. If they should forsake Him, and follow other gods, then it would disappear from the face of the earth. No matter how firm its foundations, how massive its walls, how costly its golden ornaments, it would be carried away like chaff before the wind.

And the only reason Solomon's temple is not to be found in Jerusalem today is because God's word came true. His warning was forgotten, and the temple was destroyed.

feel he cannot do anything for Jesus? Tell him the story of the lowly earthworm, who, though he has no eyes, no ears, no arms, no hands, no legs, no feet, still has been given an important task. He must keep the ground in good condition that it may be able to furnish food for man and beast. Jesus shows by so many nature pictures what wonderful helpers tiny things can be. They do their work not by their own strength but by the life He gives within.

The answer to the very important question Are the children ready? lies largely with parents and teachers. It lies with us to make for them the atmosphere of heaven. How great is our responsibility to make "the very home a place where earth's crammed with heaven and every common bush afire with God, for only he who knows can worship."

The Father as Priest

By Ellen G. White

All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues: energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. . . . This rule of action . . . will result in blessings to the family.—*The Adventist Home*, p. 212.

An Important Decision

By Ben Trout

The other day as I was walking down the street of a Midwestern city, I saw a young lady who had dropped out of school to get married just a few weeks before. Barbara had been a senior student in the academy and was gifted with a lovely contralto singing voice. When I asked her how she was getting along, her eyes filled with tears and she poured out her story to me.

"Oh, if only I hadn't quit school," she said. "I knew I wouldn't be permitted to get married during the school year at the academy, but I thought it wouldn't make much difference if I finished the last three months of my senior year in high school."

Yes, I remembered that Barbara had fully intended to graduate from a public high school when she left the academy. Then she planned to go on to one of our colleges with her husband after he completed his two years of Army service.

"How are you making out in high school?" I asked.

Again the tears welled up in her eyes as she responded, "I'm not going to high school any more; in fact I attended there only one day. You see, they required a course in evolution, and as I sat in class that day and listened to teachings that were so far removed from Bible truth, I just couldn't bear it. And the students—well, after almost four years in a Seventh-day Adventist academy, I just wasn't comfortable with the type of young people I found in the public school. They were so different I couldn't be a part of them."

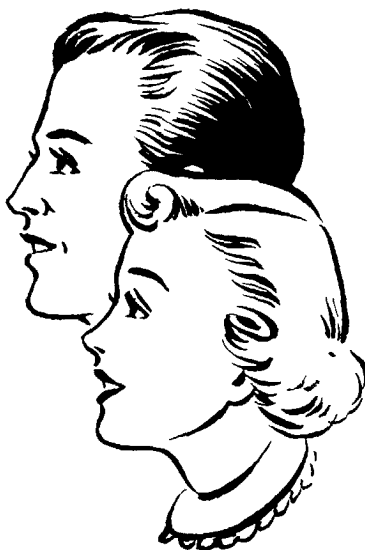
Barbara went on to explain that she had made a good choice in the fine Christian young man she had married, but that her mistake had been in quitting school and giving up a Christian education. As a devout Seventh-day Adventist youth she had discovered that the atmosphere of a public high school was a poor substitute for the Christian environment to be found in a Seventh-day Adventist academy.

Before we parted she made this remark: "If only it were possible for me to help some other girl to realize what a Christian education really means,

and to keep her from making the same mistake that I have made."

To all Adventist youth—boys and girls alike—there comes the vital question: "Should I attend a Christian school?" This may not be easily answered by a young person who lives at a great distance from one of our schools, by one whose financial means are limited, or by a young person who is reluctant to leave Mother and Dad for the first time.

One is inclined to reason somewhat



Barbara and her husband were happy but regretted that she had not finished school.

like this: "Our local high school is fairly small and I know most of the students and teachers, so why not attend there?" Or, "I'll attend just one or two years and then go on to the academy to finish." Or possibly, "I know that I can resist the temptations that I'll face in high school, so why spend the money to attend a denominational school?"

These arguments sound reasonable, but let us go a step further. Even though the school is small and of good reputation, let me ask, Where can one find a public high school in which the students do not smoke or drink once in a while? Where is there such a school in which the students do not swear or take the name of the Lord in vain in their everyday conversations? Even the most stanch Christian youth cannot keep from hearing the

questionable language so prevalent in the schools of the world. The English author Pope once wrote:

"Vice is a monster of so frightful mien,

As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,

We first endure, then pity, then embrace."

Thus as day by day we are thrown into a worldly environment, what at first may seem shocking all too soon becomes ordinary. We are unconsciously affected by those with whom we associate. Romans 14:7 tells us that "none of us liveth to himself."

The local high school may give scholastic training, but in addition to this a Christian school also places emphasis on the building of character. This is a matter of supreme importance.

"The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city."—*Testimonies*, vol. 8, p. 317.

What are some of the advantages that a Christian school has over a public school? We might mention (1) a Christian atmosphere, (2) teachers who are interested in helping each individual student to prepare for a place in God's work, (3) fewer temptations, (4) full participation in all school activities without violating conscience, (5) association with youth of similar high ideals, (6) a carefully planned schedule, including a well-balanced diet, supervised work, play, and a definite time for rising and retiring.

Above all, a Christian school offers the best opportunity for a daily walk with God, which is the most satisfying experience that can come to us as human beings. Nothing else can bring the peace and joy that is ours when we walk with our Creator and our God.

Although at first it may seem impossible for you to attend a Christian school, remember that Christ will provide whatever you really need that will be for His glory. Place your burden upon Him. Nothing is too hard for God.

The other day a letter came into my office from a young man at an Army camp in Texas. This young man graduated from one of our academies a year ago. He wrote: "The years spent in the academy were the happiest years of my life, and since being inducted into the Army four months ago I have realized more fully what my Christian education means to me." This young

man indicated that the character building that took place in the academy helped give him the ability to remain a staunch Christian through adverse conditions.

As was the case with Barbara, sometimes we do not stop to realize just what a Christian education means until it has slipped out of our grasp. Barbara plans to return to one of our schools this fall to complete her education, although it may mean being temporarily separated from her husband, as he must remain at his assigned post in the Army for another eighteen months.

Out of every one hundred Seventh-day Adventist youth who attend public school only twenty remain loyal to the truth, whereas eighty-eight out of one hundred who attend our own schools stay in the message. Dare we risk eternal loss by securing our education from the world? Your future hinges upon your decision.



Trapped!

By D. A. Delafield

According to Eugene T. Du Pont, there are seventy-five species in the interesting but deadly family of the Pitcher plants, and woe be to the poor insect that stumbles into these death traps!

The common pitcher plant grows in bogs from the Gulf Coast to Labrador. It is also called the huntsman's horn or the sidesaddle flower. The leaves form the front porch covered with slippery, directional hairs, and any hapless fly or bee or ant or gnat that strikes the leaf goes tobogganing down into "the pitcher's mortal juices." When he tries to get out, his path is blocked by the points of hair, so he slips back into the deadly soup, which contains nature's own anesthetic. There he is preserved until he is digested.

The California pitcher plant is shaped like a cobra's head, so it is called the cobra orchid. Another pitcher plant grows in the South Pacific Islands. It is known as the Oriental nepenthes. Some of these are quart-sized, others as small as a thimble. The naturalist Du Pont says that these dangerous plants have "lips with the sweet kiss of death. The curled, sugary lips act as a trap to prevent the escape of victims. The inside walls are covered with an in-

visible wax powder that is both slippery and entangling. It further ensures the doom of trapped victims."

All the pitcher plants are mimics; they look like flowers, and have nice colors, nectar, and odors. They are the top deceivers of the plant family—as deadly and carnivorous as a lion.

Where did these degenerate creatures of the plant world come from? Said Mrs. White, "The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things."—*Testimonies*, vol. 6, p. 186.

There is in process a revolt against God not only among men but in the natural world too. This revolt is represented by thorns and thistles and weeds. And the beautiful pitcher plants are a perfect symbol of the attractive but sinful world of pleasure about us. Satan paints a bright picture of sin, but having deceived his victims he seems to paralyze them. Those who attend the theater and the liquor party and the night club and the gay vaudeville are trapped before they know it. When they try to free themselves, they find that it is nearly impossible to do so. Only God can save them.

So be careful, juniors. Stay away from the pitcher plants of sin. The pleasures of sin are only for a season, then after that comes death and separation from God. But God's pleasures are eternal. Wrote the psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). Jesus is a wellspring of joy to every junior who makes Christ first and last and best in his life. How thankful we should be for Christian homes and schools, where we are taught the true and good pleasures of life! Try to help others to choose this better way.



As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, He would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God.—Mrs. E. G. White in *The Review and Herald*, June 13, 1907.



Expecting a Miracle

"And so I've decided what I'll do—I'll drop out of school this year and work and save every cent and next year I'll really buckle down to business—" My young friend's voice ran on and on, but I tuned out, for I had heard it too many times before—every time his grade card came out with a long string of F's. Strangely enough, he didn't even look embarrassed, but I glanced away so as not to betray my inner feelings.

Well, the expecting-a-miracle type really means all his high-sounding philosophies. I have come to believe that he is not at all insincere. His face lights up with animation, his eyes sparkle, and all his mountainous problems fall right off his shoulders as he expounds his plans to solve them—tomorrow. I've noticed that the wonderful, thrilling solutions to the problems always entail a future settlement.

It's all too bad, for the miracle type has qualities of optimism that make life a happy and pleasant business. His trouble is that he just carries his optimism too far. In his thinking, another school will have books with material that will leap right off the pages into his head; money can and will stretch to lengths rivaling the coaxial cable; clothes will always be immaculate without ever being washed and ironed; he will be the most popular person in his group. When? Oh, when the expected miracle takes place.

The miracle type has to be unusually optimistic, for he meets with many rebuffs in his encounters with life. And he gets a very bewildered, hurt-dog expression when teachers expect him to learn his assignments, when he can't spend his money for luxuries and still pay for necessities, or when people get irked with his never meeting appointments.

And he's so sincere about living up to his philosophy. It's really a shame that he wastes so many valuable years before it dawns on him that sincerity isn't enough. Hard work—steady, grueling work—must go along with his optimism in order to make his dreams come true.

I suppose we should feel most sorry for the expecting-a-miracle type who never does see the light, and who at threescore and ten years of age is still hoping!

Anne Observer



BLACK DIAMONDS

By VICTORINO CHAVES

Mission Stations
OF THE WORLD



Mrs. Victorino Chaves examining part of the converted medicine man's fetishes.



Falls in the Luena River, fifty miles from Lucusse M.

ANGOLA is one of the two vast Portuguese territories in Africa, and like her neighbors—the Rhodesias, the Belgian Congo, and Southwest Africa—she is fabulously rich in natural resources. Iron, copper, tungsten, gold, uranium, coal, and oil lie practically untouched as yet. But there is one notable exception. For a good many years an important diamond mining industry has flourished. Many precious gems that have long been lying in total darkness far below the thick brush of the Lunda region are flown to Europe every week. Diamonds weigh heavily in the economy of Angola.

But God, who is rich in silver and gold and owns the cattle on a thousand hills, also has a particular love for diamonds. For many years, He has been prospecting deep in the tropical forests and over the wide plateaus, seeking jewels, diamonds rare and fine, uncut and rough, with which later to add glory to His crown of love. Courageous units of prospectors each year pry deeper and deeper into the jungles and bring out many precious gems.

The early pioneers of Africa crisscrossed the continent, many of them digging hard and deep for rare gems.

To find them, many led an existence of sacrifice, sickness, loneliness, and disillusionment. Some died in the frightful jungles. Today the Christian missionary, not seeking personal wealth or fame, still faces many of the same dangers and braves many hazards to find the peoples of Africa who will respond to the gospel story. Under these circumstances a common stone becomes a precious and promising gem—a black diamond that, if properly polished, will soon be reflecting the life of Christ.

Black diamonds, once found, are of great price. What joy the missionary experiences! The precious souls won cause him to feel immediately rewarded for having come such a long way, for having undergone so much hardship—hot sun, car trouble, dust, insect bites, eery and hair-raising jungle calls by night, and dangers of all sorts at all times.

Angola, with an area almost five hundred thousand square miles (approximately equal to the combined area of Portugal, Spain, France, and Belgium, or the combined area of the States of Texas, Nebraska, and California), offers many contrasts. It has regions where forests grow so thick that they are impenetrable to

the traveler who would strike off the road. Other regions are vast undulating plains of elephant grass, like a veritable desert, measureless to the naked eye.

Mountains and gorges, rivers deep and wide—some like lazy snakes, others impetuous streams, broken by bubbling waterfalls—help compose some of the most picturesque Angolan landscapes. Here the monkey chatters harmlessly, and here howls the hyena. The watchful leopard slides through the undergrowth or keeps an eye on his prey from the sprawling branch of a giant tree. The lion, the cheetah, and much game of all descriptions liven up the jungle and add spice to the thrills of prospecting for God.

Then, with every region, there is at least one tribe of Africans with peculiar customs, skin coloring, and dialect to add difficulty to the advance of the message. There are over forty tribes and subtribes. Our mission stations are located at the most accessible points—for distances are great, and travel is often very difficult—and round each mission outposts spring up, as each new year more and more teachers return to labor for their own tribes.

OF ANGOLA

Director of Lucusse Mission, Portuguese West Africa



Victorino Chaves among natives of Angola.

But when work must be opened up among a new tribe, efforts have to be held in their villages first, and a few youth must be secured to attend the mission school. Later they go to the Bongo Mission Training School, from which, after six years, they graduate as teachers. Whether a new tribe is to be worked or not, the ever-widening influence of the message calls for efforts to be held each year by missionaries at new villages. Thus the way is prepared for the coming of an African teacher later, and interested listeners are secured who may become students in our mission school.

Recruiting students is often quite difficult. For instance, we at the Lucusse Mission work for the Luena, the Luchase, the Bunda, and the Chokwe tribes. All these are small tribes (about 50,000 people in each), who live in widely scattered and relatively small villages. They are great huntsmen and fishermen, very fond of absolute freedom and the life of the wilds. It is nearly impossible to get boys under eighteen to attend our school, for, up to that age, they live only for the thrills of the chase and the pleasures afforded by heathen practices and amusements. Only

when they somewhat outgrow the inbred response to the call of the wilds, or when the tax collectors begin to put them on the payers' lists, and they face the need of earning money, do they sober up a little and become more favorable to Christianity and to our invitations. Even so, extremely few ever accept the freedom that is in the gospel, choosing rather to drag the chains of vice and paganism forged by age-long degradation.

Because of these factors it is often an arduous task to drive into the jungle for two or three weeks in search of a new site for an effort among tribes too far from the mission ever to have come there. These efforts are usually embarked upon in the dry season, when the villages are in full strength, and it is remarkable, in so short a time, to discover how many people honestly and sincerely want to know God and belong to Jesus.

These excursions into the jungle disturb the natural rhythm of the heathen, and distract them with new interests. The arrival of the white man at their village is resented, especially by the menfolk, who feel their privacy and freedom is thus en-

croached upon. "Is it not strange," they say, "a white lady insisting on bathing our young; a white man seated by our fires, talking of our crops and our hunting, and then telling us strange but delightful tales about the Kind Man who could heal all the sick, who could multiply food, who rose up from the dead, and went far away, but who now is soon to come back? Then after this, these white people say: 'Here we are to tell you of it, because He sent us to you!'"

"Then, too, this white man and his lady do not ask for money, and pay us right off for eggs and fowls, and instead of showing any sign of wanting to exploit our labor, they offer a place at the mission for our sons and daughters to learn the white man's tongue, and offer to keep them there practically free of charge, feeding and clothing them!"

"Well, it just must all be true about that 'Jesus' they talk of; they themselves do similar strange things! Our sick are soon relieved and cooled of their fever by the white seeds from the bottle. Then, too, it is said that our lepers [35 per cent of the population in this particular area] are taken in, and after some more white seeds [sulfones] they stop falling to pieces and don't die so soon!"

The mentality of Africans varies greatly throughout the continent and even within Angola itself. Some tribes are definitely more intelligent than others. But generally, they are all very superstitious and very ignorant of even the most elementary hygiene. They live in constant dread of spirits, enemies, disease, wild animals, and the medicine man. Some are as backward as can be, whereas other tribes take on easily the polish of civilization, yielding alert, active, and promising citizens, who often graduate from universities and take their place among the government officials in their land.

But occasionally what is most touching is the childlike faith and natural simplicity of 'brawny fellows who can stand the greatest rigors of jungle life and who will not flinch at the punishment for tardy taxes. Men apparently steeped in vice, and stoical in appearance and behavior, will follow skeptically our contacts with the people, and seem to sneer at our overtures of friendship. But suddenly it happens: When we are about to quit their village they come up and become friendly, appreciatively wishing us farewell, and often requesting us to return.

I want to tell you of the last diamond we chanced upon. He was a person for whom we could hardly

(Continued on page 25)

Bible Texts Explained

By RAYMOND F. COTTELL

and DON F. NEUFELD



"Sceptre" and "Lawgiver"

Please explain the seeming contradiction between Genesis 49:10 and Ezekiel 21:25-27. From the time of its last king, Zedekiah, Judah was a puppet kingdom of Babylon, Persia, Greece, and Rome, and was under the rule of Rome in Christ's time. Also the first king, Saul, was not of Judah, but of Benjamin.

The first of these texts is a prophecy by Jacob: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." The second is Ezekiel's message to the "profane wicked prince of Israel," that is, to Zedekiah of Judah, the last king of David's line: "Remove the diadem, and take off the crown: this shall not be the same. . . . I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Obviously the "sceptre" and "lawgiver" that were to last in Judah until the coming of the Messiah cannot be identical with the "crown" that was to be removed from Judah from Zedekiah's day until the coming of the Messiah.

Ezekiel declared that no one should henceforth wear the crown that was taken from Zedekiah—the last of the Davidic line—until the coming of the true Son of David, "whose right it is." This is in harmony with the New Testament teaching that Jesus was the true Heir of "the throne of his father David," of whose "kingdom there shall be no end" (Luke 1:32, 33). Ezekiel's prophecy tells us that there was never to be another earthly king of Judah, that is, of the divinely anointed royal line of Judah, the house of David (see *Prophets and Kings*, p. 451), until the coming of the true King. On the other hand, the rule that Jacob said would not depart until the Messiah came was not the scepter alone but both "the sceptre" and "a lawgiver"—that is, both kingship and some other form of rulership. So long as some form of rulership existed, the prophecy would not be broken.

History has fulfilled both prophecies. After Zedekiah, Judah never had a king of her own; that is, none of the later rulers of Judah who bore the title of king (the Maccabees and the Herods) were descendants of the

tribe of Judah. On the other hand, it is less well known that not until after the birth of Christ did Judah (by that time called Judea) finally and permanently lose the last of her local Jewish rulers and come directly under provincial officers of Rome.

In tracing the fulfillment of Jacob's prophecy it is to be noted first that it is concerned with the departure, not the beginning, of the rule symbolized by the "sceptre" and the "lawgiver" (or "ruler's staff," as it is sometimes translated). Not until long after Jacob's death was there a "sceptre" and "lawgiver" in Judah. Only in David did the rule of Judah begin. Hence the prophecy concerning its continuance did not include the Benjamite Saul, the first king, any more than it included the earlier Hebrew lawgivers and rulers like Moses, a Levite, or the judges, who came from various tribes.

"Lawgiver" Until A.D. 6

When Zedekiah lost his crown the Davidic line of rulers ended, but the nation of Judah did not end. After the interlude of the seventy years of Babylonian captivity, a restored Judah was established under the Persian empire. All the returned exiles, from whatever tribe, belonged to Judah and were hence called Jews. Under the Persian empire the restored Judah had no "sceptre," but it had a "lawgiver," for it was ruled by such Jewish governors as Zerubbabel (who was of royal descent) and Nehemiah.

Our scanty knowledge of the Persian period does not furnish proof of an unbroken succession of Jewish governors, nor is unbroken succession necessary. Certainly the Jewish people had rather full local autonomy, as exemplified by the commission of Ezra to appoint magistrates and to make the Jewish law the law of the land (Ezra 7:25, 26). Alexander the Great, and the Ptolemies and early Seleucids who succeeded him, seem to have left the control of Jewish affairs almost entirely to the high priest. Judah was one of a class of semiautonomous "temple states" whose high priest ruled locally and had little to do with his royal overlord except to see that the required tribute was paid.

When Antiochus Epiphanes attempted a stricter control over the

Jews in order to Hellenize them, his enforcement of pagan worship provoked the Maccabean revolt, in which Judah gradually regained her independence and the high priests became kings. However, the "crown" of these new kings of Judah was not the crown that had been removed from Zedekiah. These Maccabean rulers could not claim to be those "whose right it is," for they were not of the house of David, but of Levi. Nevertheless they were actual kings of the Jewish nation. Their successors were the Herods, of Edomite ancestry yet native citizens of Judea. Herod the Great owed his scepter directly to Rome, but similarly the last kings of ancient Judah had been vassals and pawns of Assyria, Egypt, and Babylon before the nation went into captivity. The important point is that, from the viewpoint of the Jews of Jesus' day, though the "sceptre" had departed from Judah, a "lawgiver" had not, so long as a native Jewish ruler stood between the Jews and foreign overlordship.

The purpose of a long-term prophecy is to furnish information that will enable the people who live in the end of the period to recognize the fulfillment. Jacob's prophecy was pointless unless the ending of the rule of Judah was to be a recognizable sign of the coming of the long-promised Messiah. Does the history of this period furnish such an indication that could be recognized as the fulfillment of this prophecy at the time of the first advent of Christ? It does.

At the birth of Jesus, Herod the Great was still on the Jewish throne, a native king subject to the Romans but administering his own territory locally. But before Jesus grew to manhood a change had come. Archelaus, the son who succeeded Herod the Great in Judea, was banished in A.D. 6 at the request of his subjects, and for the first time their native ruler was replaced by a Roman official—not even a governor of the first rank, but a procurator, subordinate to the governor of Syria. (Two other Herods, Archelaus' brothers Antipas and Philip, still ruled in the north and east, but neither of these had jurisdiction in Judea.) Thus in A.D. 6 for the first time Judea came under direct Roman provincial administration. This humiliating change was visible evidence that "a lawgiver" also had departed from Judah. Hence among those who were looking for signs of the Messiah's coming, believing that the time was near, there must have been many who could see in this a fulfillment of the prophecy and an indication that the Messiah had already been born (see *Desire of Ages*, pp. 34, 103).

News From Home and Abroad

Excellent Progress Noted in Caribbean Conference

By R. R. Figuhr, *President, General Conference*

The twenty-third session of the South Caribbean Conference convened at our Caribbean training school, situated among the green hills fourteen miles from the city of Port of Spain, Trinidad. The 260 delegates from the churches took seriously their responsibility of carrying on the conference business. The president, B. L. Archbold, rendered a very inspiring report. We quote portions of it here:

"The largest delegation in our history have traveled by land, sea, and air from eight islands to attend this great gathering of the twenty-third session of our South Caribbean Con-

ference field. Brother Carnavon, known as our conference historian, can tell you how the first four believers in Trinidad wrote to the Foreign Mission Board for further light and, as a result, C. D. Adamson, a colporteur evangelist, was sent in 1894. In March of that year A. E. Flowers and his wife from America joined Brother Adamson, and together they started an effort in Couva. After preaching fifteen nights, he was rewarded by having ten persons sign the covenant card to keep holy God's Sabbath. In July of the same year, before Brother Flowers could reap his harvest, he died in the arms of Brother Adamson. Some of

these veterans saw the work grow from a small beginning in Couva to a large, progressive conference of nearly 8,500, embracing ten islands. We pledge our loyalty to this great Advent Movement, and we dedicate our lives and talents to the preaching of the everlasting gospel of Jesus Christ and the hastening of His glorious appearing to save His people.

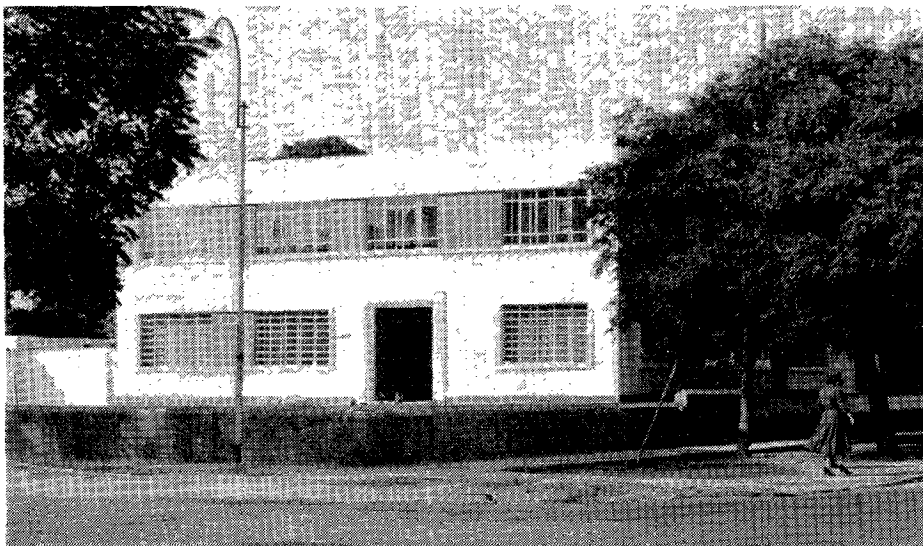
"We express grateful appreciation to the Caribbean Union, the division, and the General Conference for their counsel and special financial help from time to time in our building program, and for the sympathetic response to our appeal during the recent hurricane in the Grenadines. It was a source of real encouragement to our dear people to know that our higher organizations and our people everywhere were so ready and willing to assist in our time of trouble.

"We believe that our first duty, after our own personal relationship to God, is to win souls to the Master. Since the last session each ministerial worker, though pressed with many calls and responsibilities, held at least two major efforts each year, aside from church revivals. Your officers and departmental secretaries also held short efforts, and lay preachers and youth evangelists and teachers have all done their part.

"We thank our heavenly Father for the 1,571 precious souls won and baptized since the last biennial session.

"Robert Osborne will tell you how a new island in the Grenadines was entered with the third angel's message. He will tell you the experience of the first baptism witnessed by the population. He can tell the thrilling story of the ——— preacher and leader who took his stand for God, was baptized, and today is the leader of our Canouan company, which has a baptized membership of twenty-five and a Sabbath school membership of forty.

"Edwin English will tell you how his background has helped him to go into the town of Matelot and use the sword of the Spirit in a fanatical community; how the power of the church and the priest were brought against him; how the ground, the sea, and his effort were cursed; how he was to die within hours for preaching heresy, and how, as a result of God's power in His everlasting message for this time, 11 souls were baptized in the first baptism and a new company raised up.



New Inca Union Building, Lima, Peru

On June 4, the new headquarters building of the Inca Union Mission, Lima, Peru, was officially opened for use. The modern building, costing \$37,500, includes offices for the administration of all departments of the union, the Voice of Prophecy Bible Correspondence School, an apartment for one missionary family, and accommodations for guests.

At 11:30 A.M. the workers, together with many friends of the mission, gathered for a short program in the ample committee room, which also serves as a chapel. Dr. Pedro P.

León, educational secretary of the Inca Union, served as master of ceremonies.

F. C. Webster, president of the union, then spoke about the beginnings of the work in Peru, Ecuador, and Bolivia. He mentioned F. A. Stahl, Pedro Kalbermatter, and other pioneer workers, and recounted how the work has grown and expanded during the past forty-one years. The dedicatory prayer was offered by R. A. Hayden.

How grateful we are to God and to the denomination for this adequate new union home.
B. A. LARSEN

"More than two hundred new towns and villages have been entered with the light of truth either by the minister, the lay preacher, the youth evangelist, or the systematic distribution of truth-filled tracts during the past five years.

"During the past two and one-half years approximately 25 building lots, or 125,000 square feet of land, were acquired either by purchase, long-term lease, or by voluntary gift to the church in the various islands, on which to construct a sanctuary or a school for the Lord. This makes 80 building lots, or 400,000 square feet of land, acquired during the past five years.

"Janet, the tenth hurricane of the 1955 season, struck five islands of our conference. It has been described as the most terrifying and worst hurricane in living memory, unequalled for two generations in the South Caribbean. In Grenada 150 Seventh-day Adventist homes were completely destroyed. What wonderful help came from near and far! Our churches, through the Dorcas Societies, sent in money, food, and tons of clothing. The General Conference sent eight tons of clothing, and the conference, the union, the division, and the General Conference provided \$36,667.79 to assist in rehabilitation."

It was a privilege to attend the session of this local conference and to see how God has blessed His work in this area.

"High Time to Awake!"

By G. W. Chambers

The conviction that it is "high time to awake" came to the 11 Seventh-day Adventist workers who attended the Federal Civil Defense Staff College Religious Affairs Course, May 29 to June 1, at Battle Creek, Michigan.

This conviction gripped us as we were told of the awful possibilities of atomic war, in which one bomb could spread death and disaster over an area thirty to forty miles across, in which the fall-out of deadly radio-active material would be carried by air currents and dropped in a wide swath extending one hundred miles or more from the scene of disaster, and in which the casualties in dead and wounded would range from eight million to as many as eighty million if seventeen atomic or hydrogen bombs were dropped on as many key centers.

The conviction deepened as we heard of plans to meet the expected shortage of food in stricken areas, the serious problem of housing the survivors, the urgent need for medical personnel and people trained in first aid to care for the injured and dying,

the necessity of making full use of all able-bodied men and women to meet the crisis, and the demand for assistance from clergymen of all faiths to minister to the spiritual needs of bewildered and heartbroken survivors.

The conviction took full possession of us as we heard that a chaplain—a minister with a military title and corresponding authority—would be in charge of all ministerial activity in the stricken area, and that ministers not connected with Civil Defense before the disaster would not be given gasoline for travel, would not be permitted to pass through police lines or to enter restricted areas, and thus would find it very difficult if not impossible to function in their usual professional capacity.

As we thought of these conditions, and as we realized that the demand for medically skilled help would greatly exceed the supply of properly trained men and women, we recalled the statement from the Spirit of prophecy that "soon there will be no work done in ministerial lines but medical missionary work."—*Counsels on Health*, p. 533.

As we realized that in such a crisis our people will face the urgent demand for Sabbath activity we were convinced that there is only one way to solve the problem. That way is for our people to take training now in Red Cross First Aid, Home Nursing, and Nurses' Aid. In this way they will be ready to relieve suffering and save lives on the Sabbath, just as our

young men in uniform are doing.

The need for making use of church buildings for shelter, mass feeding, clothing depots, medical supplies, first aid centers, and supply centers was stressed very strongly.

Of the fifty-two clergymen and laymen attending, ours was the largest church group, and it was the only one that reported church-organized and church-sponsored activity in preparing to meet disaster conditions. We were happy to hear C. E. Guenther, associate secretary of the General Conference Home Missionary Department, tell of what is being done to meet present and future needs. H. D. Burbank reported on the work done by the Michigan Conference home missionary department in giving assistance when disaster struck there. Both he and D. S. Osgood, of Seattle, Washington, showed motion pictures of activity in their respective areas. Elder Osgood displayed his Disaster Kit, and reported on a practice evacuation.

A beautiful display of pictures of a Civil Defense test conducted at the Porter Sanitarium in Denver, Colorado, by the clinical division of the Union College School of Nursing, along with pictures of activity in other areas of the nation, drew much favorable comment.

While we were happy to report such activity, all of us agreed that we were doing only a small fraction of what we should be doing. We have been warned that Satan "will bring disease and disaster, until populous cities are



The "City X" three-dimensional map is being explained to denominational representatives who attended the first Federal Civil Defense Administration staff college course in religious aspects of civil defense, May 29 to June 1, in Battle Creek, Michigan. The 20- by 30-foot map, based on Baltimore, Maryland, was used during the course to demonstrate how a city could be evacuated before an attack, with adequate warning. Left to right (standing): DeWitt S. Osgood, Ralph Bailey, Carl E. Guenther, J. H. Rhoads, George W. Chambers, Robert D. Williams, Charles I. Keymer, Chester A. Brooks, and F. E. Thompson; (kneeling): Howard K. Halladay, Vernon Flory, and instructor.

reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*The Great Controversy*, pp. 589, 590.

Isn't it "high time to awake out of sleep" and get ready for what statesmen, the Spirit of prophecy, and the Bible all tell us is coming?

Kentucky-Tennessee Camp Marks Higher Ground

By W. R. Beach

The recent Kentucky-Tennessee camp meeting, held at Highland Academy, Fountain Head, Tennessee, was a success from beginning to end. The first half of the meeting was in the past when I had the privilege of joining the hundreds of campers in attendance. H. L. Rudy, of the General Conference staff, and the Voice of Prophecy group, led by H. M. S. Richards, united their efforts with a fine group of local workers to make the beginning of the camp meeting an inspiring and helpful season.

The attendance over the first week-end approached the three-thousand mark, and this number was matched by the attendance for the closing weekend. R. E. Finney, Jr., editor of *These Times*, and E. L. Pingnot, of the Kentucky-Tennessee Conference, continued their studies to the end of the meeting and made a real spiritual contribution to the success of the camp.

The Kentucky-Tennessee camp meeting featured two special events: Over the first weekend there was a Pathfinder fair; a successful laymen's congress highlighted the last weekend. Greater evangelism was the overall theme of the camp meeting. In fact, evangelism sums up the integrated program of Kentucky-Tennessee, as the following facts illustrate.

From January to May, 1956, 92 lay efforts were held in the conference. From February to the day of the opening of the camp meeting, 45 two-week decision efforts were completed in the conference. To date, 226 have been baptized and 171 are in baptismal classes. More than 200 new interests are being followed up. Looking into the future, 22 major evangelistic campaigns will be held in tents, theaters, halls, schools, churches, and

tabernacles during this summer and the coming autumn.

I was able to jot down the following financial blessings: The Book and Bible House sales for the first five months of 1956 stood at \$11,443.77. This marked an increase of nearly 50 per cent over the parallel period for 1955, and is nearly double the sales for the same period of 1954. The tithe is definitely on the increase, as is the amount contributed by the Kentucky-Tennessee churches and Sabbath schools to overseas missions.

The last Sabbath of the encampment, cash offerings and pledges for overseas missions and dark-county evangelism amounted to \$15,045.38. This also was a 50 per cent increase over the 1955 camp meeting, and more than three times the total offerings of the 1954 camp meeting.

These evangelistic and financial blessings have been matched by spiritual enrichment and progress. The day of my arrival we drove by the large pavilion, and the first words I heard came from the hearts and lips of the worshipers. They were singing lustily,

"I'm pressing on the upward way,
New heights I'm gaining every day."

This message in song tells the story. Under the efficient and inspiring leadership of Robert H. Pierson, the Kentucky-Tennessee Conference is gaining new heights every day. The camp meeting, too, indeed marked higher ground.

Octogenarian Temperance Worker

One of the most enthusiastic workers in the Kentucky-Tennessee Conference is H. G. Miller, eighty-eight years young. Most people might feel that at this age it would be time to take things easy. But not Brother Miller. He is an indefatigable worker in behalf of temperance. Although on sustentation after years of successful colporteur work, he carries on a heavy program now.

Indicative of Brother Miller's zealous temperance program is his recent work in Madison County, Tennessee. During his annual campaign in this county, he visited four colleges, ten high schools, and fifty-four primary schools! In two of the colleges and seven of the high schools he gave temperance talks.

During this time Brother Miller gave away 34,000 temperance papers, tracts, and leaflets and 3,000 temperance pledge cards. Aside from a small appropriation from the conference, this octogenarian worker financed the program himself, the offerings received nearly covering the \$343 spent.

The public school superintendents and principals, as well as other civic leaders, have been very cooperative and very appreciative of the work done. Our Ingathering campaign has also benefited from Brother Miller's contacts.

ROBERT H. PIERSON

1888 Conference Pulpit at Minnesota Camp Meeting

By D. A. Delafield

The sturdy Adventists of Minnesota have been holding camp meetings at different places in that fruitful northern State for many a year—in more recent years at Anoka. This summer, for a change, the meetings were conducted at Mission Farms, a permanent campsite operated by a non-denominational group on the shores of Medicine Lake, a suburb of Minneapolis.

The first service was held June 8; the last on Sabbath, June 16. E. R. Osmunson, president, re-elected, at a separate business session on April 8, directed the camp, and with his committees led out in the planning of excellent meetings. Aside from the contributions made by General Conference ministers, union conference leaders, and institutional representatives, excellent preaching was afforded by capable local conference workers.

An innovation was a series of youth meetings conducted by a young woman from Texas, Del Jean Wolfe, converted several years ago and on fire for God. The spiritual direction she gave to the youth meetings brought a great revival to our young men and women of Minnesota who were present at Mission Farms.

During one of the eleven o'clock services, at which time the life and work of Ellen G. White was discussed, I addressed a large congregation from the same pulpit that had been used by leading workers at the famous Minneapolis conference in 1888. Two of our elderly believers, who were present at those meetings, reviewed for us the stirring messages delivered by Sister White, A. T. Jones, and E. J. Waggoner.

The believers were impressed that since God caused the precious light on righteousness by faith to break forth with new luster upon our people in Minneapolis in 1888, there should now come a new emphasis on the saving merits of Jesus Christ. It was a blessed revival service.

I was impressed by the harmony and good will apparent at the meeting. The Scandinavians and Germans of Minnesota are a forthright, honest people, who love God and who prize church membership. They take their spiritual obligations soberly, and are sturdy supporters of the Advent cause.

Minnesota is a productive State—with some of the most fertile farmland in the world. There remains a great work of soul winning to be done there for God, with the harvest mostly in the future.

CHURCH CALENDAR FOR 1956

IT'S THE FINISH THAT COUNTS

Whether in a four-minute mile or on a highly polished table top, *it's the finish that counts*. The completion of a task crowns the effort put forth.



Commencement ceremony climaxes 60th Anniversary Convocation at Oakwood College, May 16 to 20, 1956.

OAKWOOD COLLEGE OFFERING

August 25, 1956

Oakwood College has tried many tasks in its sixty years of Christian education, but right now there are some undone jobs that only faith and finance will finish. August 25, 1956, has been set by the General Conference as the day for the Oakwood College Offering. At this strategic time in Oakwood's history let your gift help finish a much-needed project:

- | | |
|--------------------------------|---|
| 1. Unbought Printing Equipment | 5. Unprovided Teacher Housing |
| 2. Unbuilt Education Building | 6. Unequipped Speech Department |
| 3. Unsurfaced Campus Roads | 7. Unfinished Physical Education Building |
| 4. Unreplaced Organ | 8. Unfurnished Dormitory Rooms |

WITH YOUR LIBERALITY AUGUST 25 HELP OAKWOOD FINISH THE TASK

North America Goal for Present Needs—\$100,000

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.

Among the Conferences of Northern Europe

By A. F. Tarr

One of the privileges most dearly cherished by the scattered membership of Northern Europe is that of attending annual gatherings. Because of their rugged and often isolated conditions they are, perhaps more than many others, mindful of the peculiar blessings these convocations afford.

Although this is the year the conference business sessions convene, much time is being given to Bible study and devotional meetings; and the promise that Jesus will be present, and will do for us that which we need most to have done is being wonderfully fulfilled in the lives of many who are attending.

It was in historic Akersgaten 74, where Adventists have worshiped for seventy-seven years—almost from the time the message first came to Norway—that the East Norway Conference held its biennial session May 8-13. The building, which has been altered and added to through the years, now holds the publishing house, the conference offices, treatment rooms with accommodations for about twenty-five inpatients, and a church with a local membership of more than seven hundred members. Trygve Aasheim, the conference president, presided over the session, which was marked throughout by a spirit of deep devotion and happy, harmonious fellowship.

Throughout the meetings the ministry of music and song added much to the spiritual atmosphere of the gathering. In addition to vocal solos, the well-known Oslo choir and a combined instrumental and singing group led by Sister Axel Steen, brought refreshment and blessing many times.

Over the weekend a rented hall was packed with more than a thousand believers from all parts of the conference. At the Sabbath afternoon service T. Fonnebo was ordained to the gospel ministry.

Norway's National Temperance Day came at the time of the session, and the delegates joined with local church members in a march through the city under a banner reading, "Alcohol Makes Slaves: The Gospel Sets Free."

Prior to the session, in company with G. A. Lindsay, I made a visit to the new site purchased for the Norwegian mission school, for which government building permission has since been received. Intense interest has been shown by all Norwegian believers in the re-establishment of their school, which after nearly five years now seems to be taking definite shape. A visit was also paid to the Oslo

church school, whose quarters and furnishings have recently undergone considerable renovation. Bjorn Keyn, not long returned from the United States, is giving enthusiastic direction to this school.

West Norway Session

We traveled by train over awe-inspiring mountain ranges, sometimes through heavily falling snow, from Oslo to beautiful Bergen, where the West Norway Conference, under the presidency of J. Reichelt, was to hold its session. On weekdays the little Bergen church was overcrowded with delegates and church members from all parts of western Norway. Many had come by boat, as a large number live along the coast. But the unusual nature of their travel seemed to make the more unusual their outreach for spiritual blessings, an outreach that was abundantly rewarded. Approximately six hundred were in attendance at the meeting, and the motto, "Prepare to Meet Thy God," beautifully displayed over the rostrum, was a solemn reminder of the hour to

which we have come in Advent history.

On Sabbath afternoon, T. Gunn Paulsen, a young worker whom God has richly blessed in his labors, was set apart to the gospel ministry.

The session of the West Denmark Conference, under the presidency of H. Muderspach, was our next appointment in the West Nordic Union. It would be difficult to find a more convenient or beautiful spot for such a gathering, than Vejle fjord. Approximately 1,200 of our people on the Sabbath, and a smaller number on weekdays, enjoyed the well-suited facilities of the high school with its dormitories and grounds, and the adjoining youth's camp. Apple and cherry blossoms profusely adorned the orchards, and in the morning the singing of the birds and the calling of the cuckoos awakened us to the blessings and responsibilities of each succeeding day.

The spirit of the session's motto was constantly in the minds of the members and was referred to in testimony, sermon, song, and prayer: "Ask ye of the Lord rain in the time of the latter



Sligo Church, Takoma Park, Raises \$32,600 in Ingathering

Nineteen Jasper Wayne Award winners joined with approximately four hundred Minute Men this year in leading North America's largest Seventh-day Adventist church—Sligo, in Takoma Park, Maryland—to Ingathering victory. Youth and golden-agers alike worked together in order to reach the final total of \$32,600.

The accompanying picture tells a story of cooperation and initiative. Helena Kloch (right) first got her own Minute Man goal by street soliciting, then because her father,

Jacob Kloch (extreme left), doesn't speak English well, she worked some more and got a Minute Man goal for him. Young Clyde Roggenkamp (kneeling) worked hard to reach a Jasper Wayne goal of \$130, and showed the other fourteen-year-olds it can be done.

Shown with the happy Ingatherers are (left to right): H. E. Metcalf, associate pastor; M. A. Paden, treasurer; and T. G. Bunch, pastor.

ERIC A. JONES

rain." When we came to the close of the meeting it was the unanimous conviction that God had honored this earnest and often expressed petition that had ascended from every heart.

Appropriately available to the membership at this meeting were the products of the school dairy and of the Skodsborg Food Factory. An attractive display of foods was arranged by R. F. Jensen, similar to his display at the Danish National Exhibition.

Traditional at every Scandinavian session is the Saturday night program presented by the Missionary Volunteers. At this time the youth of the church, in recitation, in song, in instrumental music, and in personal testimony, recount the joys of Christian service and their own individual longings for the kingdom of God.

The membership's interest in foreign missions rose to great heights as the union president, Alf Lohne, at each of the conference sessions showed many unusual and striking pictures taken on his recent visit to our missions in West Africa. Norwegian newspapers had already published articles featuring his visit, and time was given him on Norway's national radio for a talk.

From these three conference sessions our workers returned to their homes greatly refreshed and with a new appreciation of the wonderful bonds of fellowship that bind the Advent believers so closely together.

Spirit of Progress at Southern Camp Meetings

By Don Yost

Efficient organization and Heaven's rich blessings made for the success of the Georgia-Cumberland and Florida camp meetings early in June.

My visit to these two Southern Union encampments was largely in the interest of our young people. At Georgia-Cumberland, Don Hunter, the conference MV secretary, had a smoothly efficient corps of workers functioning at the two senior youth services each day—at 6:30 A.M. and at 4:45 P.M. The attendance during the week was good, and over the weekends the Lynn Wood Hall chapel was filled to overflowing.

Visiting ministers from the General Conference, the Review and Herald Publishing Association, and the Southern Union shared the various youth hours with conference pastors and evangelists. Both the Voice of Prophecy and the Faith for Today groups also contributed to the young people's services.

Florida's youth, under the direction of F. W. Foster, have their own auditorium. There were three services a day—6:30 A.M., 4:30 P.M., and 7:30 P.M. The morning and afternoon programs were conducted by a variety of visiting and conference ministers, but the speaker at the week-night meet-

ings was E. W. Dunbar, former world youth leader and now associate secretary of the General Conference. The Faith for Today group was also an attraction.

It takes only a short time for visitors to a Southern Union camp meeting to begin to feel the spirit of revival and of progress that is taking hold of our work in this section of America. Georgia-Cumberland's president, G. R. Nash, has a consecrated corps of workers and is guiding them forward toward one goal—finishing the work in their conference at the earliest possible moment. In Florida, the president of the conference, Don R. Rees, is leading his workers in a strong program of continuing evangelism.

North Dakota Biennial Session

By A. L. Ham

The North Dakota Conference constituency met in biennial session, June 14, on the campus of Sheyenne River Academy, Harvey, North Dakota. There was a good attendance of delegates representing the churches.

Reports given by the officers and departmental secretaries were good and, for the most part, showed progress in the various endeavors. Our members in North Dakota are a loyal



Ordinations at Chesapeake and Potomac Camp Meetings

On Sabbath, June 9, at the annual camp meeting of the Chesapeake Conference, three district leaders were ordained to the gospel ministry in solemn rites witnessed by more than 1,500 persons.

Ordained to the ministry were Harold Schaefer, Ralph Libby, and Kenneth Livesay. In the picture C. V. Anderson, conference president (second from right), welcomes them into the gospel ministry.

The ordination was a feature of the first Sabbath afternoon program of camp meet-

ing. V. T. Armstrong, of the General Conference, delivered the ordination message, and D. A. Ochs, president of the Columbia Union, gave the ministerial charge.

Elders Schaefer and Libby are graduates of Washington Missionary College, and Elder Livesay is a graduate of Emmanuel Missionary College.

Six other young men were ordained at the Potomac Conference camp meeting the following Sabbath, June 16. As at Chesapeake, V. T. Armstrong gave the ordination ad-

dress. W. B. Ochs, vice-president of the General Conference for North America, offered the ordination prayer. After the charge by D. A. Ochs, C. J. Coon, president of the Potomac Conference, extended the welcome.

Pictured (left to right) are: Harold M. Lindsay, David Fockler, Gilbert Goodwin, C. J. Coon, Edwin Christian, D. A. Ochs, John H. Toppenberg, and Allison Becker. All the newly ordained ministers are graduates of Washington Missionary College.

D. A. ROTH

REVIEW AND HERALD

people, and give liberally for the advance of God's cause in all the world.

Some changes were made in the leadership and committee membership for the next two-year period. K. D. Johnson was elected president, and S. E. White re-elected as secretary-treasurer. Brother Johnson has been serving the Northern Union as educational and Missionary Volunteer secretary. He has had a wide and successful experience as pastor of several large churches, and departmental secretary in several conferences, and will bring strength and a dedicated ministry to his leadership of the North Dakota Conference.

There was a note of courage in all the meetings at the camp. Good offerings were received on both Sabbaths for foreign missions and evangelism.

On Sabbath afternoon, during the camp meeting that followed the conference session, P. G. Wick was ordained to the gospel ministry.

R. H. Nightingale, union president, L. H. Netteburg, secretary-treasurer, and the union departmental secretaries all gave excellent leadership and counsel during the conference session and camp meeting.

D. A. McAdams, R. Ruhling, and A. L. Ham were present from the General Conference. H. M. S. Richards, J. O. Iversen, and the King's Heralds from the Voice of Prophecy presented several programs.

Lay Evangelism Featured at California Camp Meeting

By J. R. Ferren

The first camp meeting of the season in the Pacific Union Conference was that of the Northern California Conference, held on the Lodi Academy grounds, June 7 to 16. Three hundred and fifty tents, as well as dormitory rooms, many motels, and home accommodations, were used by the families attending. Over the two weekends attendance swelled to more than eight thousand, making it necessary to hold services not only in the auditorium and big tent but also in the large Central Avenue Adventist church.

A strong laymen's evangelism course was one feature of the program. This was conducted by union and conference home missionary leaders, with C. E. Guenther, of the General Conference, and G. A. Coon assisting. Interest over a six-day period was excellent. Frank H. Yost, of the General Conference, carried through a series of early forenoon studies on Christ's atonement for sin.

Evening speakers preached Christ

as the hope of the world and His return to earth as the only solution to the present world outlook. "Christ the Answer," the theme during the session, stood out above the rostrum in a brilliant motto. "Knowing Christ" was the subject of the first evening sermon by Carl Becker, conference president. Successive evening speakers were A. H. Johns, J. A. Buckwalter, B. R. Spears, Frederick Lee, Roger West, F. H. Yost, A. L. Bietz, W. A. Fagal, and George E. Vandeman.

The program of daily services and activities for youth, juniors, Pathfinders, primary and kindergarten children, and cradle roll tots was highly organized and well directed by specialists.

The camp meeting gave much inspiration and spiritual help to our church members, and its influence was also felt throughout Lodi and surrounding cities. The Lodi *News-Sentinel* carried a front page story every day and published many pictures. The Stockton *Record* gave a full report daily, and the Sacramento *Bee* rarely missed giving the camp meeting some space.

C. L. Bauer, Pacific Union Conference president, with F. W. Schnepfer, treasurer, was present to assist, together with union departmental secretaries. J. I. Robison, of the General Conference, gave valuable help to workers and cheered our people with reports of triumphs of the gospel in mission fields.

Our people were liberal in their offerings. On the two Sabbaths, \$8,681 was given in the Sabbath school. Sales at the book center conducted by the Book and Bible House totaled more than \$22,000.

Black Diamonds of Angola

(Continued from page 17)

have had any hope. Queerly bedecked with feathers and horns, and often quite hostile to our presence in the village, he would prowls about like a lion, scaring away those who were interested in Christ. Feared more than a wild beast, he was the local medicine man.

Three weeks went by, and we had come to ignore him. But the fact that his profession was being threatened kept him ever on the watch. The morning came when we were to leave for home, happy for the prospective students we had encouraged to come to the mission, and hopefully praying for the total conversion of many who had assiduously listened to us. Then, while we met for the last morning worship with a large number of "listeners," we found the medicine man seated among the other people.

After the meeting he stood up and asked us to come over to his hut. There before it were strewn idols, horns of all sizes, snakes' teeth and skins, beads, trinkets, and shells—all tokens of his black magic. Straightening himself, he said with dignity: "I want to be a good man. I am going to hunt for my living, and will fish in the *chanas* [lagoons] for my tax. I stop selling poison and want *Zambi* [God] to look after me too!"

Steps to Christ Wins Prisoner in Death Cell

(Continued from page 1)

Memorized it! It was sent to him air mail, so it must have been in his possession for five or six weeks."

ELDER RENTFRO: "The Voice of Prophecy sent you the Bible lessons. How far have you gone with them, Mr. Graham?"

MR. GRAHAM: "About twenty-four lessons. They are wonderful—they make things so plain."

ELDER RENTFRO: "Would you tell us, Mr. Graham, what your son's final request was concerning the book *Steps to Christ*?"

MR. GRAHAM: "He requested in a personal letter to me that he be represented through me, asking the Adventist Church to supply a number of copies of this book for his personal friends and for the members of his immediate family, hoping, of course, that it would lead them to Christ as it had him. On the flyleaf of each copy is to be written: 'This is the last will and request of Robert Graham, that *Steps to Christ* be given to his personal friends and members of his family.'"

The following Sabbath, Mr. Graham, the father, was invited to attend our church, and during the ten-minute missionary service I interviewed him again, at which time he reiterated the story as given above, his face shining with inner peace and the love of God. At the close of the interview, Walter Diminyatz, missionary leader of the Vancouver church, presented Mr. Graham with fifty copies of *Steps to Christ* on behalf of the church.

Some person who placed the Voice of Prophecy Bible Correspondence Course enrollment card on the counter of that little café probably little dreamed of the far-reaching chain reaction of that humble act; but, if faithful, he will have extra stars in his crown as a result.

Robert Graham faced death with peace in his heart and full confidence in his Saviour. In the kingdom no doubt he will be eager to meet the one who was an instrument in God's hand to direct him to eternal life.

• In Brief •

Atlantic Union

● Atlantic Union College and Worcester Junior College are joining in a program to provide an education in engineering for SDA youth. During the first year the student will be entirely in residence at AUC, and during each of the three following years he will spend time at both institutions, so that he will be able to obtain a well-rounded liberal arts education in the Adventist tradition along with his work in engineering.

● Carl P. Anderson, of the Southern New England Conference, has accepted a call to be home missionary and Sabbath school secretary of the New York Conference.

● Louis DeLillo, who has been a pastor in the Wisconsin Conference, has accepted the invitation of the New York Conference to become leader of the Jamestown district.

● F. N. Crowe, secretary-treasurer of the Lake Region Conference for the past several years, has been elected secretary-treasurer of the Northeastern Conference.

● An additional SDA church was organized in Buffalo, New York, at 1780 Seneca Street, on July 28. H. J. Capman, president of the New York Conference, preached the morning sermon. The First SDA church in Buffalo will continue its regular services in the Hedley Street edifice.

● The City Tabernacle Choir left New York recently to make a concert tour of the West Indies to help raise funds in the interest of these islands. Mrs. Doris Burton is the director, and Mrs. Ida Williams, accompanist.

● Ronald Lightbourne, teacher at the Bermuda Institute, has been granted a leave of absence to attend Atlantic Union College, and Mrs. Edith van Lowe has been elected to fill this vacancy. Other teachers at the institute are Herbert Stirling, principal, Mrs. Belvina Barnes, Miss Hyacinth Simmons, and Mr. and Mrs. Gladwin Trott.

Canadian Union

● Four young men were ordained to the gospel ministry on Sabbath, June 30, at the Ontario-Quebec Conference camp meeting, held at Oshawa, Ontario. They are as follows: Gilbert Andersen, Thomas Davis, Oliver Libby, and Carl Wessman.

● F. B. Wells, who has served in the Ontario-Quebec Conference as MV and educational superintendent for the past six years, has accepted a call to the British Columbia Conference to serve in the same capacity. R. Knauff, MV and educational superintendent of the British Columbia Conference, will take over the work in Ontario and Quebec.

● On Sabbath, June 23, a Sabbath school rally was held on the banks of the beautiful North Saskatchewan River

for the Waldheim, Carlton, and Ros-
thern churches in Saskatchewan.

Central Union

● L. K. Tobiassen, formerly of Southern Missionary College, has accepted the invitation to serve as head of the religion department at Union College.

● Max Thames, who has been a teacher-pastor in the Nebraska Conference, has been asked to take charge of the Sidney district. C. W. Pine, former pastor, has accepted a call to the Oklahoma Conference.

● The Johnson County church, organized in the fall of 1955, achieved the highest Ingathering per capita of any church in the Kansas Conference. The Johnson County group raised a total of \$5,120.18, representing a per capita of \$57.53. The next church in per capita standing was Marion, with \$48.35. Enterprise was third, with \$39.71, and Goodland was fourth, with \$39.14.

● Miss Evaline West, a spring graduate of Union College, will be dean of girls at Sunnyside Academy, Centralia, Missouri.

● The dean of boys at Platte Valley Academy, Shelton, Nebraska, will be Lewis C. Brand, who is now at Walter Reed Army Medical Center, in Washington, D.C. He graduated from Union College in 1954 and was drafted into the Army immediately.

Columbia Union

● Roland John, cashier at Washington Missionary College, has been appointed to the business staff of Shenandoah Valley Academy, in the Potomac Conference. He replaces Grace Ashton, who has accepted a similar post at Mount Vernon Academy, in the Ohio Conference.

● R. C. Thomas, of the Michigan Conference publishing department, has accepted the post of publishing secretary of the West Pennsylvania Conference.

● Mrs. Elizabeth Bentley, dean of girls at Mount Vernon Academy, has been appointed dean of women at Washington Missionary College, replacing Mrs. Mercedes Dyer, who will teach full time in the educational department.

● William L. Cheatham was recently elected to his second consecutive two-year term as president of the Allegheny Conference, at the sixth biennial constituency meeting, held at Pine Forge, Pennsylvania. Others re-elected include: M. S. Banfield, secretary-treasurer; L. W. Brantley, manager of the Book and Bible House; A. V. Pinkney, secretary of the MV, educational, temperance, and public relations departments; and C. M. Willis, secretary of the publishing department.

● Stephen Pauly, secretary of the home missionary and Sabbath school departments of the West Virginia Conference, has accepted the pastorate of the Philadelphia Boulevard church in East Pennsylvania, replacing F. W. Wernick, who is now pastor of the Columbus, Ohio, church.

● A new health and welfare center was recently opened in Salem, New Jersey.

Lake Union

● The Indiana literature evangelists delivered \$52,036.69 worth of literature to the end of June. This is a little more than half of their \$100,000 goal for the year.

● C. B. Newmyer, pastor of the Jackson, Michigan, church, states that his members have gone over their goal of 240 subscriptions for the *Liberty* magazine.

● Merlin E. Foll conducted a fine district meeting at the Merrill, Wisconsin, church recently. A. W. Bauer, new conference home missionary and Sabbath school secretary, with a group from the office, conducted a "Model Sabbath School." To climax the day's activities a baptismal service was held for 12 candidates.

● H. A. Uhl reports the addition of ten new members—nine by baptism and one by profession of faith—in a service on Sabbath, June 16. This was in connection with a regional meeting for the members of the Shawano and Marinette churches in Wisconsin.

● Two more new members have been added to the staff of Emmanuel Missionary College. Elaine Giddings, who recently served as script writer and production assistant for the Faith for Today television program, will teach classes in speech. Harry Show, who returned a year ago from the Far East, where he had been connected with the publishing work, is to be assistant dean of men.

● Fourteen persons were baptized at Saginaw, Michigan, on Sabbath, June 23. Wayne W. White and Leonard Venden officiated at the service. Four were from Saginaw, five from St. Charles; and Paul Muffo brought in four from Vassar and one from Bad Axe.

Northern Union

● V. L. Bartlett has accepted the invitation of the North Dakota Conference to serve as principal of Sheyenne River Academy, thus filling the vacancy created by J. H. Lantry's going to Iowa. Elder Bartlett has served as academy principal, and more recently as president of Mountain View College in the Philippine Islands.

● Howard Anderson, Norman Baker, Virgil Bartlett, Paul Penno, and Paul Scofield were set aside to the gospel ministry at the Minnesota camp meeting. The North Dakota camp meeting session saw the ordination of Palmer Wick. Donald Copsey was ordained during the South Dakota camp meeting session.

● A church of 17 members was organized by O. T. Garner, South Dakota Conference president, at Camp Crook, South Dakota, as a result of work done by Carl Braun, district leader.

● Boyd Olson of Minnesota, has been selected to serve as educational and Missionary Volunteer secretary of the Northern Union Conference, filling the vacancy created when Kimber D. Johnson accepted the call to serve as president of the North Dakota Conference.

● The Whitsett-Link evangelistic team has moved from Davenport, Iowa, to Sioux City, Iowa. Before the team left

Davenport, 42 were baptized. The local pastor expects that 30 more will be baptized by the end of the summer. The Whitsett-Link team has opened in Sioux City with a strong attendance. Associated with Robert M. Whitsett and Robert W. Link at Sioux City are T. A. Nickum, Richard L. Warner, Arthur H. Liebelt, and Walter Howard, the district pastor.

North Pacific Union

- Sol Duc Hot Springs area in western Washington became a beautiful chapel in nature Sabbath morning, June 16, as 48 members of the Olympic Peninsula Pathfinder and Outdoor Club met to worship the Creator. Mel Duncan, of Forks, Washington, led out as camp director. The weekend activities began with a vesper service Friday evening and ended on Sunday after everyone enjoyed a swim at the beautiful hot springs pool. Dr. Lloyd Griffith served as Sabbath school superintendent, and George Rasmussen, Peninsula district pastor, preached at the 11 o'clock hour. A large group walked to Deer Lake after dinner, with Dr. Bob Littlejohn as guide.

- The Anchorage, Alaska, Vacation Bible School opened Monday morning, June 11, and continued for two weeks. Mrs. C. F. O'Dell was the general leader, assisted by Mrs. A. L. Zumwalt, in charge of the kindergarten room, and Mrs. W. L. Fairow, in charge of the primary group. They in turn were assisted by a group of excellent teachers. Since 26 of the 43 enrolled children were from non-Adventist homes, this school will make a wonderful opportunity for follow-up work.

Pacific Union

- The new assistant dean of women for La Sierra College is Dorothy Dixon.

- Sabbath school offerings for the two Sabbaths of the Southern California camp meeting, June 16 and 23, totaled \$12,711.71. Other offerings for missions, including cash and pledges, amounted to \$12,773.62.

- The Northern California Conference reported 88 additions by baptism during the month of June, with 2 added by profession of faith.

- The Hawaiian Mission sponsored a booth at the Honolulu 49th State Fair. Thousands of pieces of literature were distributed to visitors, and there was a continuous showing of *One in 20,000*.

- Alban Millard, Bible teacher at Monterey Bay Academy, has accepted the call of Pacific Union College to become director of student counseling and guidance. Mrs. Millard will teach in the elementary school. Called to the Pacific Union College Preparatory School as Bible instructor is Eugene Erickson, formerly a pastor in the Northern California Conference.

Southern Union

- During the month of June the ministers in the South Atlantic Conference baptized 53 persons.

- W. D. Wampler, pastor of the Gulfport church, in the Alabama-Mississippi Conference, reports one baptized on July

7. J. H. Turner, pastor of the Gadsden district, baptized five the same day.

- At the Florida camp meeting four young men—David Wagner, Don Martin, Charles O'Dell, and Robert L. Mathews—were ordained to the gospel ministry.

- W. D. Welch, pastor of the Tupelo district, in the Alabama-Mississippi Conference, reports five baptized on June 23, three of whom were won largely through the Bible studies given them by laymen.

- The Carolina Conference reports 14 baptized in June, and the Florida Conference reports 82.

- At the Kentucky-Tennessee camp meeting H. W. Spiwa, Harold Robbins, Preston Wallace, and N. K. Shepherd were ordained to the ministry.

- Kenneth A. Wright, former president of Southern Missionary College, has assumed his new duties as pastor of the churches in Murray, Kentucky, and Paris, Tennessee. He is holding evangelistic meetings three nights a week in the Murray church, and conducts a radio program at 9 A.M. each Sabbath in Paris, Tennessee.

Southwestern Union

- Tillman County, Oklahoma, was visited by three literature evangelists the week of June 17-23. Every home in Frederick, Oklahoma, that was called on was presented with the gospel truth in the form of our good books and tracts. Many people heard prayer offered in their homes for the first time. One hundred and forty people enrolled in the Voice of Prophecy Bible Course, and many businessmen and women responded favorably by purchasing our good literature. More than \$1,200 worth of literature was delivered.

- The Fort Worth, Texas, church conducted a Vacation Bible School, June 11-22, with an enrollment of 120 children. It was estimated that one third of the enrollees were non-Adventists. A graduation exercise was held, at which time Certificates of Recognition were issued to the children who had attended the school. A number of parents of children not of the Adventist faith attended this graduation service.

- R. J. Weaver, Narcotics Education representative in north Texas, was invited to present his program to the Optimist International Meeting in Los Angeles, June 18-20. The Optimists are considering a national program of narcotics education, and Brother Weaver, accompanied by representatives from the publishing house, was on hand to demonstrate how *Listen* magazine and our Narcotics Education Program could be used in their nationwide program. "I have never heard anything like it! I am deeply moved," were the words of the international executive secretary when Brother Weaver finished his program.

- Sales as reported by the Texas Book and Bible House for the recent ten-day camp meeting totaled \$9,524.36. This is the largest sale in the history of Texas camp meetings.

- Chaplain Christy Taylor, Lackland Air Force Base, San Antonio, Texas, reported at the Texas camp meeting that 39 servicemen have been baptized in recent months in that area. This work has been accomplished largely through the missionary endeavors of Seventh-day Adventist servicemen stationed in military bases around San Antonio.

- W. E. Burns, Texas Conference MV leader, reports that 59 girls attended the first Summer Camp of the season. The second camp, for the younger junior girls, opened July 5 at the Texas Conference Lone Star MV Camp, near Athens, Texas.

- A successful Vacation Bible School was conducted in the Dalhart, Texas, church by G. M. Fillman, assisted by Mrs. Roy Wharton and other members of the church.

1956 Camp Meetings

Canadian Union

Newfoundland
St. John's August 8-12
St. Lawrence (place and date undetermined)

Central Union

Central States
Edwardsville, Kansas August 16-25
Colorado
Campion Academy August 9-12
Nebraska
College View August 15-19

Lake Union

Michigan
Grand Ledge August 9-18
Wisconsin
Portage August 2-11

Northern Union

Iowa
Oak Park Academy August 3-11

Pacific Union

Arizona
Prescott August 10-18
Nevada-Utah
Salt Lake City August 10, 11
Southeastern California
San Diego area August ...

Southern Union

South Central
Oakwood College August 9-18

Southwestern Union

Oklahoma
Oklahoma City August 16-25
Texas
Albuquerque, N.M. August 10-12
Lubbock, Tex. August 15-18

Church Calendar FOR 1956

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
Thirteenth 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
Thirteenth Sabbath Offering	Dec. 29



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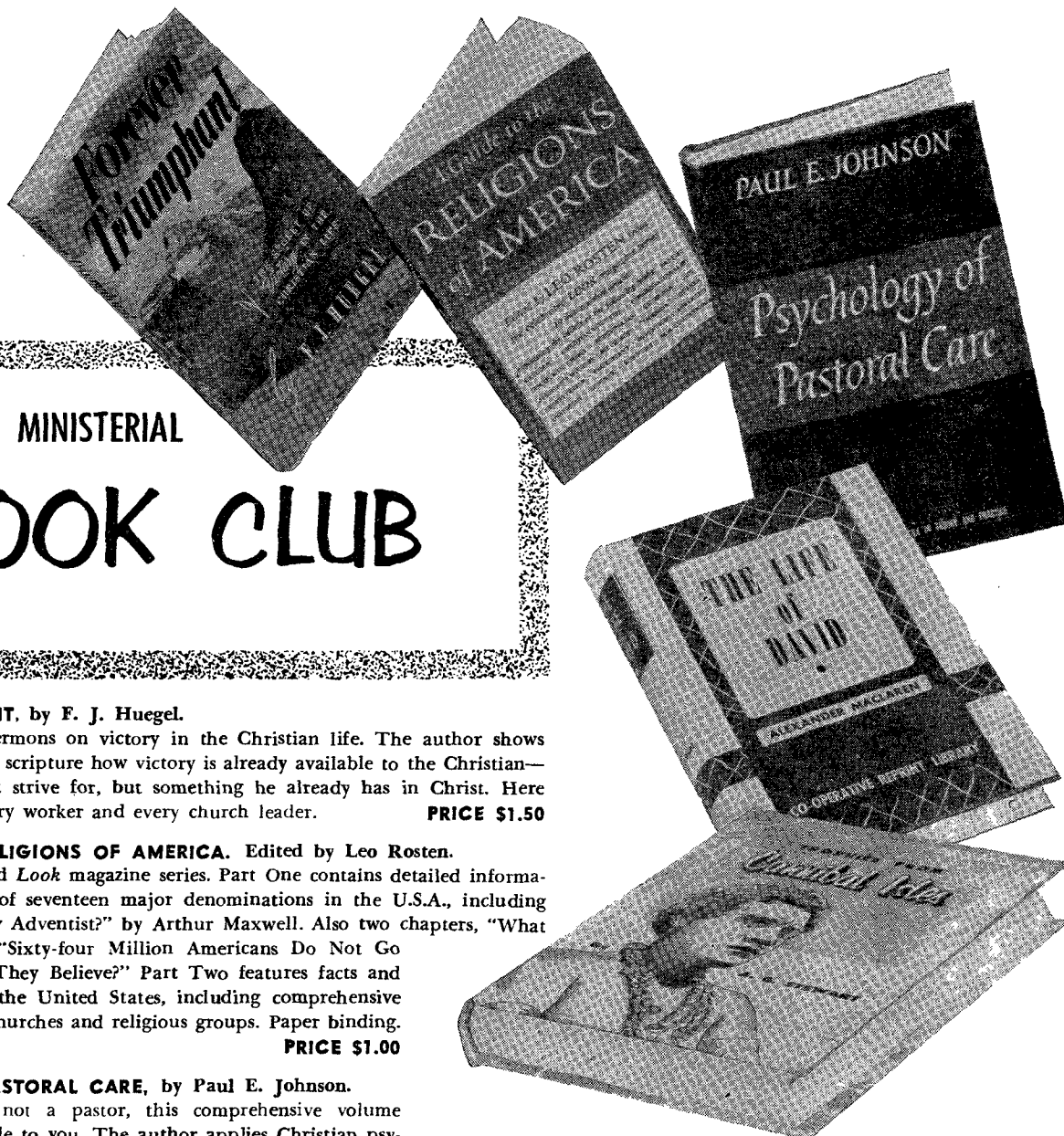
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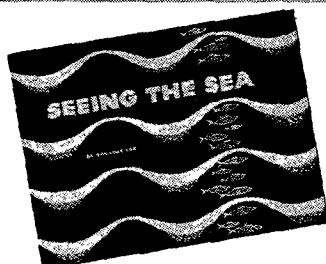
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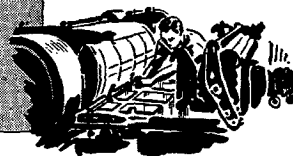
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As We Go to Press



Death of J. H. Nies

We regret to announce the death of J. H. Nies, July 19, at Loma Linda, where he had been connected with the business staff of the College of Medical Evangelists. He was formerly manager of the Washington Sanitarium and Hospital, Takoma Park, Maryland. A life sketch will appear later.

Greater New York Conference Session

The Greater New York camp meeting and conference session were held at beautiful Eagle Lake Park, July 8 to 15. The Lord greatly blessed in all of these meetings.

E. L. Branson and his entire staff were re-elected, with the exception of Lee Taylor, who carried the MV, educational and temperance departments, and the War Service Commission. Brother Taylor had accepted a call to Pacific Union College. F. E. J. Harder was invited to carry these departments.

W. B. OCHS

Self-supporting Institutions Convention

The Association of Seventh-day Adventist Self-supporting Institutions is sponsoring three sectional conventions this summer and early fall. The first will be held August 27-29, at Blue Mountain Academy, Hamburg, Pennsylvania, for the Atlantic, Columbia, Lake unions and Eastern Canada. The second one will run from September 11 to 13 at the Central church, Kansas City, Missouri, for the Central, Northern, Southern, and Southwestern unions. The third will be held October 1-3, in the Central church, Oakland, California, for the North Pacific and Pacific unions and Western Canada.

Speakers will include: W. B. Ochs, vice-president of the General Conference, for the North American Division; A. L. White, secretary, Ellen G. White Publications; J. Wayne McFarland, M.D., associate secretary, General Conference Medical Department; Maybelle Vandermark, assistant secretary, General Conference Home Missionary Department; Wesley Amundsen, secretary, Association of

Self-supporting Institutions; L. A. Senseman, M.D., president, Association of Self-supporting Institutions; M. C. Horning, M.D., vice-president, Association of Self-supporting Institutions; union conference presidents; self-supporting physicians, nurses, health food manufacturers, industrialists, administrators of hospitals, sanitariums, nursing homes, and treatment rooms.

The program will include panel discussions, symposiums, workshops, devotionals, reports, testimonials, motion pictures, illustrated lectures on various phases of the work of the ASI. For further information write to your local conference ASI secretary.

WESLEY AMUNDSEN

Surgeon General Visits Camp Doss

At the time of his visit to Camp Doss on July 8, Maj. Gen. Silas B. Hays, Surgeon General of the United States Army, spoke very highly of our servicemen.

At the close of an interesting and well-disciplined review, which demonstrated both skill and thorough training, General Hays complimented the men and their officers on what they had accomplished in the short period of only two weeks. He also had words of praise for our servicemen in general, but he paid special tribute to the men who had participated in a medical study at the Walter Reed Medical Center, Washington, D.C.

General Hays also assured us that a more satisfactory Sabbath ruling for our servicemen would be ready about the first of August. He has had much to do with the development of this new ruling, as the result of a contact made with him after the court-martial of three of our servicemen last October.

G. W. CHAMBERS

Recent Conference Elections

Word has been received that H. D. Henriksen has been re-elected president of the Manitoba-Saskatchewan Conference, and George E. Taylor has been re-elected president of the Alberta Conference.

A. J. Robbins has also been re-elected to his fourth consecutive two-year term as president of the West Pennsylvania Conference.

From Home Base to Front Line

Miss June Soper of Mount Vernon Academy, Ohio, sailed on July 11 from New York on the S.S. *Independence*, going to Beirut, Lebanon, to serve as music teacher in the Middle East College.

Miss Alice Bentley, returning to the Orient after furlough, sailed from San Francisco on July 14, en route to Tokyo, Japan, on the S.S. *Philippine Transport*. She will teach church school in Tokyo.

Mr. and Mrs. Palmer Harder and their son Elmer sailed July 14 on the S.S. *Brazil Maru* from Los Angeles, on their way to Brazil where Brother Harder is to be connected with the Northeast Brazil Academy. Son of Elder and Mrs. A. C. Harder who spent many years in South America, he is a second-generation missionary, and has himself served in Brazil previously.

Elder and Mrs. J. I. Crawford and their two daughters, Judith and Donna, of Canadian Union College, sailed July 19 on the S.S. *Hoegh Cape* from New York en route to Bangalore, India, where he will serve as educational and MV secretary in the South India Union. Elder and Mrs. Crawford have also served in the Inter-American Division in educational work.

Miss Linda R. Buhler, of College Heights, Alberta, left Vancouver, British Columbia, July 21, on her way to India, where she will teach church school in Poona.

Mr. and Mrs. Lynn G. Baerg, of Lincoln, Nebraska, left Los Angeles, July 22, going to Lima, Peru, on their way to Bolivia to take up evangelistic work in that country.

Elder and Mrs. M. T. Battle and their daughter Carla, of Atlanta, Georgia, sailed July 27 from Montreal on the S.S. *Carinthia*. They are going to West Africa, where Elder Battle will take up his duties as president of the Liberian Mission.

Miss Edna York, returning to Southern Asia after a second furlough, left Boston, July 31, on her way to Calcutta. She will resume her work as director of nurses at the Giffard Memorial Hospital, Nuzvid, India.

H. T. ELLIOTT