

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

LIVE COALS

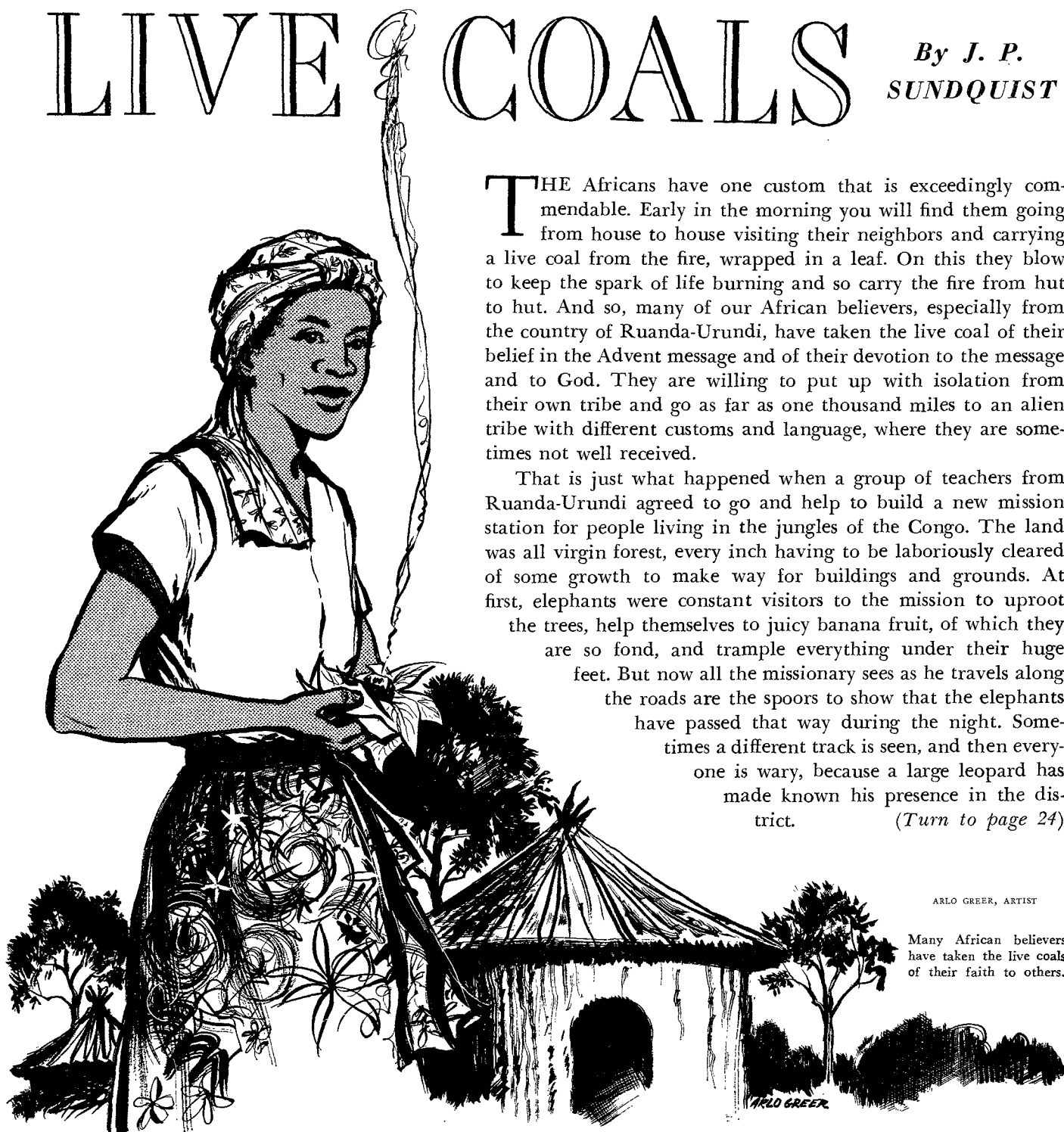
By J. P.
SUNDQUIST

THE Africans have one custom that is exceedingly commendable. Early in the morning you will find them going from house to house visiting their neighbors and carrying a live coal from the fire, wrapped in a leaf. On this they blow to keep the spark of life burning and so carry the fire from hut to hut. And so, many of our African believers, especially from the country of Ruanda-Urundi, have taken the live coal of their belief in the Advent message and of their devotion to the message and to God. They are willing to put up with isolation from their own tribe and go as far as one thousand miles to an alien tribe with different customs and language, where they are sometimes not well received.

That is just what happened when a group of teachers from Ruanda-Urundi agreed to go and help to build a new mission station for people living in the jungles of the Congo. The land was all virgin forest, every inch having to be laboriously cleared of some growth to make way for buildings and grounds. At first, elephants were constant visitors to the mission to uproot the trees, help themselves to juicy banana fruit, of which they are so fond, and trample everything under their huge feet. But now all the missionary sees as he travels along the roads are the spoors to show that the elephants have passed that way during the night. Sometimes a different track is seen, and then everyone is wary, because a large leopard has made known his presence in the district. (Turn to page 24)

ARLO GREER, ARTIST

Many African believers have taken the live coals of their faith to others.



In This Issue

COVER	Live Coals
THE PRESIDENT'S PAGE	Page 3
GENERAL ARTICLES	Page 4
God's Grace Brings Salvation—Honoring the Marriage Vows—On the Religious Front—Light in the Books—God's Watchful Eye—Prayer Asked for Three Children	
EDITORIALS	Page 8
Peace by Stalemate—Dark Clouds on the Horizon of Missions, I—Almost Home, Then Disaster—Citizens of the Heavenly Kingdom	
SABBATH SCHOOL ACTIVITIES	Page 10
SABBATH SCHOOL LESSON HELP	Page 11
Vain Traditions Refuted	
OUR HOMES	Page 12
Soliloquy of a TV Set—The Price of Folly	
FOR ADVENTIST YOUTH AND JUNIORS	Page 14
School Opportunities Unlimited—Man-eating Tiger—The Martyr	
FEATURE ARTICLE OF THE WEEK	Page 16
Divine Healing in Our Time	
BIBLE TEXTS EXPLAINED	Page 18
Delivered Unto Satan—Strong Drink—Fire on Sabbath	
NEWS FROM HOME AND ABROAD	Page 19
Italian Union Training School—Lower Your Ropes—Progress in the Caribbean Union—Working of God's Spirit in Jamaica—Air Force Man Finds Sabbathkeeping People—A Good Example in Angola—Allegheny Conference and New Jersey Ordination Services—Literature Evangelism in Northeast India—Young New Zealanders Make History—Central Lake, Michigan, Church Dedication—The Other Half in Korea—Scottish Annual Day of Fellowship—Ohio Ordains Six Ministers—Southern New England Ordination Service—A Courageous Little Pupil of French Cameroun—Teamwork in Literature Evangelism—Non-Adventist Minister Commends Set of Books—Believe His Prophets—In Brief—Church Calendar for 1956	
POETRY	
To Thee I Cling, p. 4; The Book of Nature, p. 5	

THE ADVENTIST LITERARY

REVIEW AND HERALD

FRANCIS DAVID NICHOL, *Editor*FREDERICK LEE, *Associate Editor*R. R. FIGUHR, *Consulting Editor*KENNETH H. WOOD, JR., *Assistant Editor*J. L. McELHANY, *Contributing Editor*PROMISE KLOSS SHERMAN, *Editorial Secretary*

SPECIAL CONTRIBUTORS

C. H. WATSON, W. H. BRANSON, W. R. BEACH, D. E. REBOK, C. L. TORREY, L. K. DICKSON, A. L. HAM, W. B. OCHS, A. V. OLSON, H. L. RUDY, E. D. DICK, PRESIDENTS OF ALL DIVISIONS

"IN BRIEF" CORRESPONDENTS

OVERSEAS: AUSTRALASIA: R. R. FRAME; FAR EASTERN: C. P. SORENSSEN; INTER-AMERICA: CLYDE O. FRANZ; MIDDLE EAST: A. GORDON ZYTKOSKEE; NORTHERN EUROPE: E. B. RUDGE; SOUTH AMERICA: L. H. OLSON; SOUTHERN AFRICA: W. DUNCAN EVA; SOUTHERN ASIA: J. F. ASHLOCK; SOUTHERN EUROPE: MARIUS FRIDLIN

NORTH AMERICAN UNIONS: ATLANTIC: MISS LAURA M. DROWN; CANADIAN: MRS. EVELYN M. BOWLES; CENTRAL: MRS. CLARA ANDERSON; COLUMBIA: DON A. ROTH; LAKE: MRS. MILDRED WADE; NORTHERN: L. H. NETTEBURG; NORTH PACIFIC: MRS. IONE MORGAN; PACIFIC: MISS OPAL STONE; SOUTHERN: MISS CLARA CRAWFORD; SOUTHWESTERN: H. E. SCHNEIDER

TO OUR CONTRIBUTORS

As the chronicler of the history of the church, the REVIEW is always interested in reports, with pictures, of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. Please send reports promptly. An out-of-date report is not news, and is not acceptable for publication. Also, the REVIEW, as the church pastor in print, is interested in articles that make clear a doctrine, offer practical counsel on how to live a holy life, et cetera. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they

attend and the name of their pastor or local elder. All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable.

In harmony with standard editorial practice, unsolicited manuscripts cannot be returned unless a stamped, addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

All manuscripts submitted for publication and all communications relating to the editorial department should be addressed to: *Editor, Review and Herald, Takoma Park, Washington 12, D.C.*

CIRCULATION DEPARTMENT

CIRCULATION MANAGER R. J. CHRISTIAN

Subscription rate:	one year	six months
In United States and Canada	\$5.75	\$3.00
In countries requiring extra postage	6.25	3.25

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both the old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Entered as second-class matter August 14, 1903, at the post office at Washington 12, D.C., under Act of Congress, March 3, 1879, Vol. 133, No. 36.

Copyright, 1956, Review and Herald Publishing Association, Washington, 12, D.C.

A Thought

FOR THE WEEK

(Based on phrases in well-known hymns.—EDITORS.)

When Grace Restores Our Sight

From a current magazine we cull this paragraph, "How long has it been since you looked at a leaf—really looked, and held it in your hands, turning it over and over to see the delicate shading of color, the fine veins, the serrated edge? It is a fascinating structure, a work of art that has challenged the skill of the greatest painters. It is neither painting nor sculpture, but a blend of the two." The author further develops the thought of the images of the past it recalls to our minds; and how the chemistry of its coming into being challenges our curiosity as it gathers moisture from the earth, and as with the aid of the sun it manufactures its chlorophyll, and absorbs carbon dioxide and converts it to oxygen.

By analogy we may ask ourselves how long it has been since we looked at the promises and precepts of the Bible with a new intensity, many of them with which we have become familiar through the years. How complacently we read such promises as, "I will never leave thee, nor forsake thee" (Heb. 13:5), and never really see the profound comfort in them until illness, sorrow, or adversity strikes us. Can we ever truly explore the deeper import of such great key texts of Christian experience as John 3:16 or Matthew 7:7 or Revelation 3:21 unless we sometimes retire from the world of bustle and fretful activity to meditate on these "exceeding great and precious promises" which Peter assures us are designed to make us "partakers of the divine nature" (2 Peter 1:4)? Perhaps much misquoting of the Bible comes from our superficial observation of what it really teaches. More disturbing yet is the thought that some may feel we have exhausted all the counsel God has put into His Holy Word. "Take heed therefore how ye hear" (Luke 8:18).

H. M. TIPPETT

Well Said

By his own acts a man goes down or moves upward among his friends.—Still.

We cannot waste time. We can only waste ourselves.—George M. Adams.

Men are born with two eyes, but only one tongue, in order that they should see twice as much as they say.—Colton.

Who is wise? He that learns from everyone. Who is powerful? He that governs his passions. Who is rich? He that is content.—Selected.

REVIEW AND HERALD



FORTY years ago, a tall young man, just out of school, and his enthusiastic little wife caught a vision of service and set their faces resolutely toward the mission field. *Resolutely* is the right word. Had their determination been less, they would never have stayed out the forty years. In four decades of service in foreign lands, especially in backward areas where religious fanaticism often reigns, and unprincipled men do not hesitate to stir up the people into ferocious mobs and direct them against the hated Protestants, one can see and experience much. Unless mission service under such conditions is entered into with resolution, the missionary is soon on his way home.

This young couple stayed. It did not occur to them that the hardships and dangers encountered might indicate retreat. They had come to advance the cause of God. Three of their lovely children they buried in mission fields. The other two they educated as best they could—the mother teaching them, the Home Study Institute contributing its share, and local schools, usually not much to speak of, helping out as possible. The result? Both children are in mission service.

One cannot forget the courage and dedication manifested by this couple. Times without number they and their home have been stoned. Often they have been shot at as they traveled over trails and roads. Their home and furniture have been riddled with bullets. Once the husband was struck on the head, beaten and left for dead by the side of the road. On another occasion when he was out on a trip, the wife was caught in the midst of a determined Indian uprising in which many people were killed. The reason the missionaries' home was not attacked and the inmates slaughtered, came out later—the Indians had seen it surrounded by stalwart soldiers. The only explanation the missionaries know is that the soldiers sent to protect the people at Dothan had also been sent to defend them. On another occasion when the husband was gone and the wife with her small children were ejected from a hotel by the owner with the

statement that he would never keep Protestants under his roof, a stranger appeared and found lodgment for the young missionary wife and children, thus saving them from being cast out into the street.

Perhaps the hardest of all was to labor on year after year without seeing a single soul take his stand for the truth. People came long distances for medical treatment—except for periods when the priest forbade it—and seemed grateful for the relief obtained. But as for their being susceptible to the message of the missionaries, they were not. Five years passed before the first convert was baptized. It seemed such slow, unproductive work. But how true it is that those who sow in tears shall finally reap in joy. Today their faithful sowing of those early years is yielding its fruitage. Thousands through all that area have come to walk with us in the way of God's commandments. Dedication and resolution have brought their reward.

Traveling through that region recently, and forced to lay over briefly because of an attack of tropical illness, I had the good fortune to be in the simple but cheerful home of these missionaries. Their conversation revealed their satisfaction with the choice they made in their early years to be missionaries. There are no regrets.

And so, faithful missionary couple of forty years' service, we salute you. And with you, we salute all missionaries who have given the major portion of their lives to foreign mission service. Yours, we believe, is the assurance, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

R. R. Figher

God's Grace Brings Salvation

By W. H. Branson

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:11-14).

The Lord likens sin to a pit into which man had fallen and from which he had no means of escape, and to a gulf separating man from God, which he was powerless to bridge. It is also illustrated by the bite of a venomous serpent and by an incurable malady, such as leprosy.

"Thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines" (Jer. 30:12, 13).

Once man had sinned, he had no healing medicine of himself. As the leopard cannot change his spots, so man might try a thousand ways to rid his soul of the contamination of sin, but all to no avail. Said Job, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9:30, 31).

A Gift of God

Thus man was utterly helpless, and God came to his rescue. God's grace would bring salvation. Man did not seek after it, but God offered it as a free gift.

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:4-9).

"By grace are ye saved." What is grace?

It is that which caused God to treat man better than he deserved. It is the overpowering love of God for man that caused Him to think kindly

of man and extend His mercy to him when he was altogether unworthy of it. It is the love that caused the great God to give His only-begotten Son to die for a race of rebels. It caused the immaculate Christ to suffer willingly and die for guilty men.

Men rejected our Lord, mocked Him, spat upon Him, crucified Him, yet we hear Him saying, "Father, forgive them: for they know not what they do." That was grace. It was grace that caused the father to remove the rags from the prodigal son, who had dishonored the family name, and put the best robe upon him and call him "my son." Grace leads God to grant free and unconditional pardon and justification to the vilest sinner who will come to Jesus in contrition and repentance.

Hope for Despair

Man was a rebel; God called him a friend. Man deserved death; God offered him hope for despair, beauty for ashes, and joy for mourning. This is grace.

If then we are saved by grace, it is evident that we had no part in it except to accept it. It was God's gift to us, wholly undeserved and unmerited.

The price of man's redemption was infinite. He was condemned to death because he had transgressed God's holy law, and any plan to save him had to include a forfeiture of life to meet the law's demands. The sentence must be executed. God's law is immutable. It could neither be altered

nor abolished without jeopardizing His throne. Its penalty could not be lessened. Its every requirement must be fully met in order for God to deal justly with sin. The only possible course open to God, therefore, was to provide a suitable substitute, who could take man's guilt and pay the penalty for his transgression. Someone who personally knew no sin must suffer and die for those who had sinned. Someone possessing creative power must be found, that he might be able to restore in man the image of God, which had been lost through the Fall. It required an incarnation of Deity in human flesh and a rendering of perfect obedience in the flesh to God's law, that this might be offered to man as a substitute for his life of disobedience and sin.

Only God Could Save

Because of Adam's transgression man would die and be buried. His body would return to dust. Therefore any plan to save him must provide a means of unlocking the tomb and bringing him back to life again. Death had to be conquered. The prisoners must be loosed from Satan's prison house.

Redemption also required an intercessor at the right hand of God who had been tempted in all points like as we are, who understood our weaknesses. One who had himself battled against sin and who could thus be touched with the feeling of all our infirmities. A God-man was needed, who could represent both sides in the work of reconciliation, a mediator to plead our case who understood both our side and God's. Redemption also required someone who could bestow upon man the gift of eternal life, so that death could have no more dominion over him.

Where could such a one be found? There was only one. No one except the divine Son of God could qualify. In Him alone was found the means of our salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Not even an angel could qualify. Only the Lord of glory was able. And thank God, He did not hesitate to come to our rescue. The record is that He "gave himself for us, that he might redeem us from all iniquity." He did not need to come. There was no compulsion behind the plan, nothing except His great love. But because of His overflowing grace He was constrained to come. Love would not permit Him to do otherwise. Yes, He would have done it even though there had been a possibility of saving only one sinner from death.

To Thee I Cling

By DOROTHY E. WALTER

Unanswered yet, but still to Thee I cling;
My feeble breath, my all is Thine today;
I know the answer of my precious King
Shall fairer be than all my heart can say.

Unanswered yet, and tho' the years have gone,
I shall not doubt the wisdom of my King;
Within my heart shall ever be a song,
No matter what the coming years may bring.

Unanswered yet, but still to Thee I bring
Adoring incense from my trustful breast;
Grant me the peace of doves on quiet wing,
And lead me in the way Thou knowest best.

Unanswered yet, but not unanswered, still;
Thy love so broad has filled my every need;
Thou walked upon a lonely, rugged hill,
And carest now for that which oft I plead.

Just for One Soul

"The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom."—*The Desire of Ages* (1940), p. 483.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. . . . He cares for each one as if there were not an-

other on the face of the earth."—*Ibid.*, p. 480.

So, then, the plan of salvation becomes very personal. It was for *you* just as much as if there had been none other who needed redemption. It was for me. He cared, and does now care for me, as though I were the only person upon the earth. How could I ever reject such love and grace?

Marriage at Its Best—6

Honoring the Marriage Vows

By Harold Shryock, M.D.

Of all the contracts and codes of conduct that govern the relationships between human beings, the marriage vows are the most binding.

A man may borrow money and sign a promise to repay the loan in a stated period of time. He recognizes that this is a firm obligation because his reputation for business integrity is at stake. A person may be called to witness in court. Before his testimony is heard he is required to pledge by solemn oath that he will tell the truth. And as he takes this oath he calls God to witness. He thus recognizes that the penalty for breaking this promise would not only involve his being accused by his fellow men of perjury but would include the disfavor of God.

The promises a man and a woman make to each other at the time of their marriage are of an even higher order than a business contract or an oath to testify truthfully. The wedding ceremony itself is intended to solemnize the marriage vows and to impress on human minds that marriage is a relationship in which God comes close to a man and a woman. Each plights his troth to the other in the presence of an ordained minister of the gospel who holds in his hand the Bible. In the presence of his parents, relatives, lifelong friends, and the attending angels, each promises to love, comfort, and keep the other in sickness and in health. Each solemnly acknowledges his obligation to remain personally faithful by "forsaking all others." Each one agrees to "keep thee only unto her [or him] so long as ye both shall live." Then the young couple bow in recognition of the sacredness of their pledge while the minister calls upon God to witness their promises to remain faithful to each other, "till death do us part."

God has emphasized the solemnity of the marriage vows by wording one of the Ten Commandments to serve as an emphatic reminder. A violation

of the marriage vows is positively condemned in Scripture as adultery. Thus a breach of these vows is a direct breach of God's law and carries the same penalty as a breach of any other commandment.

The prophet Malachi, in his denunciations of the sins of Israel, gives an excellent insight into God's evaluation of the marriage vows: "Take heed to yourselves, and let none be faithless to the wife of his youth. For I hate divorce, says the Lord the God of Israel, and covering one's garments

The Book of Nature

By HELENE SUCHE WOLLSCHLAEGER

Oh, I love this old world with its friendly hills,
And its valleys around them spread,
For each time I gaze on some lovely scene
Entranced, my thoughts are led
To that better land where no blight of sin
Mars the beauty so rich and rare
Of Eden restored, and I long to read
God's book of nature there.

with violence, says the Lord of hosts. So take heed to yourselves, and do not be faithless" (Mal. 2:15, 16, R.S.V.).

The marriage vows are quite specific as they indicate how a husband and wife must relate themselves to each other. They must remain loyal and dutiful through sickness, weal, or woe. Each must reserve his heart of hearts for the other and no one else. Each must guard the sacredness of his intimate expressions of love.

There are borderlines of indiscretion that to some seem innocent, but which lead, in the long run, to an indifference to the marriage vows. In order to be true to each other, a husband and wife must avoid the first wrong steps into the areas of these borderline practices. To begin with, the thoughts and fantasies must be kept pure, for as a person "thinketh

in his heart, so is he" (Prov. 23:7). Solomon's counsel to "keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23) is as applicable to the marriage relation as to any other phase of living. Christ emphasized the principle when He said, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27, 28).

Joking about the sacredness of marriage may be one of the first steps toward breaking down the safeguards that properly protect the sanctity of this institution. Giving or accepting personal tokens of regard may have the same effect.

The man whose business activities require him to deal with women should make sure that these dealings are always businesslike and are never permitted to take on a personal nature. The conversation between a man and a woman should always be dignified.

In any casual dealings with a man other than her husband a woman should always maintain a proper reserve. If circumstances seem to make it difficult to maintain this reserve, she should make a firm statement that will cause her male associate to understand that she permits no compromise. In the long run he will respect her for insisting on propriety.

It is a mistake for a wife to discuss personal matters with a male relative. Even though a man is a member of her own family, taking him into her confidence serves to mar the sacredness of her own marriage relationship. It further tempts the man to become more interested in those affairs which should not be his to know.

Physical familiarity, even in its simplest forms, is out of harmony with the marriage vows. When a woman places her hand on a man's arm or when a man holds a woman's hand longer than is necessary in the formal handshake, the imagination can easily attach personal significance to the gesture. The only safe course for married persons to follow in their dealings with others is to studiously avoid all appearance of evil.

"The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. . . . How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions."—*Testimonies*, vol. 2, p. 459.

Popular opinion dictates a laxity toward the obligations of the mar-

riage vows and a tolerance of separation and divorce. The newspapers and magazines mention divorce as though it were the accepted order of the day. The more prominent a person who is divorced, the more tolerance is shown toward his action. Thus it is easy for those who are young in years or young in the faith to assume that the Bible standard of maintaining the sacredness of the marriage vows is becoming old-fashioned.

Influenced by Popular Opinion

It is even possible that a Seventh-day Adventist be so influenced by popular opinion that he will develop a compromising attitude in this matter with the thought, "I hope my marriage will be successful but, if it is not, I can resort to divorce." Such an attitude is not in harmony with Bible standards or with the writings of the Spirit of prophecy. Furthermore, such an attitude robs the individual of his best efforts and determination to make his marriage a success in spite of odds.

Sometimes a man or a woman, after he has been married for a few months or years, begins to believe that his marriage was contracted at a time when he was under the spell of instinctive promptings. He may begin to pity himself and to believe that his marriage was actually unfortunate. He may even develop a desire to free himself from the "bondage" in which he has been "entrapped."

The devil has a way of amplifying such thinking and prompting some other human being, who also lacks spiritual perspective, to sympathize. Thus we have the beginning of a breach in the marriage bond, which breach could have been avoided if the individual had only maintained sanctified thoughts.

"The heart must be garrisoned as was that of Joseph. Then temptations to depart from integrity will be met with decision: 'How then can I do this great wickedness, and sin against God?' The strongest temptation is no excuse for sin. No matter how severe the pressure brought to bear upon you, sin is your own act. The seat of the difficulty is the unrenewed heart." —*The Adventist Home*, p. 331.

How Binding Are Marriage Vows?

The Bible allows only two circumstances as sufficient reasons for dissolving the marriage vows: (1) death and (2) fornication.

"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be mar-

ried to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2, 3). Thus it is clear that the person whose partner in marriage has passed away is perfectly free to remarry.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery" (Matt. 5:31, 32). "In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow." —*Thoughts From the Mount of Blessing* (1943), p. 99; (1956), p. 63.

The question is often asked, What can a husband or wife do when the marriage seems to be intolerable? Admittedly, the plight of a husband or wife whose spouse is unreasonable, inconsiderate, or exacting is pitiful. However, the Bible and the writings of the Spirit of prophecy make no provision for divorce even in such cases. In writing about a young woman whose married life was most unhappy, Mrs. White expressed her sympathy for the young woman and then stated, "Her marriage was a deception of the devil. Yet now she should make the best of it, treat her husband with tenderness, and make him as happy as she can without violating her conscience; for if he remains in his rebellion, this world is all the heaven he will have." —*Testimonies*, vol. 2, p. 100.

How Can the Vows Be Kept?

The man and wife who have become well adjusted in marriage and have allowed the principles of true Christianity to permeate their lives will find their marriage to be their greatest joy. They encounter no hardship in keeping the marriage vows as sacred trusts.

But there are those unfortunate cases in which a disregard for the principles of Christian living has brought the husband and wife to a state of unhappiness. For these we find appropriate counsel as follows:

"Satan is ever ready to take advantage when any matter of variance arises, and by moving upon the objectionable, hereditary traits of character in husband or wife, he will try to cause the alienation of those who have united their interests in a solemn covenant before God. In the marriage vows they have promised to be as one, the wife covenanting to love and obey her husband, the husband promising to love and cherish

ON THE Religious Front

[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.]

War on Lurid Comics

An appeal to all religious and civic organizations in the city to help wage war on lurid comic books and other objectionable literature was made in Omaha, Nebraska, by the Omaha Youth Commission. The commission said that while a city ordinance, passed last year, banning obscene publications had improved conditions in Omaha, "the situation is still far from perfect." Howard Kennedy III, commission president, asked Omahans to report any literature they see offered for sale which "you wouldn't want your children to read."

Rules Against Bible Distribution

Distribution of Gideon Bibles in the public schools was ruled in Harrisburg, Pennsylvania, a violation of the State and Federal constitutions by Deputy Atty. Gen. Elmer T. Bolla. The opinion was rendered at the request of Charles H. Boehm, State superintendent of public instruction. Mr. Boehm asked for a ruling by the State department of justice on the matter after Spencer Cox of the American Civil Liberties Union had questioned a proposal by officials of Haverford (Pa.) High School to permit the Gideon Society to place New Testaments on a table in the principal's office where students wishing to do so could pick them up.

Ten Commandments Called Vital

A Senate concurrent resolution calling upon the United States to perpetuate "renewed observance" of the Ten Commandments throughout the world was introduced by Senators Styles Bridges (R.-N.H.) and Earle C. Clements (D.-Ky.). The resolution, which was referred to the Senate Committee on Foreign Relations, declared that a return to strict observance of the precepts of the Decalogue was "never more vital to our survival and continued civilization" than today when "the basic principles of man's ethical conduct towards his fellow-man have been cast aside throughout much of the world."

Colorado Supreme Court Rules Sunday Law Unconstitutional

State and municipal laws prohibiting the sale of motor vehicles on Sunday were declared violations of both the U.S. and Colorado constitutions in a 4-3 decision handed down in Denver by the State Supreme Court. The State law was passed by the legislature last year after a concerted drive by church groups—with the support of many automobile dealers. A statement issued later by the Independent Automobile Dealers Association said the court ruling "does not serve the best interests of the automobile-buying public or of the industry. The association believes that the employees of the automobile industry are entitled to the privilege of having Sunday for a true Sabbath in which to attend church and enjoy a day with their families," it said.

his wife. If the law of God is obeyed, the demon of strife will be kept out of the family, and no separation of interests will take place, no alienation of affection will be permitted."—*The Adventist Home*, p. 106.

"Remember, my dear brother and sister, that God is love and that by His grace you can succeed in making each other happy, as in your marriage pledge you promised to do."—*Testimonies*, vol. 7, p. 49.

Light in the Books

By Ernest Lloyd

One of our ministerial brethren attending a meeting of conference workers made the statement that he felt he "owed everything to a copy of *The Great Controversy*" that had once been purchased from a colporteur and then laid away and forgotten for some years while he was engrossed in business affairs. But the book had been "discovered" during an illness that provided ample time for reading. And through the book he found the great light that blessed his own life and that of his family. Today he is a happy worker in the ministry.

I thought again of the statement made many years ago by Ellen G. White: "It is true that some who buy the books will lay them on the shelf . . . and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books God sends to troubled hearts peace and hope and rest."—*Testimonies*, vol. 6, pp. 313, 314.

A gentleman purchased a copy of *Daniel and the Revelation*, and after giving the book a few glances, placed it in his library, where it remained for twenty-two years. One day in conversation with a business friend, something was said about Bible prophecies. Returning home in the evening the man was impressed to look in his library for a book that might give some light regarding Bible prophecy. As he was doing so, his eye caught the title of the book he had purchased so long ago—*Daniel and the Revelation*. He and his wife read and studied that book with their Bible and soon took their stand for the truth.

The writer has been in quite close touch with our literature ministry for more than half a century, and has met hundreds of our church members who today are happy in the message because of the influence of our message-filled books and periodicals. Personal experience has only deep-

ened the conviction that our literature wields an influence among men and women that only Heaven can measure. A copy of *God Speaks to Modern Man*, placed in the hands of a retired businessman a few weeks ago, brought forth this comment the other day: "I have been greatly enlightened and influenced by this book, and I must tell you that I believe all I have read in it thus far."

Yes, there is *light in the books*, dear reader. We have the books, and we still have the freedom to circulate them. What we need now is a greater burden to place them in the hands of the people. It would bring great blessing to every member in every church if each one returned to his or her first love in witnessing for the Lord in personal conversation, and with the "speaking leaves" of truth.

Knowing the message for the times, and in the light of world conditions, we should be more active in making known the truth to others, and in scattering the pages of truth in the daily routine as well as on stated occasions. Whether we give them away, or lend them, or sell them, let us do so with confidence and faith, knowing that God will watch over them. In the glad harvesttime we shall have many surprises. Only let us be faithful. "In due season we shall reap if we faint not."

God's Watchful Eye

By Mary Strickland

While I was praying recently about two very special problems, a text that had seen me through a perplexing situation years ago, returned to my mind. This text is Psalm 32:8 and says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Then immediately there came to my mind an illustration of just what the second part of this text means. What is now a very commonplace experience to me was one of surprise the first time I was introduced to it. When I walked up to the door of a big supermarket, my hand started to push open the door and my foot was poised ready to step through, when surprisingly, without any effort on my part, the door flew wide open.

Just as the photoelectric eye opens wide the door for our feet to go through, so God's ever-watchful eye opens the way before us when we place ourselves and our plans in His hands. As the door in the market does not open until we are ready to step through, just so God often does not open the way before us until we have walked as far as we know in the right direction and have our hands and feet ready for the next step.

Parents' Fellowship of Prayer

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

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

Prayer Asked for Three Children

The following letter comes from California: "I am a parent with three grown children, two out of the faith, and one going out. How sad it makes me to have them so worldly, after struggling all through the years to keep them in our church schools.

"The oldest, a lovely daughter, went about three years to ——— College. My oldest boy came home from the war with no use any more for the truth. They were both very faithful at one time. My youngest son, formerly so devoted to the church, attends no longer.

"I am so sorry, but surely I have failed somewhere along the way. I pray God to forgive whatever it was and to bring them back to the faith before it is too late." The names of the children follow, and the letter closes by asking, "Will you please pray for them, and I will be glad to pray for the wandering children of other members." We know that our faithful people everywhere will join in praying for these dear ones, that somehow the Spirit of God may reawaken in their hearts a love for Christ and the way

of righteousness. Surely all should consider it a privilege to share one another's burdens.

Let us take courage from the following quotation: "'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. 'He healeth the broken in heart, and bindeth up their wounds.' The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—*Steps to Christ* (Pocket ed.), p. 100.



• EDITORIALS •

Peace by Stalemate

Time magazine, July 30, 1956, describes what it calls "The Missile Standoff," which to some seems to promise a new epoch of peace for the world. The weapon referred to is the intercontinental ballistic missile—ICBM, which is being rapidly developed in both the U.S.S.R. and the U.S.A. This refers to a self-operating, self-guided missile, pinpointed on a certain place thousands of miles away with a hydrogen warhead that can be set off by merely pressing a button.

Such a weapon "for the first time in human history," we are told, will take away all chance of profit from aggressive war, since deadly retaliation will be possible even by a nation that has received a devastating blow by a sneak hydrogen attack.

"The offensive potential of the ICBM is starkly clear," says *Time*, describing the missile, "traveling at 15,000 m.p.h., arching as high as 800 miles above the earth, armed with hydrogen warheads. Russian missiles might, within 30 minutes after their launching, rain ruin on U.S. cities, cause millions of casualties, raze the U.S. industrial plant.

"But with its own ICBM, the U.S.—no matter how hard hit—could still strike back with equal ferocity. Engineers say the ICBM can be hidden away in underground tubes . . . safely out of reach of the enemy's ICBM. And dummy missile sites could be scattered around by the hundreds to draw enemy fire. The dispersive possibilities of the ICBM are overwhelming: the pressure of a single finger upon a master panel in an underground stronghold would be enough to raise the fiery spume of pre-aimed ICBMs from launching pads in the Death Valley wasteland and a Rocky Mountain fastness, from the arctic icecaps and the barnyard of a farmer near Keokuk, Iowa. The button need not be pushed by one of General LeMay's military experts; it might as easily be pressed by one surviving mechanic."

Works of Man Not Secure

Such a war stalemate as this missile may produce can only be temporary. History teaches us that no weapon is the "ultimate" one. Sooner or later no doubt a defense against this weapon will be found. Peace by stalemate still is a precarious one not to be trusted.

We are reminded of the wise man's saying: "I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (Eccl. 1:14, 15).

The psalmist's warning is as pertinent as it ever was: "Put not your trust in princes, nor in the son of man, in whom there is no help" (Ps. 146:3).

No matter what man does, he can find no permanent solution to the world's ills. Many problems that seemingly have been solved have only led to greater ones.

The Bible pictures the true situation in this world: "All have sinned, and come short of the glory of God," and "the wages of sin is death" (Rom. 3:23; 6:23). Our only release is through God's way.

All the promises of frail man turn out to be vanity and lies, but as God is the same, yesterday, today, and

forever, His promises are sure and steadfast. To us He says: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create" (Isa. 65:17, 18).

With David let us declare, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7).

F. L.

Dark Clouds on the Horizon of Missions—1

The two world wars have done much more than destroy old boundaries, topple over reigning dynasties, and generally bankrupt the world. These wars have also created an intense spirit of nationalism among an ever-increasing number of racial groups that were formerly more or less voiceless and impotent under colonial administrations by various great nations of Western Europe. Some of the results of such nationalism have obviously been good. They have given to certain depressed peoples a sense of new dignity, which, in turn, has given them new zest for accomplishment and for raising the general level of living in their areas of the world. But, unfortunately, there seems increasingly to be entangled with this spirit of nationalism, which includes a desire for complete freedom from any kind of alien influence, a development that is ominous for Christian missions.

Various formerly subject peoples, who, though lacking freedom, have long memories, recall that the nineteenth century, which saw colonialism flourishing and ever spreading itself, saw also the expansion of Christian missions. Sometimes these Christian missions carried as a part of their very name the name of the country from which the missionaries came. Such missionaries, of course, brought with them the language of their native lands, and revealed the culture and viewpoints of those lands. And sometimes there were missionaries who made clear that they thought that the culture and the general values of their homeland were much superior to those of the land that they had come to Christianize. Also, understandably, the political officials of the colonial power and the missionaries who had come from the same land often fraternized.

It is easy, therefore, to see how the peoples of various colonial countries might easily confuse the missionary with the military, and Christianity with the culture of the country that both the military and the missionaries sometimes sought to persuade the native peoples to adopt. What is more, these peoples felt—and in some instances doubtless with good reason—that the colonial powers that ruled them did so not so much for the good of the people as for the commercial value that the colony was to the homeland. In other words, it was easy for them to see missionaries as a sort of advance guard of the Western powers, both political and commercial.

It is not necessary for us to evaluate this judgment passed by the peoples of various lands on the missionaries of Western countries. We recite this bit of history simply

to explain why a certain mood regarding missionaries exists today in some lands, because it is out of this mood that certain grave problems for missions are now developing. Let us cite two illustrations of these growing problems.

A Problem in Egypt

In Egypt a law has just been passed that requires all schools to teach the pupils the religion of their parents. Thus in Moslem Egypt, Christian schools are ordered to teach Mohammedanism to the pupils who come from Moslem homes. A failure to comply with the regulation would require the closing of the school. The reasoning behind such a measure as this is rather evident. In Moslem countries the church and the state work together closely. According to the thinking of the people in some lands, any move that tends to draw men away from the religion of the country, tends to break down the solidarity and strength of that nation. Indeed, as they see it, to turn men away from the national religion to Christianity, is not simply to weaken national solidarity but to strengthen the power of alien nations.

This new Egyptian law quite evidently poses a grave and, it might be said, almost insoluble problem for Christian missions. Whether there are some reasonable exceptions or adjustments that can be made, that can permit us in good conscience to go forward with our schoolwork in that land, remains to be seen.

Perplexity in India

India provides another striking exhibit of the problems of modern Christian missions. In one of the provincial governments of India, a Christian Missionary Activities Inquiry Committee was created to examine the activity of Christian missionaries. This committee has just recommended that all those missionaries whose primary object is "proselytization" should withdraw from the country. The committee also recommended that "properties now registered in the name of foreign mission bodies should be transferred to national churches or holding bodies or to an international holding body."

The committee very openly declared: "Evangelization in India appears to be a part of the uniform world policy to revive Christendom for re-establishing western supremacy and is not prompted by spiritual motives. The objective is apparently to create Christian minority pockets with a view to disrupting the solidarity of the non-Christian societies." The committee observes that this is a procedure that is "fraught with danger to the security of the State."

The committee attacked Christian hospitals as well as schools as being "proselytizing agencies."

Among other recommendations, the committee suggested: "(1) The prohibition by law of the use of medical or other professional service as a direct means of making conversions. (2) To implement the provision in the Constitution prohibiting the imparting of religious education to children without the explicit consent of parents and guardians."

Much more might be quoted, but this is sufficient to indicate the tenor of that report. If this report and the new Egyptian law were even lone cases, the situation would be serious enough. But they are rather an exhibit of a growing mood on the part of various countries that have formerly been considered great fields for Christian missionary activity.

For us as Seventh-day Adventists, who firmly believe that we are commissioned of God to carry the everlasting gospel to every nation, kindred, tongue, and people, such trends in far lands must be viewed with the gravest concern. How true are the words of the messenger of the Lord, that what "the church has failed to

do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463. We have long delayed finishing the work God gave us to do, and the price of that delay is increasing complexity and obstacles. That much is immediately evident.

F. D. N.

(To be concluded)

Almost Home, Then Disaster

It will be a long time before the tragic and thrilling saga of the sinking of the *Andrea Doria* will be forgotten by the world—a world whose heart beat in unison with the throbbing motors of the stricken ship as she fought valiantly for life against the silent but utterly relentless waters of the North Atlantic.

It was her last night out. Eight days previously she had left her home port of Genoa, Italy. Now the lights of New York seemed almost in sight. Many of the passengers were watching a movie. Others were dancing to the rhythms of an eight-piece orchestra. Some were playing cards. A few were on deck savoring the fog-saturated night air. And some were in their cabins asleep.

Then, without warning, there was a jolting, sickening crash that knocked passengers to the floor, sent loose objects flying through the air, and filled passageways with dust and smoke—the *Stockholm* had plunged its knifelike icebreaker prow into the vulnerable starboard quarter of the *Andrea Doria*. According to *Time* magazine (August 6, 1956), "Women screamed. The tilting passageways, jammed with piles of baggage, jammed tighter when brusquely awakened sleepers, heading for deck, met passengers hurrying down to their cabins to look for families and get lifejackets. Old women clutched holy pictures and wailed. Young women clutched babies and fought for the open deck."

Almost immediately the mortally wounded vessel began to list heavily. As a result, only eight of her sixteen lifeboats could be lowered. S O S messages crackled out through the midnight air, and soon four ships were on their way to render assistance, among them the *Ile de France*. Two hours later she appeared, with all her lights burning brightly to cheer the frightened passengers on board the sinking Italian liner. The skillful rescue that followed, shared by the *Stockholm*, four other boats, and helicopters, is now a matter of history.

The next morning (July 26) at 10:09 the *Andrea Doria* settled beneath the ocean surface on her way to its black depths, carrying all of her modern safety equipment with her, as well as a number of casualties from the crash.

We Too Are Nearly Home

It is difficult for us to think of this ship's experience without being impressed that it holds many lessons for us as Seventh-day Adventists. The *Andrea Doria* had almost reached its destination when it perished. No one on board had even a fleeting thought other than that on the morrow they would safely reach their haven. But it was not to be. Probably through overconfidence and carelessness something happened that precipitated disaster.

We too are nearly home. We would like to believe that all who are now on board the good ship *SDA* will cast anchor in heaven's port, but this will not likely be. Some are not watching and praying. Secret sin is scuttling others. Too many are overconfident and careless. How tragic when we are so near our destination—so near that we can almost "see the splendor gleaming

from the domes afar! See the glory streaming through the 'gates ajar!' But only "he that shall endure unto the end . . . shall be saved" (Matt. 24:13).

What is the true cause of the disasters, such as this one, that take place all too frequently on the great lines of travel? Much of it is conceded to be human failure. But more than that, it is an evidence that "the restraining Spirit of God is even now being withdrawn from the world. . . . Science seeks to explain all these [disasters]. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed."—*Testimonies*, vol. 6, p. 408.

If conditions in today's world do not awaken us, what will it take? Surely God is doing everything He can.

We marvel at the blindness of Noah's generation, but "as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep as do others; but let us watch and be sober" (1 Thess. 5:4-6).

K. H. W.

Citizens of the Heavenly Kingdom

Christ taught His disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). When we offer that prayer we should have in mind the added petition, "Lord, make me a citizen of that kingdom," for we inherently belong to a kingdom that is in conflict with that heavenly one. This prayer means that a radical change will have to come in our loyalties and relationships.

The Scriptures are not silent in regard to this. Someday God's kingdom will take the place of the kingdoms of this world. Then those who are its citizens will take possession of the kingdom, as Daniel described:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).

The apostle Paul points out that though we may now be aliens to that kingdom we may become its citizens through Christ.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Eph. 2:12-19).

How do aliens become citizens? Christ answered this in His conversation with Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Thus we become citizens through the new birth, which is brought about by the grace of Christ and the ministry of the Holy Spirit.

When we are born into the kingdom we must learn its customs, its language, and must swear allegiance to its laws, the same as one who becomes a citizen of an earthly kingdom.

This help has been provided by the Holy Spirit. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

What does the Spirit teach us? He will convict us of sin, which is the doing of those things that are contrary to our heavenly citizenship (John 16:8). He will lead us into all truth, instructing us in all the customs and laws of the kingdom (John 16:15). He will teach us how to communicate with God. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

These lessons are to be learned now that we may be ready at the coming of Christ to enter into the kingdom for which we are praying. May we, like Enoch of old who "lived in the very atmosphere of heaven," more and more give evidence of our heavenly citizenship.

F. L.

As we look at our world Sabbath school report for 1955 and compare it with 1954, we find: The church membership was 940,216, an increase of 50,803. The Sabbath school membership was 1,323,502, an increase of 66,293. The Sabbath school attendance was 1,046,906, an increase of 37,962.

That Sabbath school membership figure looks fine—practically 1 1/3 millions! This is 140.8 per cent of the church membership figure! That Sabbath school membership increase of 66,293 is marvelous! It took us 76 years (1852-1927) to reach our first one-third of a million membership. It took us 17 years (1928-1944) to reach our second one-third million. It took us 7 years (1945-1951) to reach our third one-third million. But it took us only 4 years (1951-1955) to reach our fourth one-third million Sabbath school membership.

We gained as many members during the



one year 1955 (66,293) as we gained in the first fifty-two years of Sabbath school history (1852-1904)!

However, now let us notice the per cent of gain in church membership (first line), Sabbath school membership (second line), and Sabbath school attendance (third line) over the preceding year for the last five years:

Per Cent Gain Over the Previous Year				
1951	1952	1953	1954	1955
1.1%	6.2%	8.7%	6.4%	5.7%
8.6%	9.3%	5.1%	5.8%	5.3%
9.7%	5.9%	7.1%	6.7%	3.8%

Since 1952 the Sabbath school membership, while showing larger figures, has not actually been keeping pace with the church membership increase. In 1955, while the church membership increased 5.7 per cent over 1954, the Sabbath school membership increased only 5.3 per cent over 1954, and the attendance less than this.

So let us all put forth every effort to make Sabbath school membership and attendance exceed the church membership, not only in number, but also in actual per cent of gain over the previous year.

Are you a Sabbath school member? If you cannot attend a regular Sabbath school because of health or distance, drop your conference Sabbath school secretary a card and tell him you want to be an Extension Division member. The Sabbath school needs you and you need the Sabbath school.

ERIC B. HARE

Sabbath School Lesson Help

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

FOR SABBATH, SEPTEMBER 22, 1956

Vain Traditions Refuted

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

The word *tradition* in the New Testament means "handing down," or "passing on." It is used of the teachings of the rabbis and also of the apostles. In Matthew 15:2, 3, "the tradition of the elders" is said to make void "the commandment of God." In Galatians 1:14 Paul refers to his erstwhile zeal for "the traditions of my fathers." Compare "the tradition of men" (Col. 2:8).

In 1 Corinthians 11:2, Paul praises the brethren that "remember me in all things, and keep the ordinances [margin, "traditions"], as I delivered them to you." This is the same word, but it refers to the dissemination of teachings passed on from Christ through the apostles. It is used in 2 Thessalonians 2:15 of both oral and written teachings: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Questions of ceremonial tradition become in this lesson (see Matt. 15: 1-20, 29-39; Mark 7:1-13) an additional cause of official antagonism to Christ.

The Puerilities of Purifications

His labors in Gennesaret (Mark 6: 53-56) were rudely interrupted by the spies now seeking charges of ceremonial unorthodoxy. "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" (Mark 7:5). Eating was accomplished with the fingers, which were customarily washed beforehand by pouring water on them. The spies were not referring to any neglect of this, but to the traditional ceremonial washing by immersion up to the wrist in a prescribed manner. "Its omission would lead to temporal destruction, or, at least, to poverty" (EDERSHEIM, *The Life and Times of Jesus the Messiah*, vol. 2, p. 9), and at least one rabbi was known to have been excommunicated for its disregard.

"The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all."—*The Desire*

of Ages (1940), p. 396. "The Rabbinical rules about ablutions occupy a large portion of one section of the Talmud."—*The Cambridge Bible*.

How the pure soul of Jesus, burdened by the vision of a needy world, was vexed by all these meaningless externals! "Ye hypocrites, well did Esaias prophesy of you, [ch. 29:13] saying, This people . . . honoureth me with their lips, but their heart is far from me" (Matt. 15:7, 8). Compare a contrasting word in Mark 7:7 (also in Matt. 15:9): "in vain they do worship me," a word relating to inward devotion rather than an outward act. When Paul was brought before Gallio, deputy of Achaia, the Jews said: "This fellow persuadeth men to worship [same word] God contrary to the law" (Acts 18:13).

From the simile of a good tree producing good fruit, Jesus turns to mankind and finds the same principle operating there: "A good man from the good stored up in his heart brings out what is good; and an evil man from the evil stored up brings out what is evil; from the fulness of his heart his mouth speaks" (Luke 6:45, Weymouth; cf. Matt. 12:35). The word rendered "treasure" in the King James Version is a sermon in itself. "Every thought and desire of a man is added to the ever-accumulating store of such desires or thoughts in the inner chamber of his heart, and thence passes out into word or deed. In the ideal division of the context, which excludes neutrality, the treasure is either simply good or simply evil."—*Ellicott's Commentary*, on Matt. 12:35.

While the words "of the heart" do not appear in most of the ancient Greek manuscripts (see *The SDA Bible Commentary*), the word "heart" is so frequently used in this connection that it must be implied as the storehouse of man's mental and spiritual "treasure."

"KARDIA . . . the heart . . . , the chief organ of physical life ('for the life of the flesh is in the blood,' Lev. 17:11), occupies the most important place in the human system. By an easy transition the word came to stand for man's entire mental and moral

activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life."—VINE, *Expository Dictionary of New Testament Words*, vol. 2, p. 206.

"Hidden within the remote recesses of the heart are those principles and thoughts which will inevitably spring into active life, revealing its purity or its native corruption (Luke 6:45; cf. Matt. 12:34; 15:18). It is thus that men's characters reveal themselves in naked reality (1 Peter 3:4)."—WILLIS, in *Hasting's Dictionary of the Bible*, p. 335.

"The Christian life is a battle and a march. . . . The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."—*Thoughts From the Mount of Blessing* (1943), p. 203; (1956), p. 141.

All these meanings are involved in Christ's words in John 7:38: "He who believes in me, . . . Out of his heart shall flow rivers of living water" (R.S.V.).

Scribes and Pharisees Described

Jesus likened the scribes and Pharisees to "whited sepulchres" (Matt. 23:27) an undoubted reference to the whitewashing of sepulchres a month before the Passover, in order that pilgrims might avoid defilement by keeping away from them. Along with the terrible sevenfold "woes" in Matthew 23:13-29, these are "the sternest words of condemnation that ever came from our Lord's lips."—*Ellicott's Commentary*, on Matt. 23:13.

These men represented "an evil and adulterous generation." They prevented man's entrance to the kingdom (verse 13), they defrauded widows who were protected under the Law (verse 14; see *The SDA Bible Commentary* on this), they made their converts the slaves of the devil (verse 15), they were spiritually blind (John 9:39-41) while pretending to be a light to the Gentiles (Rom. 2:19), they haggled over details but abandoned judgment, mercy, and faith (verse 23), they were meticulous in ceremony but wanton in life (verse 26), etc.

Worlds apart were the Pharisaic conceptions of purification and those of our Lord. He taught men to "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). Before He "sat down on the right hand of the Majesty on high," "he had by himself purged our sins" (Heb. 1:3).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Soliloquy of a TV Set

By Elton A. Jones

Well, here I am, fresh and pert, right out of the manufacturer's packing case. The store is running a special offer on TV for this week. I'm all a-jitter—as much as any TV set can be—over thinking where I'll go, into what sort of home I'll finally enter.

I hope there'll be some children and young people there, for they seem to like best what I most enjoy showing, such shows as the westerns, where the "law" is always after somebody and there is lots of shooting and excitement. How the youngsters enjoy the wild riding and the big racket.

So, here come some folks to look me over. I'd better put on a straight face and be my very best.

They like my cabinet, say I have good lines, and they seem to be satisfied with the size of my face—my screen, I mean. But when they hear me they just listen a minute and go on. Oh, well, there'll be others coming up soon.

Wh—what's the matter with me anyhow? A number of folks have looked me over, but nobody buys me. I think I heard the boss say I'm overpriced—whatever that is. Here he comes now and a clerk with him. He's saying, "Clyde, let's cut the price on this set twenty dollars. It's a good set, but I think it may be too high."

So Clyde marks me down twenty dollars. Now what happens? Here come some respectable-looking people. Yes, they like my style (cabinet, that is) and my finish, and they don't find fault with my voice, and my screen is the right size.

I'm bought! When I get home with them I'll really live!

Monday

This is Monday evening. I've been here quite a while. My aerial is up and the Mrs. is here, but I'm all shut up tight. What sort of place have I dropped into?

Ah, here comes Mr. and Junior. Now maybe I'll have a chance to show what a good entertainer I am. They're looking over the TV log.

"I don't see anything here, David,

that is worth looking at until that travel picture at eight o'clock. We'll plan to see it."

Huh! A "travel" picture, indeed! And before that comes one of the thrilling westerns, and a regular twister of a wrestling match!

Eight o'clock coming up, so I'll bestir myself. Here is the travel picture. And just see how interested these folks—little, medium, and big—are in this. Why, I'm sure I know a lot of people who would be bored to tears, as they say, if they had to watch such a picture.

"Well, folks. We'll see the newscaster, as well as hear him, at ten o'clock. Then to bed for us all."

What's this? Let me eavesdrop. I know it "isn't done," but I want to know what goes on.

"But, Dad." That's Jimmie talking. "Can't I see that western picture? I forget the name, but it's *awful* exciting."



"Jimmie, when we talked about putting a TV set in our home we talked these things over, remember? And we decided that we would settle the matter of what we would view on the screen as we would decide what we would go out to see. This western you mention, Jimmie, is the sort of thing that none of us would go out to see."

"Yes, Dad, I remember; it's all right."

Now what do you think of that? Pretty choosey! Well, again, I can't help it. But I don't think I'm going to like it. Anyway, they *will* see the

news, and I'll have to wait until tomorrow.

Tuesday

I reckon I'm the lonesomest TV set in this whole town! If I could ambulate—I hope that's a word, anyway it's just what I mean—I'd get out of here I think. It's almost noon, and nobody has even opened my door to uncover my face.

I spoke too soon maybe; here comes Junior and another boy with him. Now something's sure to happen—I'll get a chance now to show how good I am.

Do I hear what I'm listening to? "Yes, we finally decided we would buy a TV set. There are some things on it that are worth while. We had a fine travel picture last night. And we enjoy the newscasts better when we can watch the newscaster. But before we bought it we had a lot of discussion over it, you may be sure.

"There was one fact brought out in our talks. It was simple enough. Comparing radio and TV, Mom said that IF she could get good music on radio she could enjoy that while she ironed, washed dishes, cooked, and made the beds. But when you turn on a TV set you are just about handcuffed. You can't really do anything else."

"I know it, Don," the visitor rather reluctantly agreed. "I've tried to study, but I can't. I've tried to read—and that's practically impossible."

"That's almost the way Dad put it. So since that is the case, we are pretty careful what we watch. I think I've read somewhere that our time belongs to God. If that's the case, I don't want to be charged with wasting God's time in front of a TV screen."

"I should say not. I had never thought of it that way. Guess we should be more careful at our house."

Who ever heard *teen-agers* talk like that before! Do you know, after all, I must admit there's truth in what they say about TV—even if they are talking about me. Guess I'll cool off a bit and just wait and watch.

Here come the small fry. Mrs. is talking to them:

"Just before dinner there's a program you will enjoy on TV. It is put on by one of the churches, and I expect it to be interesting. Then after dinner there is study for you until bedtime."

REVIEW AND HERALD

Anyway, I'm not going to be in grave danger of being overworked in this home. They'll see news at ten o'clock and that ends my day—and theirs.

Wednesday

Well, as usual my face has been behind closed doors. Even so I could hear what the Mrs. said. She had a caller—of course I couldn't see, but the voice was that of a woman. Evidently the caller started the conversation.

"Did you see that comedy show yesterday? I think it was ———. It certainly was funny. I didn't especially enjoy the commercial, for it is sponsored by the brewers of Three Pansies. But the children are too young to remember such things, I suppose."

"No, Mrs. Blake, we never see that program."

"But, why? It is so amusing!"

"It may be that. But I should not like to have my children watch it. Of course, I believe in having fun—good, clean fun. They all enjoy a harmless joke. But this is my principal objection—the wrong impressions made on young plastic minds. There are a number of avenues by which the mind can be reached. One is by the ear. Radio employs that. And I'm sure that you know how children will pick up expressions they hear."

"Indeed I do. Sometimes I'm half scared. They get some things I wish they did not."

"Exactly. Now there is another wide avenue to the mind—sight. The comic books depend wholly on that. And that *they* exert an influence on young minds, I rather think you'll agree. Now TV employs that as well as the ear road. That which is *both* seen and heard makes a much more powerful impact on the mind than would either one alone. I think one authority said it was nine times as great.

"Now the nonsense and the foolishness of these comedies is not altogether wholesome. Some of the scenes are risqué to say the least. It is all so unnatural, so far removed from the actualities of living, that we never tune in such a program.

"Furthermore, you mentioned the brewers who sponsor it. I certainly do not want my children viewing the deceitfully enticing advertising. The sponsor makes the drinking of beer a sign of maturity, of success, of having arrived. It is only acting a lie.

"If the sponsor would show the finished product of his business, it would not be *quite* so bad, for then the children would see the sot in the gutter, the 'killer-while-drunk' behind prison bars, the once beautiful and innocent girl a haggard and hopeless wreck of humanity—but they *never* do that.

THE Children's Story

The Price of Folly

By Arthur S. Maxwell

What a price there was to pay for Solomon's foolishness!

Those foreign princesses he invited into his palace not only brought their idols and their false religions with them; they brought a lot of trouble, too.

When the people of Israel saw their great and famous king allowing such things to happen in Jerusalem, some of them naturally began to think that the gods of the heathen couldn't be so bad after all. So idolatry began to spread through the land.

As the people slowly turned from God, so He turned from them. His blessings were withdrawn, and darkness fell upon them.

Whereas for a little while the kingdom of Israel had been at peace, from the river Euphrates to the border of Egypt, now revolutions began to break out, first in one place, then in another.

One day as Jeroboam, one of Solomon's most trusted servants, was walking alone in a field near Jerusalem, the prophet Ahijah met him, wearing a brand-new garment.

To Jeroboam's surprise, Ahijah took off this new garment, tore it into twelve pieces, and gave ten of them to him. Then the prophet said, "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: . . . because they have forsaken me. . . .

"Compare their method with that of the auto industry. The maker of fine cars shows the finished product. I wish the brewer, the wine-grower, and the distiller were all *obliged* to show their finished products.

"Perhaps I've said too much, Mrs. Blake, but I feel deeply. Anyway that is why we do not view *any* of that sort of 'show' as it is called."

"Well, you have given me lots to think of. It never occurred to me in that light before. Evidently there is more to the TV-in-the-home business than I realized. Let me thank you."

Whew! I suspect my screen—I mean face—was red! At first I felt like jumping through the roof and never coming back. But after all, there *is* something to what the Mrs. said, I'll have to confess. I'm sometimes ashamed of what comes through me for all to see.

Anyway I'm getting an education few TV sets ever had.

Oh, here comes the Mr., Junior, and his sister. Let's listen:

"Elaine, I think there's a program coming on at 6:15 you will enjoy.

And I will take thee, and thou shalt . . . be king over Israel."

When Solomon heard what Ahijah had told Jeroboam, he sought to kill him. As the aging king saw his friends deserting him, and all the trouble his wives had brought him, he came to see what a dreadful failure he had made of everything.

Looking back over his life he said:

"I made me great works; I builded me houses; I planted me vineyards . . .

"I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. . . .

"And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

No profit! Only vanity! And all because, somewhere along life's journey, he had left God out.

Toward the end he found God again, and was sorry for all his mistakes. "Let us hear the conclusion of the whole matter," he wrote: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

But then it was too late to put things right, or stop the consequences of his misdeeds.

What a pity he did not follow this good counsel all his life! How different everything would have been for him and for Israel!

A very good choir is coming on then. Shall we watch it?"

"Yes, I'd like to do that."

Huh. Wonder why the Mr.—or the Mrs. either—never says "show." What's wrong with that? Probably there's no better way to acquire patience than in waiting. Days come and go with perfect regularity. The folks will see news at ten and retire. Oh, well.

Listen! What's this I hear? What is the Mr. saying?

"Come on all you kiddies, get on your coats. It is time we were off to prayer meeting."

A what kind of meeting?—a "prayer" meeting. Makes me—a modern, ultramodern I may say, TV set—feel as if I was closely related to the heathen, for that is something I know nothing about. Wonder if *any* other TV ever had such a baffling time!

Here they are, and my doors are open so they can see the newscaster. Me? I have no interest in the news. I have problems of my own.

(To be continued)

"Now, in My Day"—2

School Opportunities Unlimited

By Richard B. Lewis

[Last week the writer contrasted the availability of today's cultural advantages with those of a generation ago, urging the importance of choosing only the best, in keeping with our standards.—Editors.]

The second argument, showing that today's youth have the privilege of the ages in living now, is that you have wonderful educational advantages never known before.

A comparison of your school with mine gives you the lead on several counts. In my day an Adventist college trained its students for medical school, for teaching, and for the ministry. There were some other studies offered, but they were side lines. Today you haven't enough fingers and toes to count the courses. Joined with medicine are dentistry, various kinds of physical therapy, nursing (now a degree course), dietetics, medical recording, and several other related lines.

You can become an engineer or a master craftsman in any of several skills; business and secretarial courses offer a variety of channels; and science departments prepare you for technical employment in many fields besides teaching. My inclination toward words led me to become an English teacher; my son, with similar inclinations, can choose from English, speech, journalism, and public relations. So we could talk at length on the greatly increased variety in education today.

More young people go to college today than ever before. My guess is that you have at least twice the chance of graduating from college that Adventist young people had in my day. What's more, you can go further in Adventist schools than I could. You can get a Master's degree in any one of a dozen or more departments. You can get advanced work in medicine, leading to the American Board examinations, or you can get a B.D. degree at the Seminary, based on three years of graduate study.

Since I went to school, millions of dollars have gone into buildings and equipment. Your science halls today are filled with the finest demonstration instruments; your history rooms are lined with maps; you study nature in traveling field schools or in field stations; you study language while enjoying the summer in Mexico. You

can join one of a number of student groups spending the summer in Europe with an experienced Adventist teacher, visiting historical spots, seeing the art and architectural wonders of the ages, absorbing some of the color and flavor of the Old World.

Today's course of study is full and rich. Most of the little I know about music and art and science I learned by individual study and observation outside of school. Today you learn all this in the framework of required courses.

There has been a wholesome reaction against the dominance of natural science during the last two decades. For a time, if a ditch-digging archeologist found a tooth or a spoon, volumes of history and theology were supposed to topple off the shelf. Today we have learned to take the pronouncements of "science" calmly, perhaps with a bit of warranted skepticism.

Even the basic theory of organic evolution has been pared down to a much less imposing size. I spent a good many hours in the corridors of a State college I attended for a time, arguing evolution with my school-mates. A creationist was thought to be a little weak-minded in those days.



Educational facilities in Adventist schools today provide opportunities for study that were largely unavailable in the author's day.

Since then the conflicting interpretations among theorists and the confusing discoveries by the geologists have softened the old dogmatism. Today you can talk Flood geology among scientists and still be respected.

There are some individuals who would like to compare today's education unfavorably with that of a generation ago. "You gained something," says grandfather, "from the hardships of pioneering that you never get from the modern plush-upholstered school." Now I experienced just a little of that pioneering, but I don't honestly believe that I learned any more in those old classrooms just because buckets and umbrellas were required when it rained. Plopping through mud and slipping on temporary board walks never soaked or beat any knowledge into my head.

"But," says another, "you had to work with your hands in the old days." True. I wish it were still the plan in our colleges for all students to do some manual labor. And it would be wonderful for the teachers to work with them. However, all is not lost. Any student who wants to work with his hands today can get a job at college.

"There is one more point," says our critic. "Don't you think it is better to have to work for what you learn?" This is said by way of disparaging the improved teaching methods of today. The answer is that learning is never easy and that the more rapid the process can become, the greater the gain in the time allotted. You can learn more about how an internal combustion engine works in an hour with a cutaway model and one of the marvelous stroboscopic demonstrators which "stop" the action of a running motor with a transparent block, than in two afternoons spent tinkering with an old motor. You learn more history in less time when the teacher builds a background for the reading assignment and directs your effort by pointed questions, than you do when he merely "throws the book at you." Skill in finding material by yourself will come later.

If I could choose a time to be educated, I would pick today in preference to my own day, for though I treasure the memories of the old teachers and the old campus, I know that I would learn more today and that the modern college would yield me memories fully as sweet as the old ones.

No doubt about it, today's Adventist college is a must in every young person's program. And it offers more advantages than ever before. It is a privilege, educationally speaking, to be young today.

(Next Week: *Be Independent!*)

REVIEW AND HERALD

Man-eating Tiger

By D. A. Delafield

It wasn't very long after the death of the rogue elephant that Mr. Campbell, the hunter, again came to the missionary. This time he asked that he might join him on an even more dangerous mission than the search for the rogue elephant. "Man-eating tiger!" he exclaimed with a serious look on his face.

This time the missionary made a mild attempt to get out of the excitement. But he knew that it was useless. "Get your rifle," the hunter seemed to command. The natives were panic stricken and needed help at once. And so Brother Osmunson followed Mr. Campbell in quest of a mighty tiger.

As you know, the tiger is a large, meat-eating animal with a tawny color and black stripes. He is a ferocious, bloodthirsty creature, one of the largest animals of the cat family and more than a match for almost any of the other beasts in India.

Mr. Campbell led Missionary Osmunson to the body of a native, just slain by the tiger. His back was severely lacerated where the powerful creature had begun to feast upon his prey.

"It will be dangerous," said Mr. Campbell, "to pursue the animal into the forest. We must build a perch in this tree and wait for the tiger to return." So they constructed a platform in the tree twelve feet above the ground—none too high, for tigers have been known to leap twelve feet into the air, and actually pull hunters off their perches. But Mr. Campbell thought that they were safe enough, so they built the perch in the tree.

All night long they waited. "Do you hear him in the distance?" said the hunter in a whisper. "Yes," replied Brother Osmunson. And, sure enough, they could hear the great cat stirring in the grass, but he did not return to the tree.

The next morning, the natives from the village approached the forest, beating their drums, hoping to drive the tiger away. Then Mr. Campbell and the missionary descended from the perch. The white hunter filled the wounds of the dead man with strychnine. As they left, the hunter exclaimed, "I think the poison will kill the cruel beast! It is the best

we can do." The following morning the body was gone. And a day later, so was the tiger. He had consumed the strychnine and died of poisoning.

The natives were very grateful and expressed deep appreciation to the white men for their assistance. Because of their kind efforts the lives of other villagers were spared, and the missionary found ready access with the message of Christ into the villages of the people.

The poor man who was killed by the tiger had been on his way back from the market carrying a sack of rice. The tiger leaped upon him from ambush and in a cruel moment took his life. But he paid for his murderous deed with his own life.

The time is not far distant when the murderer Satan will be destroyed. Paul said: "The God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). He must suffer for all the sin and sorrow he has brought into our world. When Satan is destroyed he will be burned up in a lake of fire. That will be good riddance,

won't it? Then we shall dwell in the land of peace and be safe evermore.

In the new earth the animals will be kind and friendly, as they were in the Garden of Eden. Listen to this text: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-10).

In the earth made new I want to have some animals of my own as pets, don't you? I want a big lion with a long golden mane for my friend. Among other things, I would be happy to have a big, jet-black horse, at least twenty hands high, and I am hopeful that I can own a large bald eagle that will fly to me when I whistle. Wouldn't that be thrilling!



The Martyr

When I was a child I pored over *Fox's Book of Martyrs* while a feeling akin to envy possessed me. No hero, I. And yet a martyr's death is rather glorious. But self-inflicted martyrdom is definitely **INGLORIOUS!** Besides that, it's extremely tiring for family and friends to be subjected to relentless, perpetual self-martyrdom.

When the dishes are to be washed, and everybody else at the table is frankly and unashamedly reluctant to do the job, the martyr really shines. "Oh, I'll be glad to do them," she sighs virtuously, wearily pushing back the hair from her brow with a graceful, practiced gesture, and half closing her eyes to make her fatigue more apparent. No use then for the family to leap from their chairs in protest. Martyrdom she *must* and *will* have. She may even mingle briny tears with the dishwater, but just try coaxing her from the sink, vainly protesting that you didn't mean for her to do the whole job. She stands there, glued to the floor, hardly able to prop herself up, while you suffer agonies of remorse. A little later, you overhear her on the telephone, while you writhe inwardly: "Oh, I'm much too tired to go with you to the concert. I had to do the dishes—oh, yes, they offered, but—"

And then there's the office martyr, the faithful soul who stays long after closing time to recopy someone else's slovenly typing or to get the trial balance that someone else should have done. Sometimes, of course, these are favors that we do for friends, and they are reciprocated in due time. Sometimes we do this sort of favor without ever hoping to have the score evened or to receive a reward. But if you are on the giving end of these "extras" along life's way, don't become a martyr to them! If you feel like doing the extra typing, fine! If not, someone else will do it. Much better to let them handle it than to weary your friends with agonizing recitals of your sufferings. Your friends won't tell you this, but after a while they become convinced that you really *enjoy* your self-inflicted misery—like biting on a sore tooth, you know, only you never stop biting to see how good it might feel.

It seems to me that nearly everyone has a potential for martyrdom. Self-martyrdom, that is. The best antidote I can suggest is a sense of humor. If you hear yourself begin the whining, consciously virtuous type of remark that is the badge of the martyr, stop in midsentence, take a deep breath, and remark briskly, "Actually, I'm no worse off than anyone else, and probably a hundred times better off than some!" It'll sound much better than the usual crackling of flames on the fagots.

Anne Observer

DIVINE HEALING IN OUR TIME

By Charles D. Utt

In Two Parts—Part I

IN the Christian world there is an increasing interest in divine healing. About two years ago the Associated Press reported "the healing function" as one of the topics discussed at an interdenominational seminar in New York on the general subject, "Religion and the Great Issues of the Day." At this meeting the conclusion was reached "that the church has neglected 'its healing function' for the body, in addition to the soul, as emphasized in Christ's work."

The Church of England and the Church of Scotland both have commissions that are studying the subject. Some Protestant Episcopal churches in the United States have special services for the sick. Southern Presbyterians at their last general assembly gave consideration to a report that said, "Prayer may be just as much one of the conditions through which God sends His healing as is penicillin or the surgical removal of a diseased organ."

The Methodist Church, both in England and in the United States, is studying spiritual healing. The Lutheran Church in Norway within the last year published an "Open Letter" in which it stated that the New Testament permits believers to seek healing for their illnesses by prayer, and it adds that "we have experienced, also in these days, that this is a reality; and we rejoice in the fact that Christians in our time have a better understanding of our Christian privilege in this matter."

Through the *Reader's Digest* the healing of a man critically injured in a railway accident became widely known, and it aroused a great deal of interest in healing in answer to prayer. One of the authors of the article, Edward S. Zelle, Jr., followed it with another entitled "Prayer for the Sick," in the *Christian Century*, and this article was given much wider

circulation in abbreviated form in *Time* magazine.

Mr. Zelle, who is a Methodist minister in Trenton, New Jersey, stated his conviction that the church is not doing all that it should to help the sick find "the embracing love of the healing Christ." This was impressed on his mind by the large number of inquiries he received from people who heard of the recovery of the man injured in the railway accident.

It is not surprising, therefore, that Seventh-day Adventists are thinking more earnestly about divine healing and asking whether it is right for them to seek it from certain widely publicized healers who make bold claims for their miraculous powers.

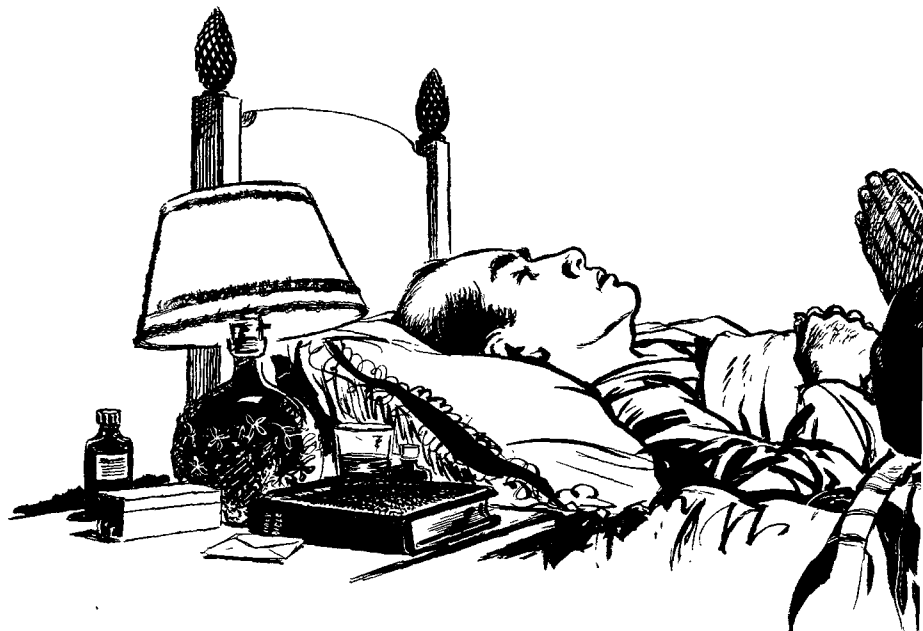
Before we attempt to answer the question it may be well to review Christ's method of healing when He

was here among men and the instruction we find in His Word. Of His work we read in the Gospel, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). His instruction to His disciples was, "As ye go, preach, . . . heal" (Matt. 10:7, 8).

We believe that healing is one of the gifts of the Spirit that should be manifest in the church, for Christ promised His followers, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

Paul also says, "And God hath set some in the church, first apostles,

Feature Article
OF THE WEEK



secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28; see also verses 9, 30). For further evidence that Christ's promise was not meant for the twelve apostles alone, we turn to the fifth chapter of James, where we find the instruction and the promise, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they

shall be forgiven him" (verses 14, 15). This instruction has been followed to a certain extent among Seventh-day Adventists, and there have been evidences of God's power in the restoration of the sick.

From Christ's example of healing we know that spiritual and physical healing are related. This is clear from His dealing with the paralytic man whose friends had to let him down in his bed through a roof to get him into Jesus' presence. Before Jesus told the man to arise, take up his bed, and walk, He said to him, "Son, thy sins be forgiven thee" (Mark 2:5). In the brief account there is no mention of the man's asking forgiveness, but Christ saw his need and read his heart's desire. Again, after He had healed the man at the pool of Bethesda, He warned him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John 5:14).

Any philosophy of healing that denies the reality of sin and sickness and the relation of sin to sickness is not in harmony with Christ's methods.

Jesus healed every kind of disease: leprosy, fever, palsy (paralysis), blindness, deafness, lameness, mental disease, and demon possession. Some of the sicknesses were of long standing. The woman who was healed of hemorrhage when she touched Christ's garment had been ill for twelve years (Matt. 9:20, R.S.V.). Another "had a spirit of infirmity eighteen years" (Luke 13:11). The man healed at the pool of Bethesda had been ill for thirty-eight years (John 5:5).

Jesus' healings were usually instantaneous, but sometimes they were not evident at once, as, for instance, the ten lepers who were healed after they had left the presence of Jesus. "And it came to pass, that, as they went, they were cleansed" (Luke 17:14). Sometimes He healed at a distance, without going where the sick person was, as when He healed the nobleman's son who lay at death's door at Capernaum. Healing in this case was gradual. When Jesus spoke the word, he "began to amend," and the explanation follows that the "fever left

him" (John 4:52). The crisis was past, and then began his recovery.

From these and other instances we learn that Christ's healing power may be manifested in different ways. In our desire for recovery of health we should remember this fact. He may see fit to heal by what we sometimes call natural means. If so, that is as divine as the more spectacular instantaneous restoration. Natural healing gives opportunity for us to cooperate in bringing about the desired blessing.

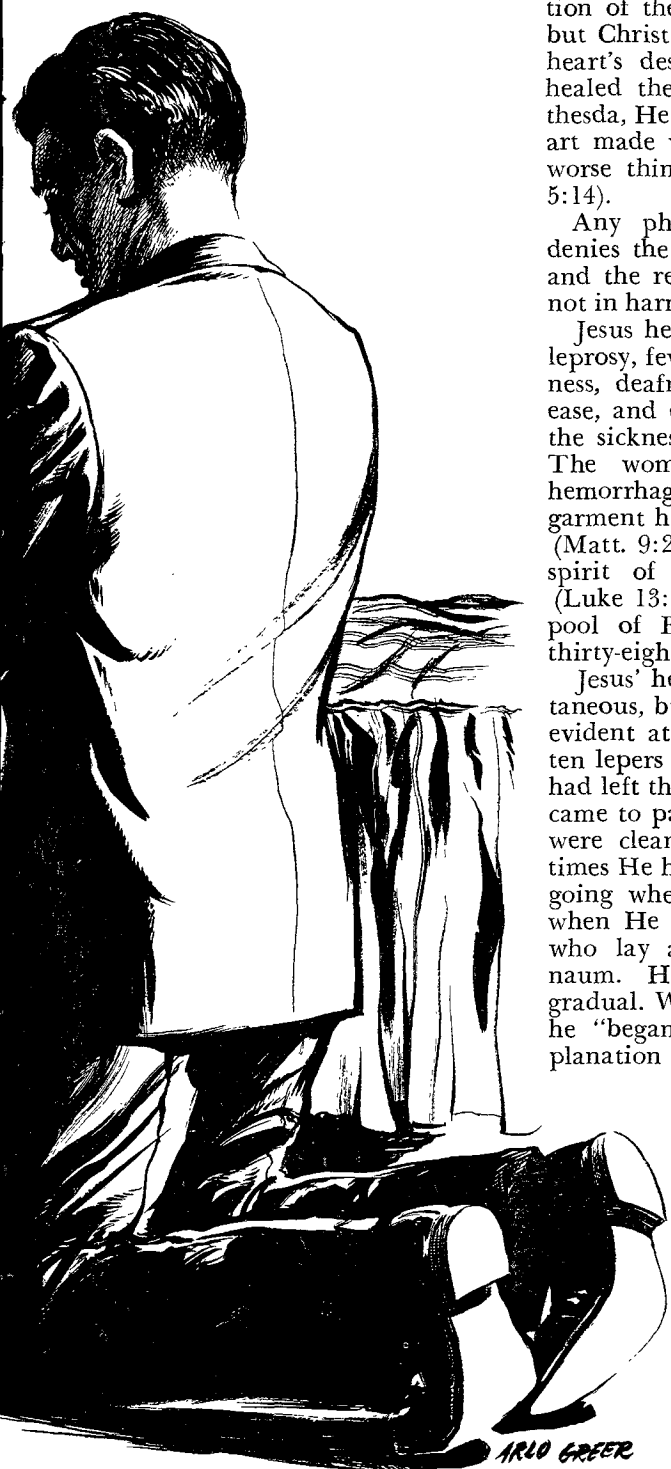
Some who profess to believe in divine healing take the extreme view that it is a denial of faith to use medical knowledge after asking God for healing. We believe that God can and does heal in answer to prayer, but we also believe that the use of natural means of healing is not a denial of faith. In our day there has been great advancement of medical knowledge and surgical skill. We should regard this as the gift of God. Healing may also result from education in healthful living. In His dealing with Israel anciently God promised His people health, but He also gave them much instruction in healthful living, which He required them to follow. He has done the same for us.

The use of proper remedies may be an evidence of faith, and we can ask God's blessing on their use. In the book *The Ministry of Healing* we find the following instruction: "Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided"—Pages 231, 232.

God has greatly blessed the medical work and institutions of Seventh-day Adventists. In them thousands of people have found both physical and spiritual restoration and have learned principles of healthful living that have been a great blessing to them.

God could have healed Hezekiah instantly, but the prophet Isaiah in-

(Continued on page 26)



ARLO GREER, ARTIST

Divine healing is one of the gifts of the Spirit that should be manifested in the church.

ARLO GREER

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Delivered Unto Satan

Please explain the text found in 1 Corinthians 5:5, which states: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

The procedure here described is generally understood as an official action of the church disfellowshipping the offender. Since there are only two spiritual kingdoms in this world, the kingdom of God and the kingdom of Satan, a person who is turned out of the kingdom of God must naturally enter the kingdom of Satan (see John 12:31; 16:11; 2 Cor. 4:4). The case in question was one of an incestuous person (see 1 Cor. 5:1). This defiant and abandoned sinner had, by his own wicked conduct, withdrawn himself from the kingdom of God, and this withdrawal was to be recognized by his official expulsion from the church.

The purpose of the action is described to be "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The Scriptures term immoral practices "works of the flesh" (Gal. 5:19; cf. Col. 3:5). Christians are admonished not to live "after the flesh" (Rom. 8:13). The phrase "destruction of the flesh" may therefore be understood as mortification of the fleshly desires. However, the phrase may also describe the bodily suffering that Satan inflicts upon men. Satan is the author of disease and suffering. This is illustrated in the experience of Job (see Job 2:7; *The Desire of Ages*, p. 471). Paul termed his personal bodily affliction "the messenger of Satan" (2 Cor. 12:7). The disfellowshipped offender, who, by his defiant act, had entered the kingdom of Satan, would be left to suffer the consequences of his evil course.

However, the action that appears so drastic was designed to be remedial. This was true also in the case of Hymenaeus and Alexander, whom Paul "delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:20). Church discipline is intended to awaken offenders to a realization of their dangerous situation and to reveal to them their need of repentance and contrition. Having been cor-

rected and humbled by his punishment, the sinner may be recalled to a life of virtue and faith. The aim of church discipline should never be vengeance, but recovery from ruin. The disfellowshipped member should be an object of deep concern to the church, and strenuous efforts should be made for his spiritual restoration (see Matt. 18:17; Gal. 6:1, 2; Heb. 12:13).

The church was to take its action "in the name of our Lord Jesus Christ" (1 Cor. 5:4). This means that the sentence against the incestuous person was to be made by the authority of Jesus Christ, who was the head of the church (Eph. 5:24).

The action was to be taken while the church was "gathered together" (1 Cor. 5:4). It is the plan of God to work through His church. The leaders of the church, together with the congregation, are empowered to take disciplinary action in the name of Christ when this becomes necessary, and such action when proper procedures have been followed is ratified in heaven (see *The SDA Bible Commentary*, on Matt. 16:19; 18:15-20; John 20:23).

Strong Drink

Does Proverbs 31:6, 7 sanction the use of strong drink?

These verses read as follows: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

The chapter begins with a warning to kings and princes against the use of either wine or strong drink lest indulgence in these products interfere with the faithful discharge of governmental offices. Following the warning the author Lemuel lists the uses to which such products are put, namely as an analgesic to those suffering from fatal disease or as a sedative for the mentally depressed. Though the verb "give" is an imperative, and one might deduce that the author is giving a positive command to employ such media in the cases noted, such a conclusion is not necessary. The book of Proverbs is written as poetry and consequently employs various literary

devices. It is possible to understand the imperative "give" as a device to bring about an effective contrast with the preceding observation. The contrast may be illustrated as follows: They give strong drink to the dying, and wine to the mentally oppressed, but it is not for kings or princes to use these products. If such is the author's intent, the force of a positive command is effectively neutralized. Compare a similar use of the imperative in Luke 11:41.

These verses should be understood against the background of the times. Without the knowledge of narcotics possessed by medical men today the ancients often used various mixtures of intoxicating drinks and preparations of narcotic herbs with which to deaden pain. For example, those who were crucified in the days of Jesus were offered a mixture of vinegar and gall to deaden pain. Jesus refused the potion (see Matt. 27:34; *The Desire of Ages* (1940), pp. 746, 754, 755).

The times of ignorance God winked at (Acts 17:30). Certain practices not consistent with Christian principles were anciently allowed, not that God approved of them, but that time was required to bring the people to a state of complete sanctification. Today men no longer have a cloak for their sin (John 15:22). For a discussion of this problem see *The SDA Bible Commentary*, on Deuteronomy 14:26.

Fire on Sabbath

Is the marginal reading "that is for cooking" justified in Exodus 35:3?

This marginal reading does not occur in the common Oxford editions of the King James Version. However, it is found in the margin of an edition of the King James Version printed by the National Bible Press in Philadelphia.

Marginal readings are notes added by the editors and are not a part of the Inspired Word. They should be used as one would a commentary written by one of another denomination. Many of the notes are factual and valuable, some are mere conjectures, while others are misleading. In the case of the marginal reading above referred to, the observation may be correct because the main reason for which fires would be kindled on the Sabbath day in the comparatively warm climate of the Sinai region would be for the cooking of food. Since in a warm climate it is not essential to health to eat warm foods, all preparation of the food was to be completed before the Sabbath began (see Ex. 16:23). See *The SDA Bible Commentary*, on Exodus 35:3.

REVIEW AND HERALD

News From Home and Abroad

Italian Union Training School

By J. C. Thompson, *Associate Secretary*
General Conference Religious Liberty Department

With a population of 48,000,000—more than 408 people to the square mile—Italy is one of the more densely populated countries of the world. This population is predominantly Roman Catholic—99.6 per cent, according to the 1936 census. In the entire country there are not more than 100,000 Protestants, and half as many Jews.

It is apparent to almost anyone visiting Italy that the claims of the church rest lightly upon large segments of the populace. From the Brenner Pass to the "toe of the boot," Communist slogans are painted on public and private buildings. And if a local or national election is pending, huge streamers are stretched across streets, exhorting the voters to support Communist Party candidates. That this propaganda meets with a friendly response from millions of nominal Catholics, is evidenced by the fact that in the general elections of June, 1953, the Christian Democrats (Catholic) polled 10,859,554 votes and the Communists ran second with 6,122,638.

In an audience that I had with the Pope during the postwar years when I was Chief of Education and Cultural Affairs for the United States State Department in Berlin, the Pope spoke freely and with feeling concerning Communism and its impact upon the church. Apart from those countries of Eastern Europe that are definitely within the Russian orbit, it is significant that Communism is strongest, in all Europe, in the Catholic countries of France and Italy.

Against this religio-political background, there are in the Italian Union Mission 54 churches with 2,113 members. Led by L. Beer, the many workers are earnest and active, and our work grows steadily. It is always an inspiration to me to visit Italy and our Italian believers and leaders.

Founded in 1940, and at its present location since 1947, the training school for the Italian Union is situated in a beautiful old villa on the periphery of historic and artistic Florence, a city of 400,000. It would be difficult to imagine a more stimulating environment in which to study.

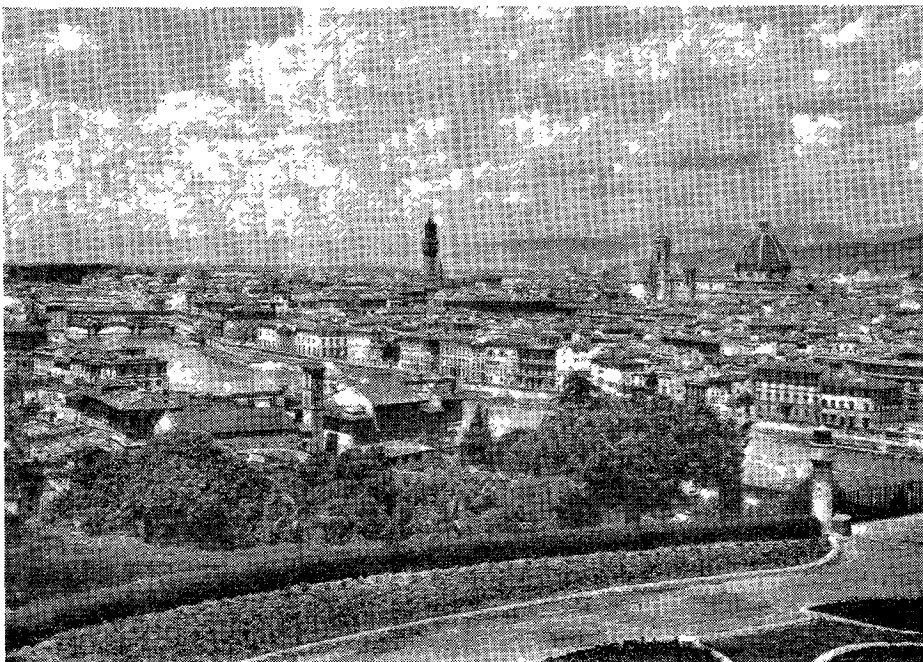
Occupying one of the famed Tuscany Hills of literature, four miles from the center of Florence, Villa Aurora, now our school, was first mentioned in history seventy-five years before the Genoese Italian, Christopher Columbus, discovered America.

Florence was the famed center of the Italian Renaissance, that brilliant flowering of human genius, made more luminous by the Stygian ignorance and intolerance, known as the Dark Ages, out of which it sprang. Christ had promised His church that the days of persecution would be shortened for the elect's sake, and that promise was beautifully and effectively fulfilled in and by the Renaissance, which paved the way for the Reformation.

Great Italian names identified with this revival of learning and familiar to history are: Dante Alighieri, Petrarch, Boccaccio, and Machiavelli, writers; a long list of leading painters, including Giotto, Lippi, Pollaiuolo, Botticelli, Bellini brothers, Verrocchio, Raphael, Cellini, Titian, Tintoretto, Veronese, and two of the most creative geniuses of all time: Michelangelo, architect, sculptor, painter, and poet; and Leonardo da Vinci, scientist, engineer, sculptor, architect, and painter. Famous Italian explorers include Marco Polo, who visited Persia, China, and Sumatra; Christopher Columbus, who discovered America; and Amerigo Vespucci, who is said to have discovered the New World before Columbus, and from whom the name America is derived.

The foregoing great names of the thirteenth to the seventeenth centuries do not include the famous Italian musicians who lived for the most part in the late seventeenth, eighteenth and nineteenth centuries, such as Corelli, Scarlatti, Vivaldi, Donizetti, Rossini, Cherubini, Verdi, Paganini, and violinmaker, Stradivari, who carried his secrets with him to the grave.

One of the most remarkable families of history was the Medici of Florence. Also at Florence, Catholic reformer Savonarola was hanged, and two other Dominicans with him, and their bodies were burned. Galileo confirmed Copernicus' theory of the earth's rotation but the Inquisition forced him to recant in 1633. These are some of the Italian men whom God used to shorten the days of papal



View of Florence, Italy, from Michelangelo Square. Our Italian Union Training School is situated four miles from the center of this famous and beautiful city.

Lower Your Ropes

A neighbor raced through a mountain town of Pennsylvania giving the alarm, "Save him! Cut your clotheslines and rush to the bridge!" Drifting down the raging river in a rowboat was the desperate farmer yelling for help and waving one oar. Just below the town bridge were the dangerous falls whose awful fury carried all to certain death. The merchants, shoppers, and housewives with ropes in their hands ran to the bridge. They could see the man being swiftly carried to the precipitous falls. Quickly the ropes of rescue were thrown into the water. Every few feet ropes were hung from the bridge rail. Not only one or two, but scores, so that if the boat was swept to one side in the swirling, mad waters, there would be a rope of rescue. And he was saved!

You hold in your hands the rope of truth and salvation. Are you letting it down every day at home, school, office, shop, or factory? In casual and social contacts? The work of God will not be finished by ministerial effort alone, but by the union of every member with the pastor in soul winning. The rope of salvation is lowered each week in your church, but thousands do not attend the service. It is your privilege "to lay hold of divine power with one hand, and with the other to reach forth to save humanity."—ELLEN G. WHITE in *The Review and Herald*, Oct. 13, 1896.

Your work has been marked out for you. "We are to take our Bibles, and go forth to warn the world."—*Christian Service*, p. 141. That is Bible evangelism—giving the truth by Bible studies, cottage meetings, or lay

efforts. All should try some form of work.

Trained.—During these last few months you have been taught in the Bible evangelism classes—Bible service training or Christ-centered lay evangelism courses—how to answer questions, to meet objections, to interest children, to lift up Christ in every subject, to make appeals, and to secure decisions. Your literature distribution has resulted in Bible study openings.

Equipped.—With your Bible carefully marked in chain fashion for answering questions on thirty doctrines (explained in booklet *Helps to Bible Study*), take along the 20th Century Bible Course lessons or tracts to present at the close of the study. You may be using a projector and filmstrips, audio-visual equipment, or the Pictorial Aid to Bible Study—a graphic fold-back teaching device in four colors—in conducting your cottage meetings.

As a lifeguard for Christ, visit every home. In the swirling eddies of the world you can rescue many from eternal destruction. This may be "End-Time" for them unless you throw out the life line of truth. "Operation Evangelism" this fall calls for you to lower the rope of salvation by conducting cottage meetings. Throw out the life line of truth and salvation in Bible studies and projector efforts.

You hold the rope. Put it within the reach of many by personal contact and Bible studies these fall months!

J. ERNEST EDWARDS

Associate Secretary, General Conference
Home Missionary Department

persecution "for the elect's sake," by ushering in one of this world's most creative periods in science, literature, art, music, and exploration. And it is in this same tradition of increased light and knowledge that our work is conducted today.

B. B. Beach is principal of the Italian Union Training School. The Bible teacher, S. Agnello, spent the last six months of 1955 at the Theological Seminary in Washington, D.C.

From an enrollment of forty-five earnest young people, eight were graduated during the first weekend of June. Several of these will continue their education at the Seminary at Collonges-sous-Salève, Haute-Savoie, France. All the young men graduates have evangelism in mind.

In the graduating exercises Principal Beach gave the consecration service address; Division President M. V. Campbell, the baccalaureate sermon; and I delivered the commencement address on Sunday, June 3. On the last Sabbath afternoon of the school year, in a pool on the grounds, five students were baptized. One was a member of the graduating class.

It is a pleasure to observe, in conclusion, that in consonance with the strong debt-reduction policy of the present administration of the division,

the Italian Union Training School during the past two years has materially reduced the obligations resting upon the institution. The future of this training center seems promising in this ancient land of culture and of apostate Christianity.

Progress in the Caribbean Union

By F. S. Thompson

The Caribbean Union consists largely of islands. These islands are in the southern portion of the West Indies. They make up the eastern enclosure of the Caribbean Sea. As one looks at a large map of the expanse of water in this area, he is intrigued by a myth that in bygone ages a giant living in Florida used these islands as steppingstones in his walk down to the South American coast. Besides the many islands, the union also contains the three Guianas on the southern continent.

The population in most of the islands is usually very dense. The original natives were known as the Carib Indians. These have long since been exterminated by the rigors enforced upon them by the European colonial

empires. The present inhabitants are largely descendants of the African slaves.

In certain sections are found scores of thousands of East Indians who have remained after having been brought in on labor contracts. In addition to these are also thousands of Chinese. Then in the hinterlands of the Guianas are to be found the roving tribes of Amerindians.

The larger portion of the territory is owned by the British. A few areas fly the flags of the Dutch, the French, or the United States.

In most of the islands sugar cane is the main crop. Besides this, coconuts, cocoa, bananas, citrus fruits, et cetera are produced. Trinidad is a rich oil-producing center as well as the site of famed Pitch Lake. The Guianas are noted for the export of bauxite, timber, gold, and diamonds.

The civilization of the countries is fairly high, but their economy does not permit a high standard of living. Of the total population about seventy per cent speak English, twenty per cent speak French, while nine per cent claim Dutch as their native language. The rest speak Spanish, Hindi, or one of the dialects of the Amerindians.

It was some sixty years ago that the third angel's message got a small foothold in this territory. Fifty years ago a single local conference was organized, comprising the territory now making up the Caribbean Union. At that time there were 850 members. Today we are pleased to announce we have 23,000 members. Rapid progress is being made as the work is extended.

Our Caribbean Training College is doing superior work for our youth. Several secondary schools and many church schools are in operation. Most of these schools are doing commendable work.

Our two medical clinics—one in Trinidad and one in British Guiana—are breaking down prejudice and building up good will. Their influence has spread far and wide. A few months ago a legislative councilman in a neighboring island rose in a large public meeting and after condemning the local practitioners for their indifference and lack of interest, said: "What we need is a group of Seventh-day Adventist doctors, who will give the people of this island sympathetic and skilled attention." This legislator is a Catholic and holds no brief for Seventh-day Adventists.

Our hospital and clinic in Trinidad has been operating, since its opening, in rented quarters. We feel the time has come when we should secure our own property and erect a modest building according to our needs.

Working of God's Spirit in Jamaica

By E. H. Schneider, *President
East Jamaica Conference*

Recently one of our national preachers, B. A. Woodburn, conducted a baptism in the parish of Portland, Jamaica. In order to conduct this baptism he had to take the twenty-one candidates down to a river three miles from the church where they had been indoctrinated. Pastor Woodburn decided that six o'clock Sunday morning would be ideal for this occasion.

The church assembled at five-thirty, walked the three miles to the river, and there began singing their songs as the candidates prepared for baptism. The place chosen was near a village named Moore Town. As our church members sang the songs of Zion, the Jamaican people from this village began to pour out to watch the baptism and to join in the singing of these songs. Soon more than four hundred people were gathered at the riverside.

As Pastor Woodburn buried the candidates in baptism he lifted his heart in petition to God that a deep impression for good would be made upon the four hundred villagers who had gathered to watch.

At the conclusion of the baptism he extended an invitation to those who had gathered to join a baptismal class and prepare for this sacred rite at some future time. One of the men of the village said to the pastor: "Why cannot we have a seven-days church in Moore Town? Why won't you, Pastor, come up and preach to us the message that we have heard about and know to be true according to God's Word?"

"But how can we do that," asked Pastor Woodburn, "when we have no leaders or officers to look after the church after it is established?"

"If God can use me I would be happy to lead my brothers and sisters into faithfulness for God," said the man.

"But what would we do for a Sabbath school superintendent?" continued Pastor Woodburn.

Another very promising young man stepped forward and said, "If God can use me I would be happy to serve in this capacity and do all I can to help my countrymen to serve the God of the Advent people and obey the Scriptures."

At this point the pastor was so inspired that he again asked: "But who would be secretary of the Sabbath school?"

A young lady stepped forward

decked with earrings and bracelets and said: "I would be glad to do it, if God can use me."

"This begins to look encouraging," said our pastor. "How many people from Moore Town would be willing to join a baptismal class where you can learn the Scriptures and the requirements of the Lord and prepare for baptism into the Seventh-day Adventist Church?" More than forty people from this village came forward indicating their desire to join this class and prepare themselves for service in God's cause. Before the pastor finished his call forty more said that they would like to have a visit in their home, so that they could make up their minds to join the baptismal class.

Already Pastor Woodburn is working with this group. A new company is being organized, which very soon will develop into another church, reared as a lighthouse for the promulgation of the third angel's message.

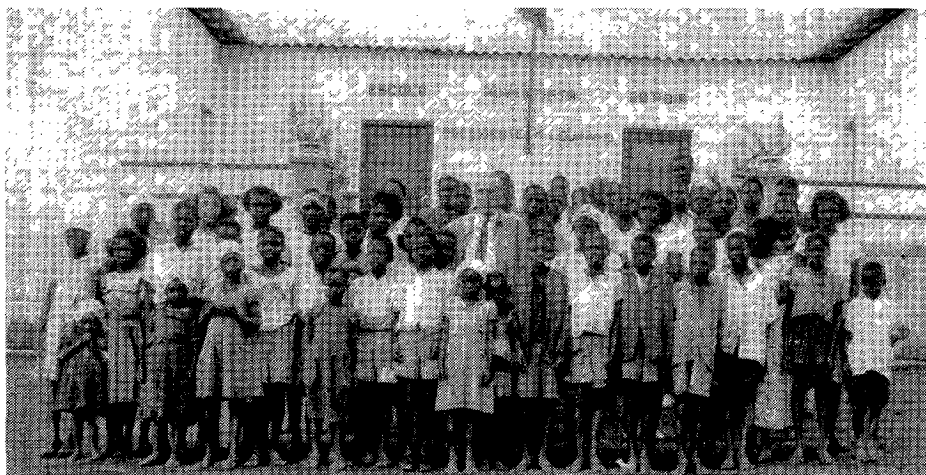
We have many new companies springing up all over Jamaica, indicating that God is finishing His work. We are of good courage. We are looking forward to the day when the work will be finished, and our Lord and Saviour will descend with all the holy angels to gather home the elect who have made a covenant with Him through sacrifice.

Air Force Man Finds Sabbathkeeping People

By Wm. H. Bergherm

It was a real privilege while at Parks Air Force Base in California to meet Airman Dean Mattila who, with his mother, has been keeping the Sabbath for more than a year solely as the result of Bible study. In fact, this young man knew of no Seventh-day Adventist until he met Chaplain Wayne C. Hill, our Seventh-day Adventist chaplain at this large base.

Before coming into the Air Force, Dean lived with his father and mother on a farm in one of the Midwestern States. When he entered the service, he was sent to Parks Air Force Base. One day while looking over the announcements on the chaplains' bulletin board, he saw reference made to a Seventh-day Adventist chaplain. The name Seventh-day Adventist interested him very much. Back home, he and his mother, while studying their Bible with the aid of their Lutheran catechism, discovered that the Bible Sabbath was the seventh day. They both decided that they should keep this day, although they knew of no one else who was doing this. Though their neighbors and friends called them by uncomplimentary



A Good Example in Angola

On a trip through our mission fields we passed through Angola, where we have a well-organized schoolwork. There is a large training school at Bongo with about five hundred pupils. Out in the bush are many smaller schools, which do an excellent work. M. Lourinho, president of the Portuguese African Union Mission, was especially proud of the small school at Namba. As we traveled together by car to visit this school, he told us much about it that we were eager to see. When we finally beheld with our own eyes we were surprised. Here in the midst of the jungle a beautiful school building had been erected, which compared favorably

with many a one in Europe or America. The pupils were happy about our visit, and gave a special welcome to Elder Lourinho. We did not understand the meaning of this special welcome at first, but the treasurer of the field explained the mystery. It seems that the entire amount to erect the building had been donated by Elder Lourinho from his own means. Certainly his is a good example to follow. He not only gives his life to the missions, but also sacrifices from his own savings in the interest of the work he loves so much. In the picture Elder Lourinho is shown with students at the Namba school.

O. SCHUBERTH

terms, the mother would tidy up the house on Friday and both she and her son were usually ready at the set of the sun for the Lord's day.

Now Dean found himself having difficulty keeping the Sabbath all alone in the Air Force. Perhaps this chaplain who called himself a Seventh-day Adventist could help him. While he was musing on this unexpected discovery, another airman was approaching and Dean decided he would ask him for some information about the Chaplain.

"Do you happen to know who this chaplain is who is a Seventh-day Adventist?" Dean asked.

"Sure, he's my boss," was the reply.

"Can you tell me where he is now?"

"Just come with me," the young man answered.

In a short while Dean Mattila stood face to face with the first Sabbathkeeper he had ever known, save his own mother. This man was Chaplain Wayne Hill, who only two weeks before had taken up his duties on the base, but in the providence of God was there when this young man was prepared to receive him. Dean now learned with joy that all over the world there were others like himself who were keeping the Lord's Sabbath and looking for His soon return.

After several visits with Chaplain Hill, he was invited to accompany the chaplain to the Northern California camp meeting and later for a visit to Pacific Union College. At the camp meeting he was able to tell his remarkable story at the Sabbath after-

noon meeting. It has been a real inspiration to me to learn that Dean has never used tobacco or alcohol in any form. He believes that God led him to Chaplain Hill and had a definite hand in bringing him to Parks Air Force Base.

He realizes that when he asked this young man passing the bulletin board that morning about the Seventh-day Adventist chaplain, he could doubtless have asked any one of the five thousand or more men on the base. Had he done so he would doubtless have received a shrug of the shoulder and a negative answer. But in the wisdom of the Lord it was the assistant to the chaplain himself that he met that morning and to whom he directed his inquiry.

Next week Dean is to be released from the Air Force and plans to return to his father and mother back on the farm. He is eager to tell them all that he has learned about this people who also honor the Lord's commandments, including the fourth. Next fall he plans to enroll in a Seventh-day Adventist college.

Surely God has His way of guiding men into the fullness of His truth today as certainly as He did in the days of Philip, who was divinely led to meet the eunuch. His Spirit is still working on the hearts of men and women as they search Holy Writ. We are indeed grateful that He caused Chaplain Hill to be stationed in this large military installation just in time to assist men like Dean in their search for the way of salvation.

Literature Evangelism in Northeast India

By J. Japagnanam

*Publishing Department Secretary
Northeast India Union*

My territory for evangelism consists of one of the world's largest union territories: Orissa, Bihar, West Bengal, Assam, Manipur, Sikkim, Nepal, Bhutan, Tibet, and the Andaman Islands. This vast, almost unentered territory calls for use of the best soul-winning methods.

Sometimes we take the gospel of Christ through the gospel of soap and water, and thus break down the great wall of superstition and prejudice. We have to be as wise as serpents and harmless as doves when entering into countries where the preaching of Christianity is forbidden. Ways must be found to reach the hearts of the teeming millions in the northeast who are oppressed by poverty and groping in darkness.

Recently when I was visiting some of the high government officials in the city of Patna, the thought came to me: "The canvassing work is God's means of reaching many that would not otherwise be impressed with the truth."—*Testimonies*, vol. 5, p. 405. This was demonstrated again when I had the privilege of interviewing the private secretary of the crown prince, who some weeks ago was enthroned as the King of Nepal. The office was inside the royal palace, and as I was



Allegheny Conference and New Jersey Ordination Services

An ordination service for six pastors of the Allegheny Conference was held in connection with the annual camp meeting at Pine Forge, Pennsylvania.

Ordained were, left to right, front row: Joseph Wagner, Jr., Daniel Lee Davis, and Edward Dorsey. Second row: Ulysses S. Willis, Charles D. Brooks, and Aaron N. Brogden.

Participating in the special service were C. E. Moseley, of the General Conference Regional Department, and W. L. Cheatnam, president of the Allegheny Conference.

A high light of the annual camp meeting of the New Jersey Conference this year was an ordination service for two young ministers: Thomas Green and Eugene Durand.

In the photo John W. Osborn, conference president, welcomes Elder Durand, center, and Elder Green, right, into the ranks of ordained ministers.

The main ordination address was given by C. E. Wittschiebe. Others who took part in the service included D. A. Ochs and F. D. Nichol.

DON ROTH

ushered in, I could not help thinking of the beauties of the magnificent mansions that have been prepared for us in heaven. O how we ought to thank and praise our God for permitting us to go before the millions of people with His message of mercy for this last time!

Those in the service of God must show animation and determination in the work of winning souls. All around us are those who will perish unless we as God's instrumentalities work with a determination that will not fail nor become discouraged. The throne of grace is to be our continual source of strength.

Young New Zealanders Make History

By W. A. Townend
*Home Missionary Secretary
North New Zealand*

Fired with youthful energy, vigor, and zeal the seventy-seven students attending our New Zealand Missionary College have just set an Australasian Ingathering record. In four days these high-school-age young people gathered in £1,702 (approximately \$5,000).

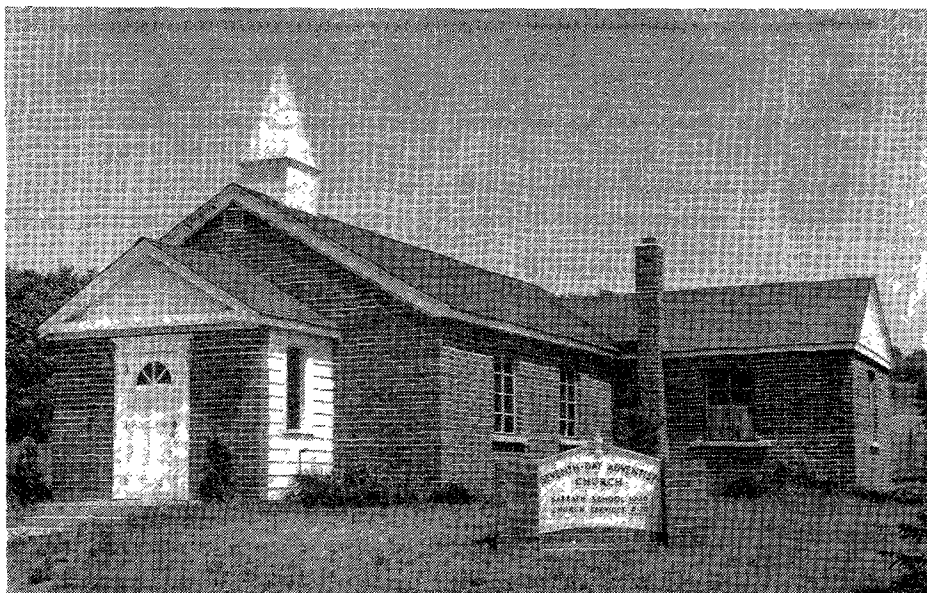
I gained an insight into the tone of the campaign when, unknown to the persons concerned, I listened to a simple prayer by the dean of women. Circled by four girls, she was standing on the porch of the women's hall, praying: "... and Father, help them to remember the campaign text." They did.

Minutes later those girls were on their way to a tiny northern town as the vanguard of their college's "all in and all out" 1956 Ingathering task. Obstacles to achieving big results were there aplenty. But why speak of them? The students didn't.

Occupying the minds of these splendid youth in training for wider service, was a consciousness of God's call, God's presence, and God's joy. And how they toiled!

A. Parker, pastor of the Wellington church, who again enthusiastically associated with us in the task, was deeply stirred and warmly inspired. You would have been too. For example: Four girls (Yes, those who were praying on the porch) were in a car that skidded and then rolled over several times, resulting in cuts and bruises for the passengers. But the girls scrambled out, offered up a prayer of praise to God that their lives had been preserved, and then collected £100 (\$300) in three days.

Highly charged with expectancy, surprise, and praise, the chapel serv-



Central Lake, Michigan, Church Dedication

The beautiful Central Lake, Michigan, church, situated on a prominence overlooking the city, was dedicated on Sabbath, July 28. First organized in Eastport in 1903, the Central Lake house of worship is the combination of many years of planning and sacrifice and is a testimony to the members who "had a mind to work." Participating in

the program were G. E. Hutches, who gave the dedicatory sermon; Keith Morey, former pastor, who supervised the building project; David Pillor; and the present pastor, B. J. Furst. Special music was furnished by Roy Lemon, and Mrs. R. Byard read the church history.

MORTEN JUBERG

ice, which was the capstone of the college's magnificent short Ingathering campaign, would surely have heartened the gospel warrior Paul had he been present, for he it was who penned the campaign text: "The Lord stood with me, and strengthened me."

The Other Half in Korea

By T. R. Flaiz, M.D.

The bitter wind was driving little skiffs of dry snow over the frozen ground. Water that had been standing at the sides or on the surface of the road was now frozen solid. The wintry aspect was accentuated by the few bare trees whipped by the wind. Peasants dressed in rags struggled along the roadside under the burden of great bundles of leaves, grass, and twigs raked together in the nearby countryside. These were being taken to the city to provide fuel either for a minimum of warmth or to cook the scant supply of food.

On some of the flooded rice fields now frozen over, little children were sledding or skating with improvised toys of one form or another. Most of them lacked mittens, and protected their little feet from the ice and snow or the frozen ground only by straw or burlap sandals.

Such was the Korean countryside as we drove out to the Seoul Sanitarium

orphanage in early February. Public buildings are mostly all cold. Only at night sleeping rooms of the more fortunate are warmed by a brick or mud stove on the outside of the house, the hot gases and smoke of which pass under the floor of the sleeping room.

Food is in fair supply, but would represent marked austerity in almost any other country. Due, in considerable measure, to extensive contributions of clothing by the army and voluntary agencies, most of the people are fairly adequately clothed, though here again there is little evidence of luxury. Since the original shops and markets were burned or blasted to rubble, most of the trading is done along the streets in temporary shelters or out in open squares partially cleared of debris.

Because of the conviction that the present lull in fighting is only a pause in the longer struggle, there is little enthusiasm for rebuilding structures that the Koreans feel will again be laid low.

It is a remarkable commentary on human courage and the will to survive that people under such conditions are able to manifest a reasonable measure of cheer as they go about the business of living. Those of us who under conditions of relatively high standards of comfort are inclined to fret or complain would see our situations in a new light could we but follow our Korean neighbors

through a day of their cold, colorless lives.

Perhaps this opening of a window into the lives of millions in another quarter of the world will bring to us a more appreciative understanding of our own blessings and possibly even a larger sense of responsibility to share our abundance with those less favored.

Scottish Annual Day of Fellowship

By D. J. Dabson

The annual day of fellowship was held in our recently purchased church in Glasgow, Scotland. This was one of the best attended meetings that have been held in this land. Of the membership in Scotland three hundred gathered for the services of this weekend. At present we have a little more than five hundred members in this country of nearly six million inhabitants.

B. F. Kinman, Scottish Mission president, opened the session by addressing the members. The theme of the conference was the work of the Holy Spirit in the salvation of souls. Pastor Kinman emphasized the great need for each individual member to receive the infilling of the Holy Spirit. Sabbath school was conducted by I. McGougan, who has labored successfully in Glasgow for the past five years. During this time more than eighty souls have been added to the church.

We were happy to hear E. J. Folkenberg, from the New Gallery, London, as he addressed the assembly, using the text, "He that winneth souls is wise" (Prov. 11:30). After his thought-inspiring message, a simple appeal for evangelism by the president resulted in an offering of more than £160 (\$450) in pledges and cash. Pastor Kinman emphasized the great need for a church in southern Scotland as well as churches in the highlands. Cities like Dumfries, Inverness, and Perth, and also the border towns, have never yet heard an Adventist preacher. More than thirty towns with a population above eight thousand each, remain unentered in Scotland. The small membership here responded valiantly to this appeal.

Although Scotland has many pressing home needs, we are also intensely concerned about our work overseas, so Pastor John Hyde was invited to tell of the working of God's Spirit in Africa. Dr. Hyde, who is one of our pioneer medical missionaries, thrilled us with the views he gave of the work in all its aspects in dark Africa. Later he led in the evening testimony service, in which all our ministers in Scotland declared their love for the Saviour and their dedication to finish the task in our day and age.

Days of fellowship come and go, and each time we see new faces in the congregation. However, we are not satisfied with the slow advance of the message in this extremely conservative land. We long to see the work make more rapid progress.

Live Coals

(Continued from page 1)

Everything to make the mission station was taken from the forest and the ground itself except the cement and nails, which had to be brought to the site. Now this lonely little mission station of Nebasa, with Brother and Sister Willow Palm in charge, is one of the outposts of Adventism in Africa. Years ago Pastor D. E. Delhove passed that way in the course of his work and realized the great need among these Bakere tribes. Later on K. F. Amba, E. L. Tarr, and T. Staples agreed that it would be a suitable place to begin work, and in 1949 the mission began its life of service for the cause.

At first the reception was not so good as it might have been, since the heathen people did not want to sacrifice their old customs and habits for Christianity. The mortality among the children of school age is very high, and so very few children, comparatively speaking, attend the school at the mission. They can stay in school for five years to complete their work. This year, 1956, some teachers will be ready to go out into the villages to help their own people. The church now has one hundred baptized members with five hundred in the baptismal classes.

The dispensary is a very busy place. Some three thousand come in for treatment every month. The ward is not yet completed, so they have to stay with friends or in huts that they build

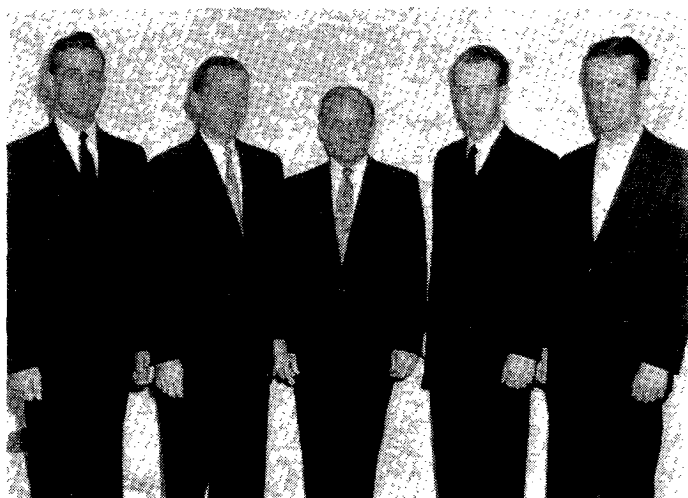


Ohio Ordains Five Ministers

The Ohio Conference Committee this year authorized the ordination of five ministers in their field. This ordination took place during the annual camp meeting at Mount Vernon.

Those ordained, left to right: John F. Young, Arthur D. Leach, Earl J. Zager, Charles P. Shobe, and George Charles Dart. At the extreme right is M. E. Loewen, president of the Ohio Conference.

DON ROTH



Southern New England Ordination Service

Five young men were ordained at the Southern New England camp meeting on Sabbath, June 30. The officiating clergy were D. E. Rebok, who gave the ordination prayer; L. E. Lenheim, who gave the charge; and Merle L. Mills, who gave the welcome. Shown are (left to right): James Hayward, Paul Bork, Ernest Wheeler, Harold Knox, Richard Hammond.

MERLE L. MILLS

for themselves. Leprosy is the most common of all diseases in this part of the world, as five per cent of the total population are lepers. No village is without its quota of one or more. The demand was great for a strong leper work. The government wanted the mission to take over this work and a compound was built, which at present houses forty inmates. The lepers cut the trees to build their own huts. About one hundred more live in the homes of their friends. These come to the dispensary about twice a week for their treatment. The very worst cases do not come in to the mission, but the missionary visits them to give the necessary help.

To buy anything at all, even needles or cotton, the missionary must make a trip of 120 kilometers to a small town where there is one European shop as well as a few African ones. The biggest town is 220 kilometers away, but the post office is still farther—280 kilometers—in a different direction. However a truck passes Nebasa twice a week and brings and collects the mail. If you, in your busy, full life, knew what the mail means to a lonely missionary family you would think the effort of writing regularly well worth while. Perhaps twice a month, if they are fortunate, some European from one of the cotton estates calls for a visit, but otherwise the isolation from European companionship is complete.

The little villages within thirty miles of the mission have to be visited. To do this the missionary must leave his wife and children alone and travel through the forest, often on foot. As he walks he has plenty of time to observe the huge hornbills watching from the trees, their bills as big as their bodies; or the flash of blue as a forest pheasant leaves the shade of the trees and flies into the sunlight.

One day Zephania, one of the workers at Nebasa, went to visit one of the villages. The people did not want to receive him or listen to his teachings and threatened that, if he persisted, the witch doctor would see that trouble would come upon him and his family. Very shortly after this his youngest child died, and triumphantly the villagers thought that the gods had manifested their power and displeasure. Zephania, though sorrowful in heart, stood firm in his belief. The following year twins were born into his family, and gladly Brother Zephania said, "Now you see that God has restored what we lost last year and even more, as He has given us one more child. This shows that He has a purpose for us to be here." That is the spirit of the workers, and slowly the work is progressing and the people are gaining confidence in the message.



A Courageous Little Pupil of French Cameroun

While inspecting our beautiful mission station in Kribi, situated on the west coast of the French Cameroun, we visited an out-station nearby. The pupils greeted us with some lovely songs, and then a little girl read a message of welcome in French. She pronounced the words so distinctly and beautifully that we were surprised. French is not the mother tongue of these Africans. It is just as foreign to them as to any American. Still, she spoke it fluently and well. Besides having a colorful personality, the little girl had an attractive, courageous oratory. Christian education has made a real lady of this child of the jungle.

O. SCHUBERTH

First of all, the director had to live in a little house, which reminded one of the "lead chambers of Venice." This has been replaced with a fine new house, and even now it looks as if the church might have to be enlarged, as new members are constantly coming.

When the old man who had given the ground to the mission lay dying, he admonished the men of his tribe to do as he had done—to leave heathenism and cast their lot with the people of God. "Go to the 'catechism,' because if you do we are going to meet in heaven, and don't forget it."

In one of the villages where one of our African teachers was working, a mother died. She was a widow, and at the funeral the question arose as to what was to become of her baby boy. The easiest solution, according to the villagers, was to put him in the newly dug grave with his mother. As the men were at the point of carrying out the plan, our worker heard of it, and rescued the little boy. He was literally snatched from an untimely grave to grow up under the influence of the mission, where he now lives.

In a similar manner thousands are snatched from heathenism into a saving knowledge of Jesus Christ. And when they understand the message, they accept it, rejoice over it, and carry it, like a live coal, to those who live still farther away.

Teamwork in Literature Evangelism

By G. B. Hoag

*Publishing Department Secretary
Chesapeake Conference*

Ruth Strother is the literature evangelist, Mildred Faulkner is the Bible instructor, D. K. Smith is the pastor, and M. K. Eckenroth is the evangelist for the following beautiful picture of teamwork in Laurel, Maryland.

Fifty-six years ago Ellen G. White said by divine inspiration, "The silent messengers that are placed in the homes of the people through the work of the canvasser will strengthen the gospel ministry in every way."—*Colporteur Ministry*, pp. 100, 101. (Italics supplied.)

Today I received a letter from Sister Faulkner that I want to share with you.

"DEAR ELDER HOAG:

"My heart has been thrilled as I've traced the footsteps of Sister Ruth Strother. On Sabbath she went with me through the country to several homes where studies have been given, and then as we drove along she pointed out homes here, there, and everywhere, saying, 'These people are signed up for studies through the correspondence course. These folks have four or five *Bible Story* books, et cetera, and I believe they would let you study with them.'

"It has been such a pleasure to go to these homes and say, 'I'm a friend of Mrs. Strother.' I'm invited in immediately and have never been turned down when I asked them if they would like to study the Bible to know Jesus better.

"After my first study in one of these homes last night, the man said, 'You know, I'm learning more about the Bible from those *Bible Story* books (pointing to their desk where I saw five books) than I've ever learned before.' At another home the evening before, the people said, 'You've said more about the Bible in one evening, and we've learned more, than our preacher says in three months.'

"Thanks for the literature evangelists who are opening the doors of the homes with the message.

"Sincerely,

"MILDRED FAULKNER"

Ruth Strother began her literature evangelism work last fall. At that time she enrolled a blind woman in the Braille Faith Bible Course. Today, the blind woman has finished the Bible course and has had her eyes opened to the truth. She attends Sabbath school and church and is now ready with her family to be baptized into the remnant church.

Sister Strother has sold thousands of dollars' worth of literature, given away thousands of free tracts, enrolled hundreds in the Bible course, and has had prayer in as many as ninety homes in fifteen days of work.

God's guiding counsel to the church today is that "Where there is one canvasser in the field, there should be one hundred."—*Colporteur Ministry*, p. 25. Not only should they be out in the dark, unentered areas, but at least one consecrated literature evangelist should be teamed up with every pastor, evangelist, and Bible instructor.

"More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Colporteur Ministry*, p. 151.

Non-Adventist Minister Commends Set of Books

By B. E. Wagner

The following experience, sent in by E. O. Glenz, a literature evangelist in the New Jersey Conference, clearly indicates how our good literature is favorably regarded by many clergymen of other denominations:

"Last week I approached the house next to the — church. I saw the pastor working on a sign in front of the church, but not knowing whether he lived there or not I rang the bell. The minister, seeing me on the porch, asked, 'Whom are you looking for?' On learning he lived there I asked for a few minutes of his time to explain the nature of my work. He said, 'I will be finished with this sign in five minutes and will be glad to give you time to explain your work.'

"I commended him on the nice job he was doing. Soon he was finished and invited me into his home.

"After explaining that my work would interest him because it concerned character building, I canvassed him for that beautiful set of books, the Highway Series. He appeared very much interested, and as I concluded my canvass and handed him my prospectus he asked who published these books. On being informed that the publishers were the Seventh-day Adventists, he looked pleased and remarked, 'I thought so.'

A New Book

DESCRIBED BY H. M. TIPPETT

Believe His Prophets

By DENTON EDWARD REBOK

Review and Herald Publishing Association, \$2.50.

The inspiring sermons on the guiding inspiration of the Spirit of prophecy to the remnant church are compressed into this volume, a new selection in the Christian Home Library series. These sermons were delivered in India at a workers' assembly of the Southern Asia Division.

This bringing together of material throwing new light on the work and messages of Mrs. E. G. White has come from many sources not hitherto published. Couched in the warm, inimitable style of the author, this book will bring edification to every believer and new confidence in God's leadership of the church in this last generation.

Elder Rebok reviews the various channels of communication by which God has led His people, how prophets are accepted or rejected, and how they are tested. The evidence brought forth to show the unique place Sister White held in the development of the Advent Movement is overwhelming. Experience after experience is recorded, showing the remarkable way in which God revealed things that could not be known by any human agent unless they had been given him by supernatural foreknowledge.

The testimony to the broad sympathies of Mrs. White in her relation to the growing work and to individual workers is very heartening. Her attitude toward her own writings was one of humility. Her passion was for the Word and the work of God, and not for any eminence for herself.

The concluding chapter on the author's personal attitude toward and experience with the Spirit of prophecy is one of climactic appeal for greater confidence and repose in this wonderful gift with which God has blessed those who are charged with spreading the message of His soon-coming kingdom to the world.

"Then he told me he regarded our mission work and church very highly, and that he felt our missionaries had saved Ethiopia during the last war. Among other nice things, he said, 'I feel you folk are doing a great work, even though I don't agree with you on your Sabbath.'

"I smiled and remarked I would expect him to differ with us on the Sabbath, but felt that after reading these good books he would better understand our reason for believing as we do.

"He kept looking over the books after I quoted the price and told me he felt he couldn't purchase more literature right then as he had just bought a fifty-two volume set of commentaries. I pointed out how these

books gave God's answer to modern man's questions, and how many helpful sermon outlines and illustrations he would find. He agreed they were just what the people need. After a few moments' thought he said, 'I'll take them; here is ten dollars and I'll pay the balance in two weeks.' Then he changed his mind and gave me a fifteen-dollar deposit.

"Before leaving I explained several of our children's libraries to him. These he promised to take later for a new church library they are building.

"As I prepared to leave I suggested prayer together. He offered a prayer that sounded very much like that of an Adventist. Then, shaking my hand, he thanked me for bringing him this Christian service."

Let us pray for the millions of dollars' worth of our literature that is being placed in the homes by our faithful literature evangelists each year. Someday soon there will be a bountiful harvest.

Divine Healing in Our Time

(Continued from page 17)

structed the king's attendants to make a plaster, or poultice, of figs, and lay it on the boil (Isa. 38:21). God could have healed Naaman instantly, but the prophet Elisha sent him to dip seven times in the river Jordan (see 2 Kings 5:10). Whether the figs or the Jordan water had curative powers for the particular diseases is not the question here. The use of these agencies was an expression of faith, and God honored it.

We have all known of persons miraculously healed. A recent example reported in *THE REVIEW AND HERALD* was a child brought to a mission hospital in the Belgian Congo. It should be noted in this instance that the doctor and nurses did all for the child that their professional skill enabled them to do. Then they prayed, and the child was healed and was able to walk home with his parents.

God's power is not limited today any more than it was in Bible times, and it may be that we should be searching to find out why we do not see more special manifestations of it in the healing of the sick than we do. As mentioned at the beginning of this article, the people of other churches are coming more and more to seek this blessing; and it may be that as a church, and as individuals, Seventh-day Adventists should be asking greater blessings from God. Paul wished that the church at Corinth should "come behind in no gift: wait-

ing for the coming of our Lord Jesus Christ" (1 Cor. 1:7).

In the same epistle (chapter 12:9, 28) Paul names healing as one of the gifts. Divine healing as a result of following the New Testament plan could be a great blessing to the Advent people who are "waiting for the coming of our Lord Jesus Christ." This power seen more often in their midst could be the means of reaching many honest people with the Advent message.

Next week we shall consider God's plan that is to be followed by those who ask for healing, and see whether the methods used by certain much-publicized healers are in accord with it.

• In Brief •

OVERSEAS

Far Eastern Division

● Authorization has been granted for a free religious Chinese radio program over Radio Saigon every Sunday afternoon at one o'clock. The first fifteen minutes the message is presented in the Hokkien dialect and the last fifteen minutes the same message is given in the Cantonese. Radio Dalat and Radio Saigon have been broadcasting our message in the Vietnamese since March 26, 1956, and June 27, 1954, respectively. By means of this one and one-half hours of free time over the radio our message can now reach millions of Vietnamese and Chinese living in Viet-Nam.

● L. R. Van Dolson recently concluded a three weeks' series of meetings in Osaka, Japan. As a result of these meetings four were baptized, 28 enrolled in baptismal classes, a branch Sabbath school with 20 members was organized in a local hospital, and Sunday morning services are being conducted at the town of Nishinomiya, halfway between Kobe and Osaka.

● J. L. Bowers reports that 56 students are enrolled in our mission school on Palau Island. He has been conducting a baptismal class with 22 members and of these 12 or 14 were ready for baptism on the last Sabbath of July. Fourteen people are keeping the Sabbath on Peleliu Island. This island is four and one-half hours' ride by boat from Koror on Palau Island.

● With a total of 268 college and academy students, Mountain View College in the South Philippines has begun its fourth year of operation at the present location. Academy classes began on June 4 with an enrollment of 74, which is twice last year's academy enrollment. Five of these are also taking college work along with the other 189 college students. Last year 110 were enrolled in the college.

● Within recent months two church

buildings have been erected in the Malayan Union Mission. The church at Johore Bahru, Malaya, opened its doors to the public on May 26, 1956, and the Jesselton, North Borneo, church was formally opened on April 12, 1956.

NORTH AMERICA

Atlantic Union

● F. L. Jones has accepted the post of secretary-treasurer of the Northeastern Conference, and W. R. Robinson, of the Allegheny Conference, will replace him as home missionary and Sabbath school secretary of Northeastern.

● The Babylon, New York, church was dedicated on August 4, with N. W. Dunn, of the General Conference, preaching the dedicatory sermon. A. J. Hirsch is the pastor.

● Elder and Mrs. W. A. Fagal and the Faith for Today quarter recently spent nearly a week on the island of Jamaica, holding meetings in many of our churches, and conducting a big Saturday night rally at Kingston, with thousands in attendance, some of whom came by special train from other parts of the island.

● The recent Spanish camp meeting held in the Greater New York Conference following the English camp meeting was said to be the largest gathering of Spanish-speaking members ever conducted in the States.

Lake Union

● Ordination services were held at the recent camp meetings in Wisconsin and Michigan. M. L. Rice participated with the local conference presidents in these services, in which Lloyd Herr, of Wisconsin, and Merrill Fleming, C. A. Hendrixson, Earl Heslop, Donald Howe, Harold Otis, David Pillor, Stuart Snyder, and Kenneth Strand, of Michigan, were ordained to the gospel ministry.

● Conferences in the Lake Union show good membership gains in the second quarter of this year. Total net gain for all the conferences was 417. Illinois increased its membership by 113, Indiana by 63, Lake Region 23, Michigan 143, and Wisconsin 121. The total membership for the Lake Union now stands at 34,591.

● Rosemary Richards, who is at present secretary to W. B. Hill, president of the Illinois Conference, has accepted an invitation to serve as accountant in the Far Eastern Division, with headquarters in Singapore. Miss Richards, who has given two periods of service to the Illinois field, has also served in several other conferences in the United States.

Pacific Union

● An ordination service was conducted at the Central California camp meeting, at which time R. E. Osborn and Frank Martinez were ordained, after an impressive sermon by C. L. Bauer, president of the Pacific Union.

● Monument Valley mission workers now conduct two Sabbath schools each week, the first one for the Navaho Indians of the area, the second for the white population, which often includes tourists.

● A most successful Sabbath school workshop was held at Idyllwild July 22-27, for the Arizona, Southeastern California, and Southern California conferences.

● Southeastern California Conference reports changes in the location of the following ministers: W. L. Hyatt, pastor of the Hemet church, is retiring and Robert Wheatley, of Colton, will become the pastor; Ansel Bristol will move from Fullerton to Colton; William Risley will transfer from Victorville to Fullerton. Reinhold Tilstra, recently ordained to the ministry, will become pastor at Victorville.

● Summer camps in the Hawaiian Mission had an attendance of about 250 Pathfinders and staff members. J. R. Nelson, MV secretary of the Pacific Union, was a welcome guest at all the camps.

Southern Union

● H. J. Carubba, assisted by laymen of the Sabbath school, conducted a Vacation Bible School in the Mobile (Alabama) Junior Academy building with an attendance of 88, thirty of the children coming from non-Adventist homes.

● Seventeen have been baptized at Pell City, Alabama, as a result of the effort conducted by W. R. May, evangelist for the Alabama-Mississippi Conference. H. G. Crowson baptized three at Huntsville, Alabama, on June 30.

● J. M. Jansen, manager of the Kentucky-Tennessee Book and Bible House, has been called to the Carolina Conference as secretary-treasurer, replacing W. D. Walton, who has been appointed business manager of the St. Helena Sanitarium.

● G. V. Yost, of Mount Pisgah Academy, has been called as MV and educational secretary of the Carolina Conference, replacing Wayne Thurber, who has accepted similar work in the Southern New England Conference.

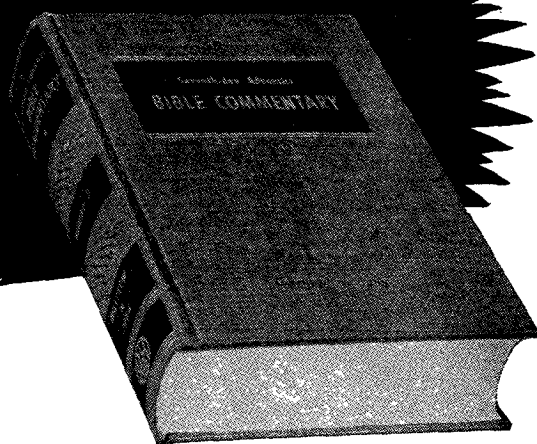
● W. B. Johnson, of the Georgia-Cumberland Conference, has accepted a call to the Florida Conference as pastor of the North Miami church.

● F. F. Schwindt, of Lodi, California, spent a few weeks in the Kentucky-Tennessee Conference, conducting short evangelistic revivals in cooperation with the local pastors. Thirty have been baptized as a result of this work. A similar number in classes are preparing for baptism.

Church Calendar FOR 1956

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

**ORDER YOUR
COPY TODAY**



NOTE

The Sabbath school lessons for the last half of 1956 are on the life of Christ.

You cannot afford to be without volume 5 in the study of these important lessons.

Nothing ever published by us or anyone else examines New Testament chronology as carefully and thoroughly. A veritable landmark in the exploration of chronology relating to the life of Christ from His nativity to His ascension.

Featured are complete tables on—

The parables and their interpretation

The miracles—their purpose and result

Listed for ready reference is the *major comment* on each and their harmony entries.

Every Seventh-day Adventist home should have a complete set of the Commentary

Price \$12.00 per volume

To all holders of standing orders
special price as agreed upon will be honored.



**Order from your church missionary secretary
or your Book and Bible House**

VOLUME 5

Seventh-day Adventist

BIBLE COMMENTARY

ON

Matthew, Mark, Luke, and John

A verse-by-verse study of the gospel historians in which there is no duplication of comment—but all points are interlocked and cross-referenced. A unique commentary completely harmonizing the four Gospels consistent with—

- Adventist theology
- Prophetic chronology
- The Spirit of prophecy as a whole
- "The Desire of Ages" in particular

There is a useful index to the harmony of the Gospels, with their geographical, chronological, and exegetical inferences.

13 maps and 13 charts illustrate all aspects of the life of Christ.

Volume 5 puts at the finger tips of every Seventh-day Adventist worker and layman a wealth of scholarly information based on a study of the original Greek text that makes most clear the meaning of the gospel record. It is dedicated to the strengthening of the faith of every believer in the Holy Scriptures.

Add 25c postage and insurance each volume USA—65c foreign.

ORDER BLANK

_____ Church Missionary Secretary _____ Book and
Bible House

Please send me

_____ SDA Commentary, Volume 5 @ \$12.00 _____

SDA Commentary () Volume 1,

() Volume 2, () Volume 3,

() Volume 4 @ \$12.00 _____

Postage, insurance, sales tax where necessary _____

Total enclosed _____

Name _____

Address _____

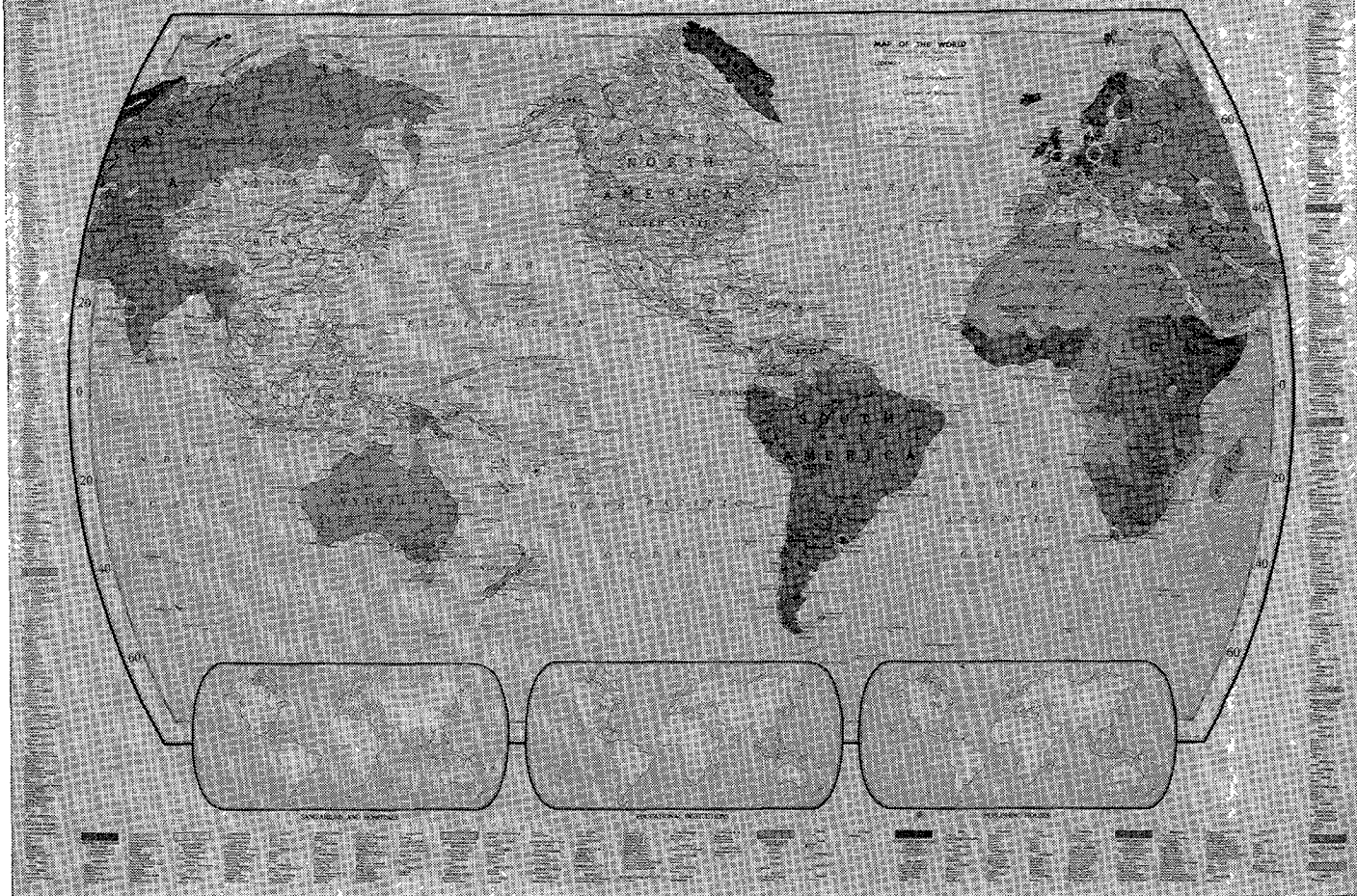
City _____

Zone _____

State _____

NOTE: If you have signed a standing order for the complete set of Commentary, DO NOT reorder

WORLD WORK OF SEVENTH-DAY ADVENTISTS



NEW SEVENTH-DAY ADVENTIST WORLD MISSION MAP

This new map, showing the world work of Seventh-day Adventists, was produced as the result of urgent requests from all sections of the world field, and is printed on heavy 32-pound ledger paper, size 66 x 46 inches.

It lists all of our publishing houses, sanitariums, hospitals, clinics, and major educational institutions. Division fields are designated by distinctive tints, with division, union, and local conference headquarters indicated.

This new map contains political subdivisions and church centers as in effect February 15, 1956. It is ideal for use in churches, schools, Sabbath schools, Missionary Volunteer Societies, and for arousing mission interests in special fields.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

Periodical Department Review and Herald Pub. Assn., Washington 12, D.C.

SEPTEMBER 6, 1956

Only a limited supply has been printed—to be sold on "first come first served" basis. Make sure of obtaining your copy by ordering at once. Price, \$4.00. Add sales tax where necessary.

ORDER BLANK

Please send the following:

_____ Seventh-day Adventist World

Mission Map at \$4.00 _____

Sales Tax Where Necessary _____

Total Enclosed _____

Name _____

Address _____

City _____ Zone _____ State _____

From Eden to Eden

**GOD'S PURPOSES ARE SEEN
AND UNDERSTOOD**

The Conflict of the Ages Series presents a marvelous commentary on the entire Bible from Genesis to the Revelation. Some of the most beautiful gems of religious literature are found in these pages. Every chapter is rich in practical spiritual lessons.

This set is an inspiration to youth, a guide to deeper Bible study, a comprehensive study of the plan of salvation.

Get the Conflict of the Ages Series for your home now. Plan to read these masterpieces during the coming months. Their message will be a bulwark when the flood tides of evil sweep the world in the final crisis.

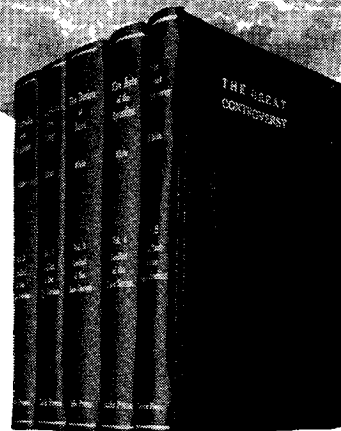
Volume 1, PATRIARCHS AND PROPHETS

Volume 2, PROPHETS AND KINGS

Volume 3, THE DESIRE OF AGES

Volume 4, THE ACTS OF THE APOSTLES

Volume 5, THE GREAT CONTROVERSY



CLYDE PROVONSHA, ARTIST
© P. P. P. A.

The Price—

Each Volume, Cloth \$ 4.50

De luxe 5.50

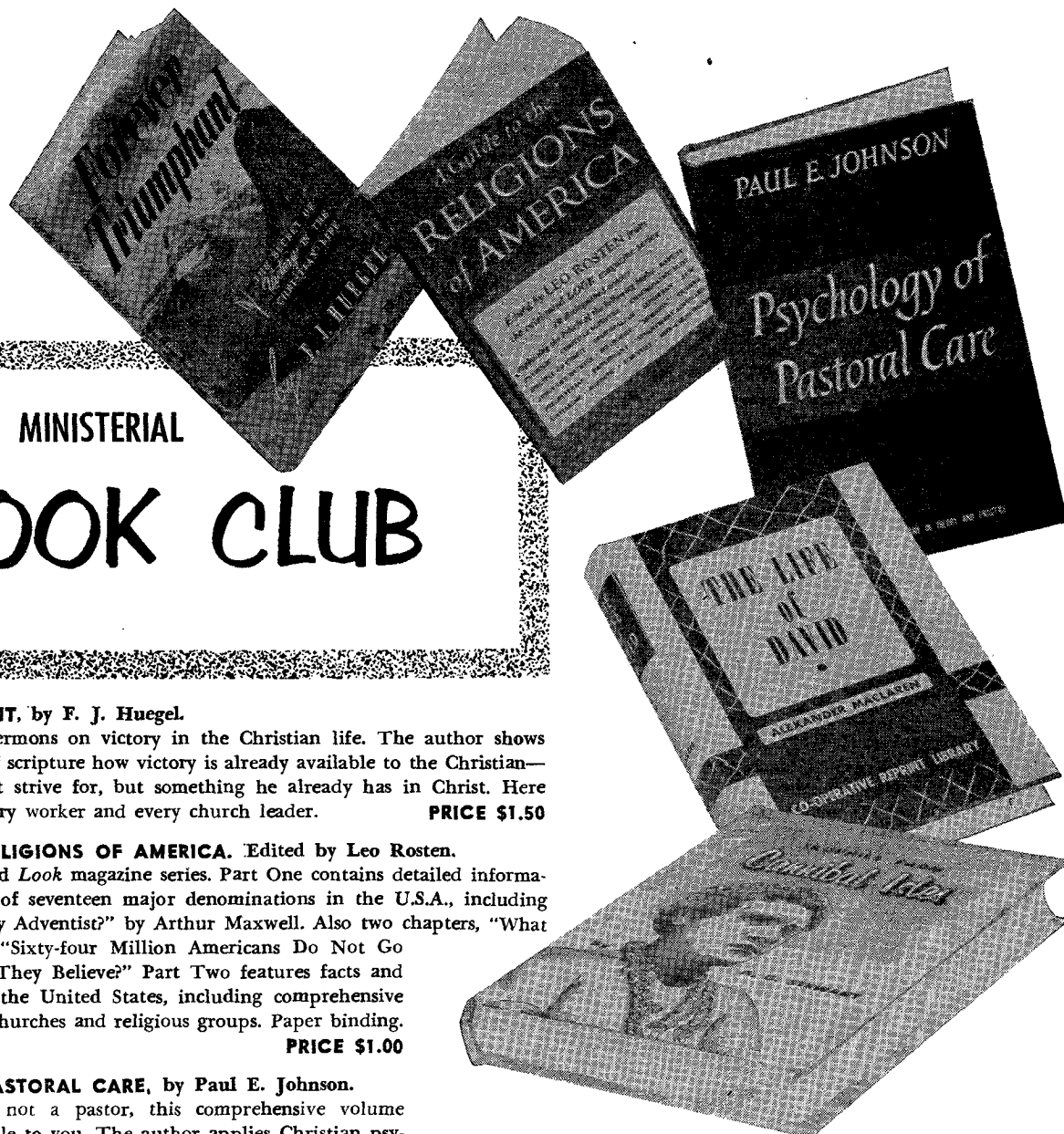
Complete Set, Cloth 21.00

De luxe 26.00

ORDER FROM YOUR CHURCH MISSIONARY SECRETARY OR YOUR BOOK AND BIBLE HOUSE

When ordering by mail, allow 15¢ for the first book and 5¢ for each additional book for mailing expenses.

PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA



THE 1956 MINISTERIAL

BOOK CLUB

FOREVER TRIUMPHANT, by F. J. Huegel.

A book of short sermons on victory in the Christian life. The author shows through the wise use of scripture how victory is already available to the Christian—not something he must strive for, but something he already has in Christ. Here is must reading for every worker and every church leader. **PRICE \$1.50**

A GUIDE TO THE RELIGIONS OF AMERICA. Edited by Leo Rosten.

From the celebrated *Look* magazine series. Part One contains detailed information about the beliefs of seventeen major denominations in the U.S.A., including "What Is a Seventh-day Adventist?" by Arthur Maxwell. Also two chapters, "What Is an Agnostic?" and "Sixty-four Million Americans Do Not Go to Church: What Do They Believe?" Part Two features facts and figures on religion in the United States, including comprehensive reference material on churches and religious groups. Paper binding. **PRICE \$1.00**

PSYCHOLOGY OF PASTORAL CARE, by Paul E. Johnson.

Even if you are not a pastor, this comprehensive volume will prove most valuable to you. The author applies Christian psychology not only to pastoral counseling but to the entire range of pastoral care and the minister's work—from preaching sermons to the counseling of couples about to be married. **PRICE \$4.75**

THE LIFE OF DAVID, by Alexander Maclaren.

It would be difficult to find a book which might surpass this particular volume as devotional or inspirational reading or as background reading for a sermon or series of sermons on David. Maclaren is always good. This is one of his best. **PRICE \$3.00**

TROPHIES FROM CANNIBAL ISLES, by Andrew G. Stewart.

One of the most successful and ardent missionaries in the islands of the South Pacific, the author tells in colorful word pictures the graphic story of the gospel's power among benighted, darkened cannibal peoples. This is not an autobiography, although the points he emphasizes are often reinforced by incidents from his own life. It is a clear presentation of the progress of Christian missions from the small insignificant beginnings of forty years ago to the present time. **PRICE \$3.00**

TOTAL VALUE \$13.25

SPECIAL CLUB PRICE 10.95

From this group of carefully selected titles every pastor, church elder, and worker, whatever his post, will receive real mental stimulus, increased spiritual zeal, and a new inspiration to service. Here is essential reading for every worker.

Place your order NOW for the complete set and take advantage of the special club price. Four of the books are ready for immediate shipment. **TROPHIES FROM CANNIBAL ISLES** will be shipped in September or October, 1956.

ORDER BLANK

_____ Church Missionary Secretary
_____ Book and Bible House

Please send me the following:

- | | | |
|--|-----------|-------|
| <input type="checkbox"/> Complete 1956 Ministerial Book Club | @ \$10.95 | _____ |
| <input type="checkbox"/> Forever Triumphant | @ 1.50 | _____ |
| <input type="checkbox"/> A Guide to the Religions of America | @ 1.00 | _____ |
| <input type="checkbox"/> Psychology of Pastoral Care | @ 4.75 | _____ |
| <input type="checkbox"/> The Life of David | @ 3.00 | _____ |
| <input type="checkbox"/> Trophies From Cannibal Isles | @ 3.00 | _____ |
| (When ready) | | |

Add mailing & Insur. 15c first book
5c each additional volume. **Total for Books** _____
Mailing & Insurance _____
Sales Tax Where Necessary _____
Total Enclosed _____

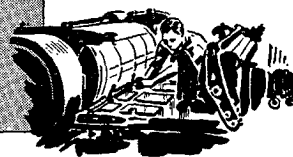
Name _____

Address _____

City _____ Zone _____ State _____

ORDER FROM YOUR BOOK AND BIBLE HOUSE

As We Go to Press



Congo Union Grows

A letter just received from R. H. Wentland, president of Congo Union Mission, contains this item of good news:

"The readers of the REVIEW will be pleased to know that 4,947 souls were baptized in the Congo Union during the first two quarters of 1956. This now brings the Congo Union membership to 51,114. We have in the second year of training, known as the Baptismal Class, 18,636 people." The Congo is today one of the very fastest growing fields in the denomination.

Television Advance in Australia

This encouraging word has just come from L. C. Naden, secretary of the Australasian Division:

"I am sure you will be delighted to hear that the way has opened to us to televise the Faith for Today program in both Sydney and Melbourne. It is possible that the Sydney station will begin televising in September. This station is just starting its television programs, and we have been advised that the Sunday of their opening the Faith for Today program will in all probability be the first program to be televised in Australia."

Does not this cheer our hearts as we press forward with the everlasting gospel to "every kindred, tongue, and people"? Surely "This is the Lord's doing; it is marvellous in our eyes."

W. R. BEACH

From Home Base to Front Line

Mr. and Mrs. Hartley B. Ludden and their children, Norwyn, Linda Raelene, and Lynn Ray, sailed August 13 from Seattle on the S.S. *Canada Mail*, returning to Japan after furlough. Brother Ludden is business manager of the Japan Missionary College.

Dr. and Mrs. Leslie A. Smart, Jr., and their children, Carol, Kathleen, and Leslie Albert III, of Spartanburg, South Carolina, sailed August 15 from San Francisco on the S.S. *Luckenbach* on their way to Guam for medical missionary service.

Miss Leeta Hemme, returning to the Far East after furlough, sailed August 18 on the S.S. *President Pierce* from San Francisco. She taught church school in Singapore prior to her furlough, and goes now to Bandung, Java, as a teacher.

Elder and Mrs. C. C. Case, of Arlington, California, left New Orleans August 21 en route to Belém, Brazil, where Elder Case is to serve as home missionary and Sabbath school secretary of the North Brazil Union. Mrs. Case is the daughter of Elder and Mrs. R. R. Mattison, who were formerly in Inter-America, and was born in Cuba.

Miss Gertrude Green, who has spent a number of years in the Orient, left Los Angeles August 31, after a brief furlough, to return to Bangkok, Thailand, to resume her duties at the Bangkok Sanitarium.

H. T. ELLIOTT

Word From Recent Disaster Points in Inter-America

Readers of the REVIEW will be interested in this recent news of the terrible catastrophe that befell the city of Cali, Colombia, in early August.

As soon as possible after the explosion L. C. Larrazabal sent a cable to the Inter-American Division office assuring them that all the members of the Adventist church in Cali were safe and unharmed. Later a letter gave more details. Eight square blocks of the city of Cali were totally destroyed and 25 square blocks seriously damaged. His letter written five or six days after the explosion mentioned that rescue workers were still finding bodies of the approximately 2,000 persons who lost their lives.

In the first few hours after the catastrophe our leaders and church members, of whom there are some 400 in Cali, organized for disaster relief. Fernon Retzer, president of the Colombia-Venezuela Union, and Luis Florez, a union departmental secretary, joined the local forces in Cali in rescue and welfare effort. The union, the local mission, and the Cali Dorcas Society voted a special disaster appropriation which was used in assisting victims of the disaster. Brig.

Gen. Gomez Arenas, governor of the state, voiced his appreciation of our efforts.

* * *

In Puerto Rico Hurricane Betsy crossed the island, leaving a wake of damage totaling about \$10 million. Many were somewhat concerned about our mountaintop Bella Vista hospital with its many glass windows and doors. The Inter-American Division office reports receiving a cable from Brother Victor Duerksen, administrator of the hospital, saying that there was no damage to the hospital. And as far as we know none of our churches were destroyed by the hurricane.

E. W. DUNBAR

New Conference Medical Secretaries

Several conferences have recently strengthened the right arm of the message in their territories by the election of the following as medical secretaries:

Dr. Paul Woods in Potomac, Dr. Walter Ost in Carolina, Dr. D. D. Hawley in South Dakota, Dr. D. W. Ruggles in Southern New England, Miss Marilyn Weis in Southern California, and Miss Pat Stevens in Upper Columbia. The medical secretary works in many ways to improve the health of the conference constituency through church and school health education and services. Health evangelism and medical extension work also share his attention.

JOYCE WILSON

Foreign Missions Course at the Seminary

Foreign Missions will be a featured course at the Seminary during the Fall Quarter, beginning September 10. Our missionaries face today a world that is vastly different from what it was before 1946. The new problems that confront us will be discussed in class by General Conference secretaries: Elders Beach, Bradley, Dunn, Roenfelt, Dunbar. Every Monday of the quarter will also emphasize the mission problems. Various speakers from other mission boards have been secured. All interested are cordially welcome to attend.