

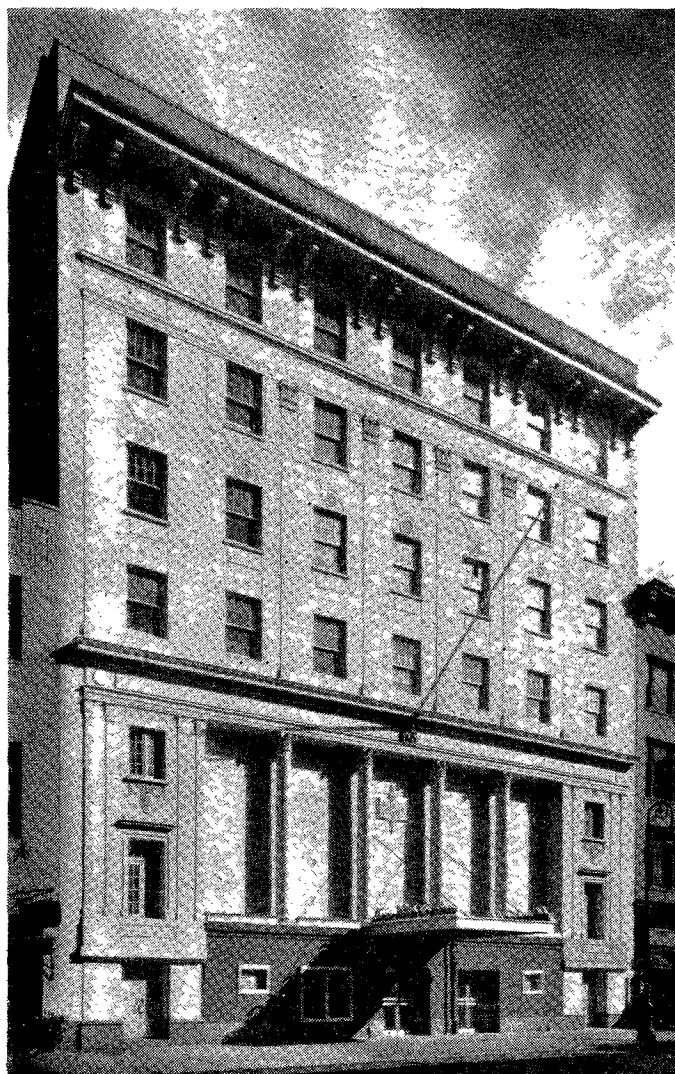
THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

An Adventist Lighthouse in the Heart of New York

By HELEN F. SMITH



FREDERICK J. MILLER

The New York Center, located not far from Times Square in the heart of New York, teeming world metropolis.

LIKE the men and women of Israel who attended the dedication of Solomon's Temple "joyful and glad of heart for all the goodness that the Lord had done," Adventists of New York City gathered on November 10 for the opening service at the New York Center.

In a larger sense it was a day of rejoicing to be shared with Adventist believers everywhere, whose faithful giving made possible the General Conference appropriation that provided the beautiful building set as "a light at the crossroads."

Located near Times Square—227 West 46th Street—the six-story building, purchased three years ago, has been transformed into a religious, educational, and cultural center to serve the many classes of people who throng the area.

Officials of the General Conference and the union conference, the city, the National Council of Churches, and the Protestant Council of the City of New York participated in the impressive service held in the modern auditorium, decorated in shades of turquoise and sandalwood.

R. R. Figuhr, president of the General Conference, was the principal speaker. In his sermon he called for consecration not only of the building but of the staff and the whole Adventist congregation to the work of bringing men and women to Christ through the ministry of the Center.

In his response Ernest L. Branson, president of the Greater New York Conference, expressed the deep earnestness of purpose that inspired all who planned and worked and prayed for this momentous day in the history of God's work in New York City.

More than fifty years ago Ellen G. White wrote of the work in New York: "Here let a center for God's work be made, and let all that is done be a symbol of the work the Lord desires to see done in the world."

The fulfillment of this goal after so many years brings new hope and courage to all who carry upon their hearts a burden for the unwarned millions of this great city.

The consecration service reached its climax with the unveiling of the theme painting *Christ of the City*, done by Harry Anderson for

(To page 25)

In This Issue

COVER	An Adventist Lighthouse in the Heart of New York	
THE PRESIDENT'S PAGE		Page 3
GENERAL ARTICLES		Page 4
	Love's Supreme Conquest—They Watched the Plane Out of Sight—On the Religious Front—From the Secretary's Desk—A Statement of Objectives of Seventh-day Adventist Medical Institutions—Importance of Little Things—The Street of Dead Owners	
EDITORIALS		Page 9
	From the Editor's Mailbag—God Still Rules—What Are You Asking For?	
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP		Page 11
	The Burial and Resurrection of Jesus	
OUR HOMES		Page 12
	"Polite to God"—Mouth of Babes—Fed by Ravens	
FOR ADVENTIST YOUTH AND JUNIORS		Page 14
	No Time to Waste—"My Lord, What a Warning"—What's It Worth?	
FEATURE ARTICLE OF THE WEEK		Page 16
	The Ordinance of Humility	
BIBLE TEXTS EXPLAINED		Page 18
	God's Law—Identity of Adulteress	
NEWS FROM HOME AND ABROAD		Page 19
	Growth at Malayan Union Seminary—Andrews Memorial Hospital, Jamaica—A New Movement to Desocialize Alcoholic Beverages—Southern Mindanao, Philippines—Second Annual Chaplains' Conference—The Work in the Congo Union—Expansion in Alabama—Mississippi—Development Conference at CME—Literature Work in Dublin, Ireland—An Adventist Chaplain in the Belgian Army—Booth at California State Fair—Temperance Goes to State Fair—Waiting for the Truth—Lay Evangelism in Southern Europe—Yuka Hospital, Africa—Student Colporteurs in South America—A Report From East Africa—Spanish Youth Camp in California—"Your Radio Doctor" Now Released in Nepal—Adventist News in South American Press—In Brief—Church Calendar for 1956	
POETRY		
	A Little Captive Maid, p. 7; Lord of December, p. 12; According to Thy Gracious Word, p. 17	

THE ADVENTIST SEVENTH-DAY 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. SORESENSEN; 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. 49.

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

A Thought

FOR THE WEEK

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

"Prostrate at Thy Feet Repenting"

A notable fallen tree lying on a Colorado mountainside is reputed to be more than four hundred years old. It had attained maturity long before the Puritans landed at Plymouth Rock. When the pioneer prairie schooners were wending their way westward it was a flourishing giant of the big woods. Foresters who examined its scars found it had been struck by lightning more than a dozen times. It still had the tough appearance of its battle with four hundred winters and their countless storms. Yet here it lay, and when the cause of its fall was found the woodsmen discovered it had been destroyed by beetles.

So too often it is in human lives. Men and women long respected in their church and community for their outward probity and positions of honor come to spiritual defeat and sometimes public disgrace through little sins that lay waste their lives and usefulness. Spiritual health cannot be maintained in a heart eaten out by the moral termites of greed, lust, and selfishness.

"How are the mighty fallen!" was the lament of David over Saul, whose shield was "vilely cast away . . . as though he had not been anointed with oil" (2 Sam. 1:21). The sins of pride and arrogance and disobedience had done their evil work. Though God had ordained him to be king, eminence did not save him. The arrows of iniquity pierce the heart unprotected by the shield of faith.

The analogy of the fallen forest giant with a life shattered by sin, however, stops right there. The tree will never rise again, but through the lifting, healing, saving power of Christ, the human heart can be whole once more. Of the vessel marred in the hands of the potter it is said, "So he made it again another vessel" (Jer. 18:4). Herein is the hope of lives spoiled by sin, whether among the lowly or the great. And there need be no delay in the healing process. It can begin today.

H. M. TIPPETT

Well Said

Worry is interest paid on trouble before it becomes due.—Dean Inge.

Tact is the ability to spank another's pride without letting him feel it.—Selected.

Coming together is a beginning; keeping together is progress; working together is success.—Henry Ford.

Praise is like a shadow. It follows him who flees from it, but flees from him who follows it.—Auselese.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



WHAT can be accomplished by a church in raising funds for its own building has just been demonstrated in a remarkable way by the White Memorial church in Los Angeles. This is one of our largest churches. Though the majority of its members have no income above their weekly wage, the building they have erected has cost as much as any building that we have constructed for worship anywhere. The peculiar circumstances existing and the proposed use of this building have justified the erection of this beautiful house for God.

The casual bystander contemplating the vastness of the task undertaken by this church would have been led to exclaim, "Impossible; the church can never do it"; and impossible it was from a human viewpoint. But God was permitted to intervene—in fact, the program was dependent upon His intervention. He touched hearts and guided to real sacrificial giving. The result—a miracle of giving. Almost half of the entire cost of that large building with its beautiful equipment was raised by the members themselves.

With the exception of a very few, the donations came in small amounts with the entire church participating. There were no banquets, no sales, no high-pressure methods of any kind employed. Not only did unprecedented giving take place—for no church to our knowledge has done better—but a wonderful spirit of unity and joy resulted. Such giving is a blessing to any church. "We are united as one," is the testimony of the members. No wonder that, with no loss of time, they are launching out into a vigorous and sustained evangelistic campaign. They are prepared for it.

In the writings of Sister White we have much counsel given on the methods to be employed in the raising of funds. The spirit that actuates true Christian giving is portrayed by the apostle Paul in his reference to the liberality of the Macedonian believers who "first gave

their own selves to the Lord." Having made this dedication of themselves, they were in a position to give for the support of the Lord's cause. They did not give too little and they were not pressured to give too much.

When pressure and unsanctified methods are resorted to, to lead people to donate, and they give because they are overurged or embarrassed into giving, the results are always unfortunate. Divisions and deep feelings follow, which are no blessing to the church. In *Testimonies*, volume 3, page 410, we read: "But under pressing calls many feel the deepest who have not had their hearts frozen up with selfishness." Sister White goes on to say that such conscientious ones are pressured into giving beyond their ability, with the result frequently that they and their families suffer. "Our God is not a taskmaster and does not require the poor man to give means to the cause that belongs to his family and that should be used to keep them in comfort and above pinching want."—*Ibid.*, p. 411.

We are glad that our brethren at the White Memorial church first gave themselves and then gave so generously of their means. The size of the offering and the spirit of unity, harmony, and joy resulting, indicates the presence of the Lord in the campaign. May there be many more such Spirit-actuated campaigns in raising funds. The time surely demands an unreserved giving of ourselves as well as of our means. We suggest that the excellent counsel on systematic giving found in *Testimonies*, volume 3, pages 408-413, be again carefully read by all.

R. R. Frazier

Love's Supreme Conquest

By A. L. Ham

[Condensation of a devotional talk given at Autumn Council.—EDITORS.]

All heaven is engaged in a great conquest. A world was lost to the enemy and must be saved, saved by redeeming love. In His memorable prayer to His Father, Jesus said, "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18).

His was to be an aggressive war against the forces of evil, a real "war to end war." It was also to be a conquest for the allegiance of all in the human family who would surrender to His love and redemption.

He came to take away the sins of the world (John 1:29). He came to reveal the Father. Said Jesus: "He that hath seen me hath seen the Father." He was "the brightness of his glory, and the express image of his person" (Heb. 1:3). He came to be the true, living "Jacob's ladder" between heaven and a fallen world.

The Urgency of His Task

The Master's public ministry in this world was brief. He referred to it as a "day," with "night" coming on apace. The shortness of that day and the tremendous needs of His cause pressed upon His mind with great force. "When he saw the multitudes, he was moved with compassion on them."

So earnest were Christ's efforts that as He talked with the woman of Samaria about her salvation, He forgot His own physical needs. When urged to eat the food brought by His disciples, He said, "I have meat to eat that ye know not of"; "my meat is to do the will of him that sent me, and to finish his work."

In that spirit of complete dedication and unceasing labor, at the end of His earthly mission He could confidently say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." On the cross after the awful agony endured, He could say, "It is finished." "The darkness rolled away from the Saviour and from the cross. Christ bowed His head and died. The compact between Father and Son was fully consummated. Christ had fulfilled His pledge."—ELLEN G. WHITE in *The Youth's Instructor*, June 21, 1900.

When Napoleon was asked his opinion of Christ, he said: "I know men, and Jesus was no mere man. Alexander, Caesar, Charlemagne, and I founded great empires, but upon what did we rest the creation of our

genius? Upon sheer force. Jesus Christ alone founded His empire on love, and today millions would die for Him." How true are those words!

In like manner He sends His followers to do a similar work in this conquest of love. This love is "a divine principle," a permanent power. "Supreme love for God and unselfish love for one another,—this is the best gift our heavenly Father can bestow. This love is not an impulse, but a divine principle, a permanent power."—*The Acts of the Apostles*, p. 551.

The Master called men to join Him in love's supreme conquest. "And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).

Just prior to His ascension, Christ renewed the commission, broadening the scope of the disciples' activities. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world" (Matt. 28:18-20).

The task seemed impossible, and it was from a human point of view. "A few weak men were sent to grapple with the might of the heathen world. Their case seemed desperate; success seemed impossible. But it was the

They Watched the Plane Out of Sight

Doubtless many readers who scanned the list of missionary departures in a recent *Review* passed casually over the name of Miss Linda Buhler, of College Heights, Alberta. She left on July 21 by air for India. She was a new recruit going out for the first time in foreign service. And she and her loved ones were going through a new experience bravely together.

Her parents, writing to us about it a few weeks later, recalled the moment of separation in these poignant words: "Yes, it was hard to see her go away so far from home. We watched the plane till we could see it no more, and left her in God's care."

Thus they expressed what other loved ones have felt and thought and experienced under similar circumstances. Sacrifice, separation, and loneliness are represented by each missionary departure reported. But each one also indicates that God's work is moving forward to completion, toward the day when there shall be no further Good-bys.

T. R. TORKELOSON, President
Northwestern Union, India

Lord that had sent them; here was their hope and strength."—*Pulpit Commentary*, on Matt. 10:16.

They did go and with what wonderful results! In the Sanhedrin the high priest said to them, "Ye have filled Jerusalem with your doctrine" (Acts 5:28). It seems probable that Thomas went to China and India and left churches of Christians wherever he preached the gospel. Today we see in areas of India the Thomas Christians and, according to tradition, he was martyred on St. Thomas Mountain near Madras, India.

Paul and Silas were also sent. Concerning their work in Thessalonica the complaint of their enemies was, "These that have turned the world upside down are come hither also" (Acts 17:6). Others also traveled far preaching Christ and Him crucified until their witness was given to the entire then-known world.

The record of their lives abounds with deeds of sacrifice, courage, and triumph. Paul, facing martyrdom, could say at the end of his ministry, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

Later Heroes

From the close of the mission of the apostles right down through the ages, that which the Master sent them to establish in love and sacrifice, through persecution and death, has been nobly defended by men and women of great courage and devotion.

In a city park in Geneva, Switzerland, is what is known as The Wall of the Reformation. Along this wall are the statues of many of the great Reformers. There are inscriptions memorializing the heroic deeds they performed and the death they suffered while fighting the battles of the Lord who sent them to be His witnesses.

As an example of the heroism of those saints of God is Martin Luther, who said in his defense before the Diet of Worms, "I appear before you this day, in conformity with the order given me yesterday, and by God's mercies I conjure your majesty and your august highnesses to listen graciously to the defense of a cause which I am assured is just and true."—*The Great Controversy*, pp. 158, 159. Thus Luther defended the faith for which he was willing to die, and for which thousands upon thousands did die!

When, in the Master's plan for love's supreme conquest, the time came for the last warning message to go to all the world, He prepared a people to do that work. They were prepared by the devotion, sacrifice, and discipline they experienced while

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.]

Graham Addresses Nearly 500,000 in Louisville Crusade

Evangelist Billy Graham concluded a month-long crusade in Louisville, Kentucky, with a final service attended by some 38,600 persons. The huge gathering in the new State fairgrounds stadium brought to nearly half a million the number of people attending the 26 crusade services. At the conclusion of the last rally, 1,150 persons came forward to make "decisions for Christ," for a grand total of 8,162 such commitments during the campaign.

World's Largest Catholic High School Dedicated

Cardinal Dougherty High School—believed to be the world's largest Roman Catholic high school—was dedicated in Philadelphia by Archbishop John F. O'Hara, C.S.C. It has 112 classrooms, accommodating 6,000 boys and girls, who will be taught separately in two wings but share in common a 2,000-seat auditorium, library, cafeteria, chapel, and a number of special feature rooms. This term it is serving only 2,300 pupils of the first two years. The city's Catholic schools have 134,500 pupils, grades one through 12, compared to 221,000 in the Philadelphia public schools.

Florida Schools Get Guidebook on Moral, Spiritual Values

A guidebook for public school teachers on how to develop moral and spiritual values in pupils by introducing these precepts into regular classroom work has been released for distribution in Florida. State School Superintendent Thomas D. Bailey announced in Tallahassee, Florida. "The guidebook shows teachers how they can handle the question of moral and spiritual values without violating the law on the principle of separation of Church and State," Mr. Bailey explained.

Ten Commandments Monument Dedicated

Because of the experience of a St. Cloud, Minnesota, judge, a Ten Commandments monolith monument was dedicated at Sunset Memorial Park in Minneapolis, Minnesota. The monument is a project of the youth guidance commission of the Fraternal Order of Eagles. District Judge E. J. Ruegner, St. Cloud, national chairman of the commission, conceived the idea for the project some ten years ago. In dealing with a sixteen-year-old youth guilty of serious juvenile delinquency he was appalled to discover that the boy had no knowledge of moral concepts and had never heard of the Ten Commandments.

looking and preparing for the coming of the Lord in their time. They had endured a terrible disappointment and were seeking enlightenment. They wanted to learn God's plan and purpose for them. To such He could entrust the giving of His last-day message found in Revelation 14: 6-11.

The names of those men are familiar to us—White, Bates, Himes, Loughborough, Andrews, Smith, and others. They gave the full measure of their strength to the cause of God. They lived by faith. They were misunderstood and grossly misrepresented by enemies and sometimes betrayed by friends. Yet they labored on in love and devotion rarely equaled in any age of time. The near-pioneers also, inspired by the truths of the message and the lives of those faithful men and women, joined them, and the cause grew, until in 1863 the General Conference was organized by twenty delegates, representing thirty-five hundred believers.

How the cause has grown! In 1874, just eighty-two years ago, our first missionary was sent to Europe. A few months ago I stood by his grave in Basel, Switzerland, and read the inscription on the monument telling how he labored to start the French *Signs of the Times*. Later, I read of his devotion to his work. Though wasting away with an incurable disease and confined to his bed he insisted on writing editorials for the paper. One of the final acts he performed was to sign over to the cause his last five hundred dollars.

We now employ more than 2,000 missionaries, laboring in 187 countries; publish the message in 200 languages, and give it orally in 538 languages. We have 13 divisions of the world field with a million baptized members, and a quarter to a half million more in prebaptismal classes. For this progress in the work of the church we are deeply grateful to God and give Him the glory. "Great things He hath done." We confidently look for still greater accomplishments before the end.

In quite recent times there has come about a new regard for Seventh-day Adventists. Many factors have contributed to a better understanding concerning what we believe and teach and the type of work we are carrying on in the world. The quality and quantity of the religious, health, and cultural literature published, reaching an annual sale of \$18 million, has had a great influence. The radio and television, and the Bible correspondence schools have also contributed to this development. Better public relations, and closer contact with more men of influence in religion

and other spheres of activity, have accomplished much.

This popularity and favor, we believe, is of God, for a definite purpose. It is a fulfillment of Isaiah 60: 2, 3: "But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [nations] shall come to thy light, and kings to the brightness of thy rising." The glory of God has risen upon His church in these last days of earth's history.

This new regard for our work and friendship for our workers could become our greatest danger. It must not be permitted to bring in an attitude of pride, boastfulness, or a sense of satisfaction with present accomplishments. It must not be permitted to cause a feeling of complacency, or that we as a church are "rich, and increased with goods, and have need of nothing." It must not be permitted to cause us to compromise either our beliefs or the aggressiveness of our program.

Urgency of the Hour

There is a great awakening in the world with reference to the teaching of the Christian church. There is also an awakening on the part of leaders of other religions, who are becoming active in opposition to Christianity. We find evidences of this in many parts of the world. Then there is the rising tide of nationalism and ideologies antagonistic to the Christian faith, which present new challenges.

There is further a sense of alarm in the world. International tensions produce these fears and apprehensions. There is also the increase of crime and lawlessness, and a prevalence of unusual disasters by land, air, and sea. The question is asked, "What do these things mean?" Is it not answered in the following words?

"The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. . . . Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, p. 408.

Some doors are opening to the message now, but some are closing that have been opened. We are warned: "Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you."—*Ibid.*, vol. 9, p. 172.

The church today must respond. In a very special sense this Autumn Council must respond. If we listen to the voice of the One who sent us into this world in love's supreme conquest, we would hear, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

The expansion of our institutional work has necessitated enlargements to care for the growing needs. Church membership increases have made it necessary to provide new church buildings to care for the adult and youth needs. When such facilities are provided on the basis of strict economy, keeping always in mind the sacrifice of our people and the needs of a world work, we feel confident that our brethren from abroad will recognize that the supplying of these pressing needs will strengthen the stakes at home, so we can safely lengthen the cords to the ends of the earth. We in the homeland must ever be conscious of our world program.

However, I must observe that as a people we are not giving as liberally, nor are we sacrificing as we should, to advance and finish the work of God in the earth. Yet we are prospering financially more than ever before in the history of our work. Does the following statement apply to us today?

"Some, when in poverty, are generous with their little; but as they acquire property, they become penurious. The reason they have so little faith is that they do not keep moving forward as they prosper, and give to the cause of God even at a sacrifice." —*Ibid.*, vol. 4, p. 77.

Faith Knows No Limits

Sometimes we hear statements expressing the belief that the so-called Adventist dollar has reached the limit of expansion—that Adventist giving has reached the saturation point. Brethren, we must all take issue with that contention. We hold that, when we are dedicated to the cause of God, there is no more a limit to the expansion power of the Adventist dollar than there was to the handful of meal in the barrel and the little oil in the cruse of the widow of Zarephath, who fed the prophet of the Lord first (1 Kings 17:16).

Here are the leaders of our forty-five thousand regular workers, including colporteurs, in our worldwide work. Then add the thousands of lay workers in every land and the more than a million members! Here are the leaders of eleven divisions, including the still unentered small countries and twenty-two political di-

visions. How will we respond to the challenge to our leadership in this twilight hour?

We need the power of the Holy Spirit that Christ promised and gave to His early disciples. To lead the church in this hour of peril into a deeper spiritual experience is our responsibility under God. In the words of the prophet Amos, "Prepare to meet

thy God, O Israel." Prepare to meet Him now in judgment; prepare to meet Him soon in the clouds of glory. For that responsibility we need a deeper dedication. Then can be said, paraphrasing the words of a historian: "We hold in our dedicated hands the priceless riches of our fathers; we have inherited their spirit of sacrifice and devotion."

From the Secretary's Desk

By W. R. BEACH, Secretary of the General Conference

Education and training of our denominational youth is essential to the success of the Advent Movement. This has been recognized unreservedly by our leaders ever since God launched this movement.

One aspect of this program has received increasing attention during the past years. I allude to the proper preparation of those who must provide training for our youth. It could hardly be expected that the educational level of our colleges should rise above the level of the teaching staff.

Through the years very definite attention has been given to this aspect of our educational program. As a result, thousands of dedicated, skilled workers have taken their place in Seventh-day Adventist schools. With the continual upgrading of education in many parts of the world, with increasingly higher professional and intellectual requirements, plans had to be formulated to qualify a teaching force.

This has required a serious program of graduate study. Our teachers have cooperated in the necessity. Under the guidance of responsible committees, hundreds of our teachers have had to undertake graduate study in secular universities. They have done this well aware that the arrangement was imperfect and did not meet the ideal given this church for a comprehensive denominational system of education.

A recent survey in North America revealed that several hundred Seventh-day Adventist teachers and recent graduates of our colleges are enrolled for graduate study in the only schools where they have been able to obtain the qualifications required of them. The development of this situation has brought a deep-seated conviction to the leaders of the church that the time has come to move forward with plans to offer within our own educational framework graduate training on a wider scale than heretofore. This conviction received expression in the plans that were laid at the recent Autumn Council.

The first step is to be the organization of a more complete graduate institution in connection with the Seventh-day Adventist Theological Seminary in Washington, D.C. A graduate school will be set up on the basis of an organic union with the Theological Seminary, plus an affiliation with Washington Missionary College as the undergraduate institution. Washington Missionary College will continue to operate, with its own Board, officers, and constituency.

The graduate school and the Theological Seminary will operate under a Board of Trustees, with representation from the General Conference, the North American union conferences, certain educational institutions, and other qualified church representatives.

The initial graduate program will deal with the outstanding immediate need, therefore eight majors will be offered in religion and education, in addition to those already offered at the Theological Seminary. There will be offerings, too, in supporting fields, and in view of future majors. As plans progress, these required studies for Master's and Doctor's degrees will be increased.

The Autumn Council also adopted in principle the idea of providing more graduate education on the West Coast. Within a year an appropriate committee will bring to the General Conference Committee representations looking toward the implementation of this idea.

The College of Medical Evangelists, where considerable graduate work is now offered in fields of basic sciences, was authorized to proceed to develop Ph.D. programs in microbiology and physiology.

In a word, we are moving forward. This must be done. The preparation of the teacher is primary in maintaining the objectives of Christian education. We recognize this, and we believe that the 1956 Autumn Council resolve to expand our program of graduate study will mark an era of advance and satisfaction.

A Statement of Objectives of Seventh-day Adventist Medical Institutions

[This statement was prepared by a special committee set up by the General Conference. It was accepted by vote at the Autumn Council.—EDITORS.]

Several decades having passed since Seventh-day Adventists began establishing and operating health institutions, it has been deemed desirable to restate the objectives of these institutions with a brief explanation thereof so that managing boards might have a current guide with which to check overall accomplishment, and that our workers and people generally might be given a renewed understanding of the work and opportunities in our system of sanitariums and hospitals.

Healing was a significant part of the Saviour's work. He healed the incurable, and even on the Sabbath day brought relief to long-time sufferers. He combined preaching, teaching, and healing, giving most of His time to healing. Through acts of healing He gained the confidence of many to whom He was then able to say, "Follow me." This is our pattern for medical ministry.

The medical work of Seventh-day Adventists, in all its phases, is a part of the ministry of the church. It is not a tool, it is not a separated area, it is a part of the whole. Every duty and service in the medical work is to be characterized by the influence of the gospel. Every person connected therewith—doctor, nurse, manager, minister, craftsman, general helper—should be constantly aware of his responsibility to demonstrate the spirit of the Master. The Christian service of each individual, combined with all other members of the gospel team, should culminate in an effective medical ministry, creating favorable impressions of and strong influences for the church, that will be fully measurable only in eternity.

In the early days of the Advent people instruction was given to establish health institutions whose objectives were:

1. "To relieve the sick and the afflicted."
2. "To awaken a spirit of inquiry."
3. "To disseminate light."
4. "To advance reform." (See *Testimonies*, vol. 7, p. 104.)

These objectives set before us as a people our responsibility to care for the sick and the afflicted in every community in which our medical institutions are located. Thus we can serve in the welfare work for the people of the community, and at the same time we can set before them the gospel

message which may result in the saving of their souls.

The accomplishment of these objectives calls for the establishment and operation of medical institutions equipped and staffed to use the most effective diagnostic and healing agencies and methods known to medical science.

This medical ministry by devoted Seventh-day Adventists, adequately trained and working together in an atmosphere of Christian love and service, will, in harmony with inspired counsel, make profound impressions on many who are recipients or observers of such care. Some will be led to inquire concerning the spirit and motive which impel these Christian workers and the reasons for conducting this distinctive type of service.

The bringing of patients, relatives, and friends into close contact with devoted medical missionaries—doctors, nurses, attendants, dietitians, chaplains, and others—creates many opportunities for imparting a knowledge of the love of God as well as an understanding of the laws of health by which the Creator intended that we should live.

An understanding of these laws of health and the reasons underlying them will lead to changes in the liv-

ing habits of those influenced thereby. A continuing study by workers of the basic principles of Christian living will contribute to a growing understanding of the values of the simple health principles by which God's people should live, and should result in an ever-increasing ability to impart this information to others.

While our health institutions must always strive to render the finest of scientifically sound care to those who seek help, and to augment essential medical and hospital service to their communities, it should be uppermost in our minds that they are basically agencies of the church to carry out these services in the spirit of the Master, and, through the demonstration of this spirit in all their activities, to create an atmosphere for the accomplishment of the inspired counsel which states:

"The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness."—*Medical Ministry*, pp. 27, 28.

Our sanitariums are to be health institutions, not hotels, not resorts. They are to be medical missionary centers controlled in every particular by Seventh-day Adventists. They are to be more than hospitals, they are to be health education centers of a high character for service to their patients, their communities, and to nearby churches. Some are to be large enough to conduct recognized educational departments, training nurses, technicians, and other medical missionaries, yet all should be small enough to preserve and keep active an integrated family spirit and an inclusive atmosphere of unity and oneness of purpose. In them and through them health services and a spiritual ministry are to be provided in an expanding, dynamic manner. They are to be not only hospitals, but institutions rendering, in addition to hospital service, those distinctive features and services of medical, dietetic, instructional, inspirational, and spiritual value which stamp them as primarily and singularly effective church agencies. Such institutions, in addition to bringing relief to sufferers, will bring our distinctive principles of truth before many whom it would be impossible to reach by other means, and will bring peace and rest to many troubled minds.

Connected with these institutions, through approved staffing arrangements, should be Seventh-day Adventist physicians who, in addition to being scientifically capable of treating the patient, are profoundly interested in grasping the opportunities for spiritual ministry which come to the physician as to few others.

A Little Captive Maid

By OLA THOMAS BRODINE

She was a little Jewish maiden
Captive in a land afar,
Far from parents, friends, and
kindred—
Victim of a cruel war.

Snatched from home to serve another
Undeserving of her care,
When her life was yet too tender
Such a cruel fate to bear.

But did this engender hatred
Or rebellion in her heart?
Did she fail to be submissive,
Her best efforts to impart?

She was filled with true forgiveness!
And when Naaman's need was real,
Readily she shared her knowledge
Of the true God's power to heal!

Then this mighty man of valor
Went at once to seek God's aid,
Motivated by the counsel
Of a little captive maid.

Members of the nursing staff of an institution are in exceedingly close contact with the patients. In their hands, to a large degree, rests the reputation of the institution and the denomination, and by their service accomplishments can, to a considerable degree, be measured. The importance of nursing service makes it imperative that there be a continuing study of policies which have to do with the work of nurses so that there shall be no lack of capable missionary nurses for this important service.

As some of our medical institutions have expanded their services and enlarged their facilities, it has become increasingly difficult to secure enough Seventh-day Adventists to carry the work involved. We recognize that a strong denominational medical program cannot be offered by a staff made up of a large per cent of non-Adventists. Especially is this true of physicians and nurses, for on them the medical missionary work of the church so largely depends. The solution to the problem is threefold:

First: We must instill into our medical workers, while in training, the spirit and genuine zeal of our Advent Movement, a greater appreciation of our message, and a more fervent love for Christ and for the early triumph of the gospel in all the world.

Second: We must constantly study methods of improving personnel policies and working conditions for our medical workers.

Third: We must make certain that plans for expansion include provision for staffing with Seventh-day Adventist personnel.

Seventh-day Adventist sanitariums should be noted for the excellence and soundness of the therapeutic procedures practiced therein. The inspired counsel on this subject does not permit a mediocre or static program, but rather leads to the acceptance of sound scientific fact with strong emphasis on the rich values of doing those things which "assist nature" and the elimination of the harmful, questionable methods, procedures, and medications; continuing to use the proved things of the past and willing to accept the sound from that which is new. Our sanitariums should be constantly striving to develop effective departments of physical medicine and rehabilitation regarding which so much counsel was given to us in years past even before the worth of such treatment was recognized by others.

The dietary program of our sanitariums should be well and favorably known. The quality and adequacy of the food offered should be superior. Our distinctive vegetarian service should make our institutions famous. No effort should be spared to provide

appetizing, balanced, nourishing meals without the use of meat, harmful condiments, or stimulants such as tea and coffee. A strong program of education should be conducted so that all might have an opportunity to learn the value of such a diet and how to prepare such food for use in their own homes. The wise, balanced counsel compiled in *Counsels on Diet and Foods* should be carefully followed.

Pervading all the activities of the sanitariums should be a strong spiritual influence. Chaplains and their assistants should be available to bring the story of salvation to all who will hear, to participate in fostering the spiritual life and activities of the institution, to help conduct a dynamic program of spiritual instruction in the school of nursing, and to join with physicians and nurses in bringing to patients and others a clear concept of the work of Seventh-day Adventists.

Such a program conducted in a humble spirit, with generosity toward all and with the understanding support of the church members everywhere, should and can be one of the greatest agencies yet conceived for advancing the total program of the Seventh-day Adventist Church; that of interpreting to the world a knowledge of the Master and causing those who see and hear to accept the salvation He offers.

Importance of Little Things

By Ernest Lloyd

An old storybook tells of Sir Michael Costa having a rehearsal with a great array of instrumentalists and singers. As the mighty chorus rang out with the thunder of the organ, the roll of drums, and the blare of horns, someone far up in a corner, who played the piccolo, said to himself, "In all this din, it will not matter if I don't play," and so he stopped. Suddenly the great conductor threw up his hands in a signal, and all was still. And then he cried aloud, "Where is the piccolo?" The trained ear of the master missed it, and because it failed to do its part, the leader was not satisfied. And so our great Conductor wants each of us to play his part faithfully. Little it may be, perhaps insignificant and hidden, but He wants each part in the chorus. The music of His great universe is made richer and sweeter because we *each* give Him our portion of devotion, service, and praise. Faithfulness in what we consider to be little things is a precious quality in God's sight, and one that He plans to reward. "Then shall every man have praise of God" (1 Cor. 4:5).

The Street of Dead Owners

By Daphne Cox

It seemed incredible, nevertheless it was true. In these days of housing shortages, in one short street there were two houses and one building empty, neglected, and unkempt. The torn curtains sagged beneath their load of dust, windowpanes were grimy with the smoke and smog of years. Spiders had spun and respun their webs unmolested, covering the corners of door and window frames, and a few entangled flies feebly kicked their last. Paint had peeled off the woodwork, and neglected brick walls had grown blacker with the years.

"How can anyone live in places like those?" I asked my husband.

"No one does," he replied. "The owners are dead, and the houses stand empty for the want of new owners."

"Was no provision made in their wills?" I asked, rather staggered by his answer.

"Apparently not," he said, "for nobody has turned up to claim the property."

"What a waste!" I thought. "Someone could have been so happy there."

For a long time I pondered over those dead owners. They worried me. Had their lives been so busy that they had had no time to think about passing their homes on after they were gone? Had they been thoughtless, not caring about the morrow?

Were they shy, lonely? Were they embittered, disillusioned folks who had lost their trust and love for their fellow men? Were they misers, hoarding their worldly goods, afraid to pass on a little happiness to others?

Of course, my conjectures led me nowhere. In the end I was only as wise as I had been at the beginning. That is, until I read a text in the Bible: "My flock was scattered . . . and none did search or seek after them" (Eze. 34:6). And then I remembered those dead owners. To me they became the symbol of those who have a knowledge of God and His ways, of His promises, of His infinite love for mankind, of Jesus as a personal Saviour. But in their satisfaction that they are saved, they hug that knowledge to themselves so that only they can benefit by it. In their rejoicing that they have a home awaiting them in the shining city, they neglect to make provision for others to have a home too.

No man did "seek after them." How tragic to live on the Street of Dead Owners!



• EDITORIALS •

From the Editor's Mailbag

A sister writes expressing the earnest hope that we will not publish, this year, any quotations from "Sister White's writings encouraging Christmas observance." She feels that since Mrs. White wrote what she did about it being proper to have a Christmas tree, even in the Sabbath school, conditions have been changing, and that with the end very near "all such relics [such as Christmas trees] of any false worship should be weeded out of the lives of God's people." Our reply, adapted for publication, follows:

Our Reply

The question of Christmas observance, which you raise, is one that will evidently never be settled to the satisfaction of everyone. There is something about the very nature of the Adventist Church that makes us all hesitate to be too dogmatic or too exacting in church regulations. We may feel that some particular course would be wise to follow, yet if neither the Bible nor the Spirit of prophecy gives us explicit instruction in one direction or the other, we hesitate as a church to try to bind everyone to exactly the same pattern. I think this is as it ought to be. We always have the ancient Jews as a warning against seeking to be too detailed and exacting in all church regulations.

We do not know what better to do at Christmastime than to reprint, as we often do, Mrs. White's permissive statements concerning the Christmas tree. Her words speak for themselves. They are mild, restrained. Nowhere in those statements is found anything akin to the stern, dogmatic declarations she has made on various primary matters of doctrine and conduct. Accordingly, I do not feel to magnify the matter of Christmas, or raise it to the level of a major issue that affects Christian morals or practice. I think that in a matter like this the words of Paul apply: "An idol is nothing." If someone's faith is weak, and he feels that he would become spiritually befogged if he were to have a little greenery in his home at Christmastime, then most assuredly he should forbear. Paul makes that point clear also. What is more, if I had any reason to feel that a brother in the church would be led to stumble by my having a tree in my home, I would not put up a tree while the world stands. And again that would be following good Pauline counsel.

But such contacts as I have with the field, through traveling and correspondence, do not lead me to feel that the matter of a Christmas tree, and the measure of social activity generally associated with it in our homes, are creating any spiritual problem in our ranks. Accordingly I do not feel that the subject of Christmas celebration warrants great space in the church paper.

Occasionally a subscriber presses strongly the argument that in the dim long ago a tree, or certain greenery, had a pagan significance for certain barbaric tribes of Northern Europe. And therefore, of course, we can not have a tree without suffering spiritual contamination. Perhaps! But I must confess that such an argument seems to me akin to the one that has been used at times regarding the pagan origin of the names of the

week. It is true that the memory of pagan gods is embalmed in the names of the days in our calendar. And it is a matter of record that for a few years in the nineteenth century we did not use such names in the REVIEW, but rather "first day," "second day," "third day," and so forth. But ere long we abandoned that practice. We reasonably concluded that names of the week, like idols, are nothing. The experience of the church provided no proof that our spiritual living was being affected by the use of the standard names for the days. Hence the church decided, Why bend backward in an attempt to discover sin in the root of a word?

Now you may think me too liberal in my position, and that of course is your privilege. But, my dear sister, if I were to turn my time and energy to campaigning on very secondary matters, whose effect on doctrine and morals was uncertain, to say the least, I would quickly weaken my influence when I wished to speak on matters that have a most primary meaning for our very lives. There is the principle of relative emphasis that we must never forget if we are to keep a sense of balance in our spiritual living. The day we begin to blow the trumpet loudly on this or that minor matter, the hosts of Israel will, ere long, fail to take note of the trumpet at all. And then how will they ever be led to prepare for battle against great and grievous dangers that wait to destroy them?

Must Focus on Prime Enemies

Make no mistake, there are dangers many before the church today, and great spiritual victories over them must be had by all of us. The world, the flesh, and the devil are ever near to torment and trip us as we seek to journey upward toward the shining city. Let us focus our fight against the prime enemies of our faith, those enemies that wreck our homes, dim our spiritual ardor, and give free rein to the works of the flesh. To aid in that fight the REVIEW constantly speaks forth, and will continue to do so.

But somehow I have never quite been able to include in the category of grave threats a number of matters that this or that subscriber appeals to us to deal with strongly. The matter of Christmas is one of them, and for the reasons I have here endeavored to set forth. I grant freely, and have more than once mentioned in these columns, that in connection with Christmas there is always a danger that we may give first thought to providing gifts for friends rather than for the cause of God. To the extent that we fail to seek first the kingdom of God and His righteousness, to that extent we have erred sorely. That, to our mind, is perhaps the chief evil that Adventists must guard against in connection with the holiday season. For some, of course, there may also be the danger of engaging in lightness and frivolity and whatever is associated with those words. Obviously, we should guard against all this, not only at the holiday season, but at all seasons of the year. The Christian has one standard to maintain no matter where he is or what the occasion may be.

May God give to each of us a fine sense of proportion in matters spiritual, that increasing victory may attend us as we fight the good fight of faith.

God Still Rules

Strictly from a human point of view the future looks dark indeed. Riots, revolutions, raids, threats and counterthreats, like black clouds, have cast deep shadows over the entire international scene. A power from beneath seems to be working, urging the nations forward to Armageddon. A sense of gloom and foreboding depresses the spirits of men in all parts of earth.

But Adventists should not look at the world picture through eyes of despair as do others. Why? Because although Satan has endeavored to wrest the brushes from the Master Artist, God has not relinquished them. His hand is still directing the work, and only those scenes that His wisdom permits will appear on the canvas of this earth.

When the outlook appeared hopeless in ancient times, Ezekiel was given a vision of God sitting on His throne. The glory and power were so terrible that the prophet fell on his face. At first what he saw appeared like utter confusion. He did not discern the perfect harmony of the wheels within wheels. All he could think about was that he was exiled in the land of the Chaldeans, that the home of his fathers was lying desolate, that even the Holy City was in ruins. And all about him "boundless ambition and savage cruelty reigned supreme."—*Testimonies*, vol. 5, p. 752.

But that vision of God on His throne altered Ezekiel's thinking. It revived his spirits, and brought him peace. He saw a Power mightier than the proud and cruel monarchs of Assyria and Babylon. He saw that "the wheellike complications that appeared to . . . [him] to be involved in such confusion were under the guidance of an infinite hand. . . . Myriads of glorified beings were ready at . . . [God's] word to overrule the power and policy of evil men, and bring good to His faithful ones."—*Ibid.*

This is the vision we need today. "The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*Ibid.*, p. 753.

Then why should our souls be troubled? Why should we have anxious hearts?

How wonderful it is to serve a risen Christ, a living Saviour! "He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial.

He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*Ibid.*

K. H. W.

What Are You Asking For?

If the Most High God should come before you and say, "Ask what I shall give thee," what would you ask for? Would you be as wise as was Solomon? He replied to this question, "I am but a little child: I know not how to go out or come in. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad" (1 Kings 3:7, 9).

While God is not confronting us as He did the newly crowned king of Israel, He has said to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). But how are you asking and what are you seeking when you come to God as He has bidden you to do? What do you find yourself asking for more than anything else? Is it some temporal blessing, like physical health, financial increase, material comforts? Or are you asking God to make you an understanding person in dealing with the perfections and the imperfections of those about you, and the wisdom to discern between good and evil in all the important issues of life?

Among other prayers which we should pray is, "Lord, open my eyes that I may see myself as I really am." If God answered that prayer to any large extent among the members of the church, how quickly the sin of self-righteous and even dangerous criticism of others would cease!

When we dig deeply into our Christian experience, we will be asking many things that we now are overlooking. We would ask God to keep us from being wise in our own conceit and to make us more teachable. We would be asking God not to help us follow out our own plans but to help us discern the right plans.

Solomon's chief concern was that in his dealings with God's people he would not misjudge them or deal unwisely and unkindly with them. He wanted to understand their needs and be able to enter into their difficulties and problems. So in our prayer seasons let us ask God to make us more forgetful of self, and more thoughtful of others. Let us petition Him to give us a wise and understanding heart.

F. L.

At one time I visited a workers' meeting in the two-mile-high city of La Paz, Bolivia. The Indian workers had been called in from the various mission stations in that area for the purpose of making plans for another year.

I wish all of you might have attended that meeting and have listened to the soul-stirring experiences of these men. It would have warmed your hearts and I am sure it would enable you to realize anew that missions pay. The workers did not dwell upon the difficulties they had encountered or the persecutions experienced. They spoke rather of victories for God in winning souls for the kingdom. They also told of the successful soul-winning efforts of the laymen of the Indian churches. One pastor had set his goal at 190 baptisms that year, and had succeeded; therefore he set his goal at 250 for the following year.

One thing that impressed me most of all



was that in the face of hardships, privation, and opposition, the Indian church had thrived and grown until it had more than five thousand baptized believers, with a large number in baptismal classes.

The consecration of these dedicated workers was an inspiration and a renewed assurance that under the guidance of the Holy Spirit the work in the highlands of Bolivia would be finished. Someday, if we are faithful, we shall see these men and their wives and the thousands they have won for God. What a joy to contemplate!

The Sabbath school offerings have done much to make possible the training of our

workers in Bolivia for the ministry of reconciliation. I want to take this occasion to thank our people for the Sabbath school offerings they have so generously contributed year by year.

It is interesting to note that in 1955, the latest yearly figures we have for the world field, the Sabbath school offerings amounted to \$6,217,478.37. This is the largest amount that has ever been given by our Sabbath schools in any one year.

We are about to enter upon another year, with the greatest soul-winning possibilities in the history of the Advent Movement.

I want to appeal to you, dear brethren and sisters, to make an even greater effort in service and sacrificial giving. The Lord is depending upon you and me to warn the world of His coming and to supply the funds so necessary to the finishing of His work in the earth. I am confident you will not fail Him.

C. L. TORREY

Sabbath School Lesson Help

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

FOR SABBATH, DECEMBER 22, 1956

The Burial and Resurrection of Jesus

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

Three requests of the Jews to Pilate concerning the crucified Jesus are of interest. In John 19:21 the chief priests requested: "Write not, The King of the Jews; but that he said, I am King of the Jews." They feared that scorn might descend on the Messianic title "King of the Jews," yet these very men saw nothing wrong in saying, "We have no king but Caesar." "Thus by choosing a heathen ruler, the Jewish nation had withdrawn from the theocracy. They had rejected God as their King."—*The Desire of Ages* (1940), pp. 737, 738 (Miss. ed., p. 728).

In John 19:31 "the Jews" (i.e., their rulers) asked that the victims' legs be broken to expedite death. The rulers were concerned about the niceties of their law, which said that if a guilty criminal was hanged, "his body shall not remain all night upon the tree . . . (for he that is hanged is accursed of God;) that thy land be not defiled" (Deut. 21:23). In this case many Jews had come to Jerusalem to be purified (John 11:55); also this night was the beginning of both the Sabbath and the first great day of the Passover (Mark 15:42; Luke 23:54).

The third request is recorded only in Matthew 27:62-66, and occurred on the Sabbath (compare "the next day . . ." with Luke 23:54, 56). They had heard Him say, "After three days I will rise again" (Matt. 12:40; 16:21; John 2:19), and they requested a guard at the tomb—just in case someone might endeavor to steal His body.

The legs of the malefactors were broken, but Jesus had already expired, so not a bone of the antitypical Lamb of God was broken. (Compare Num. 9:12; Ps. 34:19, 20.)

Again "one of the soldiers" became an unwitting instrument of providence when he pierced Christ's side with a spear, "and forthwith came there out blood and water" (John 19:34). Zechariah had written: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of suppli-

cations: and they shall look upon me whom they have pierced" (chap. 12:10).

The old covenant began with the sprinkling of blood, and water, and hyssop. The new was inaugurated with the outpouring of the heart and blood of the Lord Jesus, who, after "having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him" (Heb. 9:28, R.S.V.).

The testimony of the centurion at the cross was: "Truly this was the Son of God." Others apparently said the same (Matt. 27:54). The crowd that went out with mocking laughter was hushed to silence on the return home by the manner of Christ's death, by the supernatural gloom, and the earthquake. That night they were conscience-stricken. The tide was turning already. At Pentecost many of these erstwhile mockers became Christians (see *ibid.*, p. 770 [p. 758]).

The disciples could not have prevented burial in a cemetery for accursed criminals, but Joseph of Arimathea and Nicodemus, wealthy and honored members of the Sanhedrin, obtained permission to bury the Lord in Joseph's new tomb (John 19:38). "Gently and reverently they removed with their own hands the body of Jesus from the cross."—*Ibid.*, p. 774 (p. 763).

The High Point of Christian Hope

Although the death of Jesus had touched men and caused many to think that day, if Christ had not come forth from the tomb there would have been no Christianity as we know it. And every precaution was taken to prevent the resurrection. The heavy round stone sealed the tomb (Matt. 27:62-66), the guard was set, and the disciples spent the saddest Sabbath of their lives.

The fourth Gospel opens with the testimony of that great man, John the Baptist, that Jesus was "the Lamb of God, which taketh away the sin of the world" (John 1:29). Toward its close another great man, John the apostle,

stood by the cross and saw the prophecy fulfilled as blood and water poured from that riven side: "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John 19:35).

Jesus died of a broken heart, caused "by the sin of the world."—*Ibid.*, p. 772 (p. 760). On the doubtful assertion that the blood and water proved a heart rupture, see *The SDA Bible Commentary*, on John 19:34.

There are difficulties in piecing the resurrection records together chronologically, because they were written with different purposes years afterward. See *The SDA Bible Commentary*, Additional Note on Matthew 28. The appearances of Jesus probably were as follows: (1) to certain women leaving the tomb, having seen and heard the angel (Matt. 28:1-10); (2) to Mary Magdalene, who, having found Peter and John, returned to the sepulcher (John 20:11-18; Mark 16:9-11); (3) to Peter and John (John 20:2-4); (4) to the two disciples on the road to Emmaus (Mark 16:12, 13; Luke 24:13-35); (5) to ten disciples (Thomas absent) in the upper room (Mark 16:14-18; Luke 24:33-48; John 20:19-23; 1 Cor. 15:5); (6) to the eleven, a week later, Thomas being present (John 20:26-29); (7) to several disciples fishing in the Sea of Galilee (John 21:1-23); (8) to more than five hundred brethren on a Galilee mountain (Matt. 28:16-20; 1 Cor. 15:6); (9) to James, under circumstances unknown (1 Cor. 15:7); (10) to the eleven in Jerusalem just before the ascension on the Mount of Olives (Mark 16:19, 20; Luke 24:50-52; Acts 1:3-8).

From the moment when the angel said, "He is risen," Christian doctrine began to take shape. It was embedded in human hearts as a living hope by the supernatural conquest of death. "Not only was the resurrection of Christ one of the two great foundation stones of the gospel, but on the fact of Christ's resurrection almost every great Christian theme seems to rest."—WILBUR SMITH, *Therefore Stand*, p. 367.

Paul bases the whole truth of Christianity on the resurrection of Jesus (1 Corinthians 15), and in Romans 10:9 he has this remarkable statement: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"From grateful hearts, from lips touched with holy fire, let the glad song ring out, Christ is risen! He lives to make intercession for us. Grasp this hope, and it will hold the soul like a sure, tried anchor. Believe, and thou shalt see the glory of God."—*The Desire of Ages*, p. 794 (p. 783).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

"Polite to God"

By Rosemarie Osmunson

"Mommy, I want a crayon."

"Sh."

"Mommy, I need some paper."

"Sh-sh."

"But, Mommy, how much longer will it be until church is over?"

How often have we heard our own children ask these questions as we have tried to receive a little of the blessing provided for us in the Sabbath morning sermon! And even more times have we read these sentiments on the lips of other little children, followed by exasperated answers from their parents.

As I sat in church today with my almost-quiet five-year-old and a-bit-less wiggly eight-year-old, I watched two mothers struggle with their children. Many thoughts went through my mind. The babyhood of my own children is still too clear for me to be critical or to feel self-satisfied. But how I do enjoy being able to follow the sermon from beginning to end with relatively few interruptions! It is so good to let my soul feed at the wellspring of another's study and the blessings that come from Heaven during a quiet hour in God's sanctuary. I feel refreshed.

But did you know that the mothers of young children need this soul-refreshing also? The many demands—physical, mental, and spiritual—put on mothers day after day throughout the week by their families can drain their own souls dry if they have no source of replenishment. The church service can be just the blessing that young mothers need.

I have seen some parents, determined to secure what they came for, ignore overactive-in-church children, and their whispering. However, we must think of others who have come to worship God and who will be distracted, if not annoyed, by noisy, restless children.

And then we have all watched the anxious mother or father doling out crayons, paper, books, toys, and keys—virtually running a nursery within the church pew. Of course they must catch or retrieve the falling crayons and the keys, settle the disputes, re-

arrange their own feet over and over to provide room for the small ones to pass freely from side to side. And when they leave the church with a sigh, straightening their clothes, we



Lord of December

By ELIZABETH ANDREWS

"The thoughts of God are wonderfully kind—"
And sometimes, when He leads through ways that wind
Down through the shadows, He says to us,
"Remember
That I, the Lord of June, planned, too,
December,
When all the little lovely things that shone
Through hours of sun, lie sleeping, not alone,
But in My hands, that hung the universe in space."
And there is great compassion in His face.

He says, when hopes are crushed and hearts are bleeding,

"My love is great—far, far beyond your needing.

My wisdom looks unclouded down the years.
Your sweetest trusting clings to me through tears."

So, our baby lad will walk with us in lands
Where only beauty lives, no warrior bands.
We lift our love to Him—we do remember
That He, the Lord of June, planned, too,
December.

wonder how much these parents received from their visit with God.

But what is the answer? Is there any? Must we just "put up with it" until they are older? Can children be taught to sit quietly and reverently in church?

"The education and training of youth should be of a character that would exalt sacred things, and encourage pure devotion for God in His house."—*Child Guidance*, p. 538.

We must remember that since there are no two children alike, our approach to each child must vary according to his disposition. And as we endeavor to help the little ones develop likable personalities so as to please their friends and ours, we should put forth diligent efforts to train them to be reverent toward their Father in heaven. "Let us teach them to be polite to one another, and polite to God. 'What do you mean,' you may inquire, 'by saying that we should teach them to be polite to God?' I mean that they are to be taught to reverence our heavenly Father and to appreciate the great and infinite sacrifice that Christ has made in our behalf. . . . Let us catch from His Word the spirit of heaven and bring it into our life here below."—*Ibid.*, p. 99.

We earnestly want our children to love God, to enjoy worship in His house. How can we do this? "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—*Ibid.*, p. 538. This cannot be imparted entirely during church when we wish all to be silence. Instead, we must start in the home early in the week. Through stories and short discussions we can teach our little ones about the church—how we meet God, and how His angels are there to worship with us. We can explain that we sing songs to help us think of Jesus and to praise God; that the organ music gives us time to think of God's love for all of us; that the minister talks to us about God, teaching us how to be ready when Jesus comes so we can go to heaven with Him.

Encouraging the small child to take part in preparations for the Sabbath will help him feel its importance. Children enjoy preparing for a journey because they feel our enthusiasm, our expectancy; even so they can re-

act to our feeling of happiness, our quiet joy at seeing the Sabbath come. And a little word now and then about conduct in God's house will have its influence. "The home is the school where all may learn how they are to act in the church."—*Ibid.*, p. 549.

Family worship time is of utmost importance in training a child to behave properly in church. Even very young children can learn to enjoy the closeness of the family circle, the happiness, love, and peace felt during these periods. It is here that little ones can gradually learn the discipline of sitting quietly. But obviously it is important to gear the worships to the age of the child.

Most of the worship period should be understandable to the small child, but a short time devoted to reading from the Bible and discussing that which has been read will help a growing child to learn respect for others in the family circle and appreciation for God's Book.

During the worship parents should sit close to their small children in order to guide their manners. Except for answering questions, would it not be well to expect them to act as you would like them to behave in church by sitting properly, taking part in the songs, helping to read, and kneeling reverently in prayer? (It is much easier to take a child from the living room and discipline him occasionally than to march from the church to administer verbal or physical discipline!)

Our worship periods may lengthen a little as we see the wiggles being conquered, but we must remember to make our devotional period a loved spot in the day, with pleasant memories. If our children do not look forward with joy to this period of the day, we as parents should study a better plan. "Practice reverence until it becomes a part of yourself."—*Ibid.*, p. 547.

In planning for Sabbath it is well to make full preparations on Friday so that the family—especially Mother—can rise on Sabbath morning refreshed and early enough to prepare for church unhurriedly. Our children feel our strains more than we can imagine! A happy breakfast, dressing carefully and systematically in the clothing selected the day before, a quiet drive or walk to Sabbath school, arriving on time, can help immensely to create a calm and happy atmosphere for our children, not to mention what it can do for our own souls! If only it were as easy to do this as it is to write about it! But is not all this a part of reverence?

After Sabbath school a brief walk around the church in the open air is

OUT OF THE Mouth of Babes

An Important Trip

For several weeks we had happily planned a trip to Washington, D.C. It was to be a grand reunion with a number of old friends, and consequently we prepared for it with a great deal of anticipation.

Our daughter, Linda, who is not quite three, got into the spirit of things and every day would inquire, "Is this the day we're going to Washington?"

Finally the trip was taken, and the next day after our return home she inquired thoughtfully, "Well, we went to Washington; now when are we going to heaven?"

Perhaps if this latter trip were that real to all of us, our preparation might be more apparent.

MRS. J. D. DRURY

beneficial. During this little walk parents can talk quietly and slowly to the children about going to church, how good Jesus is to send the sunshine (or rain), how the angels bow their heads and cover their faces when they meet with God, and how quiet and reverent we should be in God's house. Ask them whether there is something from Sabbath school they might wish to show Mother or Daddy before they enter the church.

"Teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: 'God is here; this is His house.'"—*Ibid.*, p. 541.

(Continued next week)

THE Children's Story

Fed by Ravens

By ARTHUR S. MAXWELL

When Elijah left Ahab's palace, God said to him, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there."

He knew the brook Cherith very well. No doubt as a boy he had played on its banks. As for the ravens, he remembered them well, and where they nested.

It was a long, tiresome journey, back across the Jordan and up one of the wild canyons through the mountains beyond, at the bottom of which ran the tiny stream.

Coming at last to a cave, or an overhanging rock, Elijah decided to stop and rest, certain that Ahab could never find him there.

It was a lonesome, desolate spot.

Not a sound broke the silence save the distant cawing of the ravens and the tinkling of the stream as it cascaded over rocks and pebbles toward the Jordan.

There was no trace of man or woman, boy or girl. He was alone, utterly alone, with God.

Growing hungry, he wondered where he could find food. The hours slipped by. Evening came. Then, just when it seemed as though he must go to sleep without a bite to eat, a raven flew overhead and dropped some food it was holding in its beak. How thankful Elijah was!

Strange that a raven should act like this! Perhaps it was just an accident. But no; it could not be, for here came another, and another, each dropping some choice morsel that, normally, it would have eaten itself.

Then Elijah remembered God's promise to command the ravens to feed him. His heart overflowed with thankfulness. "My God is

Jehovah," he may well have said. "Wonderful, wonderful God!"

In the morning the same thing happened. As the sun rose above the canyon walls, the ravens came flying in low again, dropping their little offerings of food to this man who was a friend of God.

"And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

Day after day this wonderful thing happened, and Elijah marveled more and more at the goodness of God in looking after him so faithfully.

Much of the time he spent down by the brook, where the cool water helped him bear the terrible heat. Gradually he noticed the stream getting smaller and smaller, shallower and shallower. He knew then that he would soon have to leave this hiding place and find another. But where could he go? Where would he be safe from the anger of Ahab? But he had no need to worry. God was thinking of him and planning for him.

Finally, when the last little trickle of water had disappeared and the last little pool in the bed of the brook had dried up, God said to him, "Get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee."

Elijah understood at once. God was sending him far north of Samaria to a little city near the coast.

Bidding his friends the ravens farewell, he set out for Zarephath. Day after day he trudged on, over rocky hillsides and steep mountain trails. How tired he must have been! How hungry! How very, very thirsty!

Wearily, hot, and dusty, he drew near at last to Zarephath. Now he could see the outline of the city wall. How glad he was that his long journey was almost over!

But how would he find the woman whom God had said would care for him? God had not told him her name, nor where she lived. All he knew about her was that she was a widow—and there must be many widows in Zarephath. How would he know the right one? With Ahab's soldiers looking for him everywhere, he must not make a mistake.

No Time to Waste

By Inez Brasier

It was prayer meeting night, and The Four, as their friends called them, were chatting on the church steps.

"I have never been so busy in all my life as I have since school closed," Marie sighed. "There isn't half time enough for all I have to do this summer."

"That's the truth!" agreed Persis. "And Mother told me——"

"We know!" Sheila looked about to see whether anyone could overhear. "My mother says holding a cup under the faucet till the water's cold won't earn money to buy clothes for school this fall; and if I want my dream of being the best teacher ever to come true, I'd better stop wasting so much time."

Marie pulled a comb through her hair. "Mothers are all alike."

"Yes, but you don't daydream the way we do," Persis hunted through her too-full purse for her own comb.

"I dream, but——"

"Tell us!"

Marie patted her hair into place. "You know the motto our teacher always had on the wall by the clock?"

"How could we forget it?" Penny opened and then closed her purse with a snap. "I always thought she wanted to keep us busy so we wouldn't be what she called 'a disturbing element.' Spence said the boys felt the same way."

Marie started to speak, stopped, and then began again. "I think she wanted us to learn to be careful with our time. You remember she always said it's the one great talent everyone has, and we should improve it."

"You certainly make the best of your time, and still you're full of fun," observed Sheila. "I'll write that motto out to put over our kitchen sink. Maybe it'll help me."

Mischief was in Marie's eyes. "Do you know it well enough?" she asked.

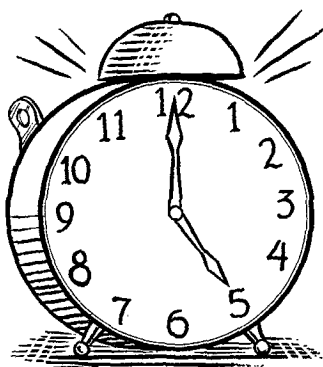
"Know it! I could repeat it in my sleep—'Our time belongs to God.'" She drew a quick breath. "It suddenly occurred to me that if we waste time, we're stealing from God! I never thought of it like that before even though I saw that motto on the wall every day for two years. What a terrible thing to do—steal from God!"

The Four were quiet, watching the people pass into the church. Then Persis asked, "What was the rest of that quotation? Miss Jensen read it often enough."

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men," quoted Marie. "I like to think of it when I want to do just nothing."

"Marie!" gasped Penny. "Do you ever feel lazy like that too?"

"Often!" Marie looked at the girls with her two-years-old wisdom. "When I do, that verse sets me going again. It's Proverbs 22:29, in case you don't remember. And Father said just



The clock was a constant reminder of the inspired statement, "Our time belongs to God."

this morning that it's a duty as well as a privilege to render active service in our homes."

"You mean it's a privilege to work—to wash dishes and do all the other things around the house?" demanded Penny.

"What if you were crippled so badly you could never work again?" countered Marie.

"I'd certainly want to, then," Sheila was emphatic.

Marie brushed a mosquito from her arm. "I learned at boarding school last year that loafing on the job is just plain stealing. You don't earn what you're paid."

Sheila spoke for the others. "Boarding school isn't the only place to learn that. I'll not stand with my hands in the dishwater, gazing into space again. I'm afraid I haven't been

very dependable! In fact, Mother stopped asking me to prepare the vegetables for dinner; she said she simply could not depend on me when I wasted so much time. And she said if I really wanted to attend boarding school this fall, I'd have to do better."

"Mother is always telling me that Jesus is our Pattern in work. Now I know why." Persis reached for a spray of spirea growing by the church entrance. "Can you imagine Him daydreaming while Joseph cleaned up the carpenter shop?"

"Persis!"

"Don't you think we should have picnics and good times?" asked Penny.

"Certainly, but when we work, well, we should *work*."

"Mother told me today she was definitely not paying me to dawdle, and that there won't be any new clothes for school this fall unless I change. She said I'm not worth what she promised me." Penny's dimples were showing. "I shall prove to her I can work. I'll be a whiz."

"Mine said that, too. But who wants to take care of cross twin girls all summer long? Only, if I don't, no clothes, and I simply can't go in my old ones." Persis frowned.

"We've been acting like babies." Marie was positive. "Let's prove to our folks we can work and that we are worth what they pay us. And then three months from tonight, let's talk again."

Three groans greeted her announcement.

The last week in August, The Four met again on the church steps.

"I've learned to keep house, and I keep it clean, and Mother is so pleased. She bought me this new suit to prove it." Sheila looked down at its tailored smartness.

Somehow, Persis, who usually never found it hard to talk, had to begin the second time. "I found out I could do many other things even while watching the twins. I husked corn and shelled peas, and now our freezer is bulging. Father said he's proud of me."

There was a sniff, and everyone turned to look at Penny.

"What's the matter?"

"When I went to town with Daddy this morning, he said that I had helped Mother so much that now she wouldn't have to go away for a rest. He thanked me and said he was proud of me. It broke me all up, because I had been so horrid sometimes about working."

Marie put a work-roughened hand on Penny's. "I think we four have learned much more than merely how to do honest work."

"My Lord, What a Warning"

By D. A. Delafield

"My Lord, what a warning, when the stars began to fall," are the words of the first line of a Negro spiritual written in remembrance of that awe-inspiring night of November 13, 1833, when the stars fell from heaven.

A teen-age boy, G. W. Cameron, of Missouri, saw the wonderful display and said, "The worst scare that I ever had was, I think, on the 13th of November, 1833. When the stars fell, I thought the end of time was at hand,

and I, with many others, expected to be consumed with brimstone and fire if some good spirit didn't carry us away above all this. A look at the elements was enough, so I thought, to convince the most skeptical that the day of judgment was at hand. It was the most wonderful sight I ever beheld."

In Shelby County, Texas, a thirteen-year-old girl saw the stars falling. Later as Mrs. Julia Palmer Roberts, she said, "We were eating supper and I wanted water and stepped out on the front porch where we kept the water bucket. On opening the front door, I was frightened almost to death by streaks of fire flying in every direction. Shooting stars were playing all over the sky, not to mention that stars were descending like snowfall to the earth. . . . When I screamed, the whole family rushed out to the gallery. We were all frightened nearly to death and my father said that we

had better pray, as the world was coming to an end. Father prayed and asked the Lord to have mercy on us. Every minute we thought that we would all be consumed in flames, but the stars ceased to fall toward morning."—*Morning News* (Dallas), June 7, 1931.

Astronomers who witnessed this glorious event gave the following testimony: "The most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833."—ELIJAH J. BURRITT, *Geography of the Heavens*, p. 163.

"Probably the most remarkable of all the meteoric showers that have ever occurred," wrote Charles A. Young, "was that of the Leonids, on the [night following] November 12, 1833. The number at some stations was estimated as high as 200,000 an hour for five or six hours."—*Manual of Astronomy*, p. 469.

And what did all of this mean? Listen. As God set His star in the East to guide the Wise Men to Bethlehem at the Saviour's first advent, so He used the stars of heaven to announce to men the nearness of Christ's second advent. The star as a sign of the first coming was used in the prophecy, as found in Numbers 24:17: "There shall come a Star out of Jacob." The falling of the stars from heaven as a sign of the second coming is also a matter of inspired prophecy. "The stars shall fall from heaven," said Jesus.

The Saviour has put His warnings in the skies to remind us that He is coming again. It won't be long either. We do not know exactly when, but doubtless while most of us are still living.

Are you ready to meet the Saviour? Will you be able to look up into His face when He comes down through the sky and know that your sins have been forgiven and washed away in His precious blood?

Give your heart to the Lord because He is so good. Jesus loves you and died on the cross to save you from sin. One reason He is coming again is that He wants to take you and me out of this world to be close by His side forever. Here is His promise to those who love and serve Him: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:17).

"And 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).

What's It Worth?

By C. H. SEITZ

"What's it worth?" are common words used and heard nearly every day by young and old alike. It seems that each person considers himself to be a professional appraiser of the value of the things he sees, wants, and likes.

When we ask the question, "What's it worth?" we are attempting to determine the value that someone else has already placed upon an item. Consequently the question is usually used to discover the value of an article to someone else, rather than to the questioner.

For instance, a given object may be costly, yet be of little value to you individually. Your friend may have a wonderful education, or some special training, which cost him considerable money and time, but how much is his education worth to you? Probably very little. That training and education must be yours to be worth much to you.

If a crippled man uses crutches or a cane, and they are his only means of getting around, they are quite valuable and worth while to him. But of what value are those crutches to you as a strong, healthy young person? Hardly any at all! Obviously the value of a thing is relative.

An expensive article of mine may be something you cannot use. A baseball glove may be worth five dollars to you, but it would be worth little to your aging grandfather. Your ice skates may be prize possessions to you, but an amputee probably wouldn't want them even as a gift.

An article is of little value unless it is

wanted or needed. A college education is of little worth to a vagrant. Why? Because he doesn't want it and won't use it.

Religion—what's it worth? Everything, if it is not merely made up of theory. Everything, if it involves a full acceptance of Christ. Everything, if it is prized like "the pearl of great price." Many would sooner relinquish every earthly possession and even life itself rather than give up their faith, their knowledge of salvation, their hope of eternal life. And with reason, for all these spiritual treasures are of supreme value. That we might have them God gave His only begotten Son to die a cruel death. They are costly indeed. But multitudes the world over despise these riches of grace. They see only the temporal values of earth.

But what about you? What's your religion worth to you?

What's it worth to be assured of life forever?

What's it worth to have a home in the mansions of heaven?

What's it worth to have peace of mind and satisfaction of soul?

If you should gain the whole world and lose your own soul, would it be worth the price? If you became popular, or even famous, yet missed heaven, would it be worth it? If you should enjoy the pleasures of sin for a short season, yet lose the real and lasting joys of eternity, would it be worth it?

Consider salvation, friend—what's it worth?



When Christ washed the feet of His disciples He instituted a religious rite of deep significance that has been a blessing to the church wherever it has been practiced.

THE

ORDINANCE

Feature Article
OF THE WEEK

I HAD fully made up my mind to join your church. Not now. This foot-washing thing changes everything. I don't understand why you have to have such a repulsive thing in your church."

Up until the time the ordinance of humility was presented, the woman who thus spoke to me had fully decided to be baptized and join the church. The subject was presented as the tent meetings were drawing to a close. For years it had been my custom to do so.

I followed this practice because I believed that before converts were taken into the church they were entitled to know, and understand, what the church believes and teaches and practices. They should not only know such things are held by the church, but know why. They should know *before* they joined the church, not *after* they had joined, so that they might make up their minds about joining on the basis of full knowledge of what they were doing.

This had been my practice all through my evangelistic ministry. In every one of the campaigns I held (thirty-eight in all), I faithfully presented the less-popular phases of the message as well as the more easily accepted ones. I believed then that it was dishonest to conceal any phase of truth the threefold message contains. I believe that now.

In every campaign, consequently, the whole message was covered in the public, nightly meetings. This included the Spirit of prophecy, the Sabbath, tithing, healthful living, the ordinance of humility, simplicity of dress, personal adornment, et cetera. I did not want those entering the

church on my invitation to learn these things *after* they had taken the solemn step of joining. I held it preferable for them to learn them *before* they joined. If these things were to become stumbling blocks to them let it be while they were outside the church rather than inside.

On the present occasion the time had come for the presentation of the ordinance of humility. The ordinance itself was to be celebrated the next Sabbath in the church, and it was my purpose to invite the night congregation, especially those who had begun the observance of the Sabbath, to attend the Sabbath service, and participate in, or at least observe, the celebration of the sacred ceremony.

This woman had sought me out after the night meeting at which the teaching of the Bible on this point had been presented, and the invitation had been extended to come to the Sabbath meeting. She had been a regular attendant at the meetings. She had begun to keep the Sabbath. She had attended the church three or four Sabbaths. She was most enthusiastic over the beauty, the depth, the balance, and the logic of the message she had learned.

She was a woman of more than average culture and education. Her husband was a Government official. She moved in a rather select circle. She was a member of a somewhat exclusive church. Her husband had not attended the meetings, at least not regularly. Religion held no interest for him. So she had come with her young daughter. And she had been deeply impressed and moved.

She came after the night meeting, and it was plain that she was per-

turbed. More, she was shocked and hurt. She said:

"I am deeply disappointed and grieved. Up to now everything has been so attractive. But this—this! I have no words to describe how shocked I am. It does not seem possible that people could, as an act of worship, and in church of all things, participate in such a thing, and publicly, as—as—foot washing! I could never join such a church, and I had fully expected to. Oh, why do you have to do such a thing?"

"We have an excellent, a compelling, reason for doing so."

"What can it be?"

"Our Lord's command, as you were shown tonight. He told us to do it."

"Oh, there must be some misunderstanding. He could not have meant that we should do it in these enlightened days. It is too—too repulsive."

"I want you to do something for me."

"What?"

"Go home, and carefully think over what you have heard tonight. Ask God to guide you in relation to this matter. Then come to church this Sabbath and observe the celebration of this ordinance. Only after that make up your mind whether to accept or turn away from your Lord's command."

"No, I cannot even look at such a sight."

"Do you mean you will turn away from your Lord's teaching without even investigating it to the full? That does not sound like you."

"I know it. But I am confused, stunned. I don't know what to do."

"I will look for you on Sabbath."

REVIEW AND HERALD

GE of HUMILITY

BLIGHT or BLESSING?

By CARLYLE B. HAYNES

With that she went home, and I betook myself to prayer, prayer that the Holy Spirit, who had begun a good work in her, would finish it. I had not on any former occasion known any case where such a pronounced antipathy had been created against the plain teaching of the Word as in this instance. I prayed, too, that she might be present Sabbath morning, and that the Spirit would then create such impressions in her mind as would enable her to see the beauty, the meaning, and the importance of the ordinance.

She came, and the Spirit did all that had been asked, and more.

The little church was most unpretentious—frame and meagerly furnished with plain wooden pews, far from comfortable, and in an unfortunate part of the city. If anything could be properly described by the phrase "On the other side of the tracks," it could. The congregation was a lowly one, of a class with which this woman was not accustomed to have intimate associations.

She came in on Sabbath just as the service of worship was beginning. She found a seat, an end seat, only two or three rows from the back. And she remained there through the service, observing carefully everything that took place.

What she told me later was this:

"I did not find it easy to come out to this service. I literally compelled myself to do it. The whole idea was repugnant to me. I did not want to witness the observance. Everything in me rebelled against it. Nevertheless, I knew I would feel a sense of condemnation if I turned away without complete investigation.

"When I took my seat I discovered there was a gray-haired woman immediately in front of me, also in the aisle seat. I listened to your remarks, explaining the service. Added to what you had said at the tent the thing began to be seen in a better light, and I felt some sense of relief. Not enough, however, to remove my opposition.

"When you explained that in observing the ordinance it was customary for the men to separate themselves, and go to the lower room of the church, I said to myself, 'Well, not all sense of propriety is lost, at any rate.' Then you invited the men downstairs, and we women were left alone.

"A sweet-faced young woman came

According to Thy Gracious Word

By JAMES MONTGOMERY

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

Remember Thee, and all Thy pains,
And all Thy love to me:
Yea, while a breath, a pulse, remains,
Will I remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When thou shalt in Thy kingdom come,
Jesus, remember me.

down the aisle to the gray-haired woman in front of me. I was close enough to overhear her soft-spoken words as she leaned down and said, 'Sister ———, shall we take part together?' And the elderly woman replied, 'Yes, my dear.'

"As that gracious girl gently laved the feet of that gray-haired saint, I suddenly became aware that there was a lump in my throat and tears in my eyes. Never before had I experienced such an instant reversal of feeling. I saw now why it was called 'the ordinance of humility.' What had seemed repulsive all at once seemed beautiful and filled with the grace of the Spirit.

"But when the dear old saint herself arose, brought a basin with water, knelt before the girl and lovingly laved her feet, talking all the time of the supreme blessing of this meaningful service, and of her constant need of daily cleansing, forgiveness, and renewal of the Christ life within—as those two, the vivacious girl and the woman long in the way, talked of what the dear Lord meant to them, I could no longer hold back my overwhelming emotion. Far from being repulsive to me, this service had become one of the most beautiful things in my new-found religion. I began to think how very greatly all other churches needed this ordinance, commanded by our Lord, and how much they had lost in allowing it to slip away.

"I began to think, too, that I would greatly like to participate in the ordinance. I felt I was losing something of great value by not doing so. But by that time the meeting was drawing to a close; it was too late. Tell me, when is it to be observed again?"

"Three months from now."

"You may count on my being there. I would not miss it for anything. And you may count on my becoming a member, too. This service has settled everything. Your church is a complete church. It has rediscovered every missing doctrine. It has recovered every lost ordinance. From now on it is my church. I can never be thankful enough that you insisted on my seeing this blessed ordinance observed."

She did join, and remained faithful unto death. Through the years until her death, to my knowledge, she never missed quarterly service.

No, the ordinance is not a blight. It is a blessing. There is no need to be ashamed of it. We need not hesitate to present it openly to our audiences in evangelistic services. It is not something to cover up. It is something to make plain. God gave it. Christ instituted it. The Bible teaches and commands it. Let us be forthright in preaching it.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



God's Law

Were the Ten Commandments observed in heaven before the creation of our world? Did the weekly Sabbath originate at creation, or was it observed prior to that time in heaven?

Let us note, first that the Sacred Scriptures constitute a revelation of the will of God, expressed in human language, for the enlightenment, salvation, and guidance of mankind.

Let us note, next, that the Sabbath, as we know it, is governed by the daily rotation of the earth upon its axis and by its annual revolution about the sun. None of the other planets of our solar system rotate or revolve at the same rate of speed as our earth, and as a result their days and weeks—if time is reckoned there by weeks—cannot possibly coincide with ours. However, we may assume that the same divine purpose that led God to provide our first parents with a weekly Sabbath led Him to make a similar provision for created beings on other worlds.

Now, the principles expressed in the moral law, the Ten Commandments, are immutable, for that law is an expression of God's character. We cannot conceive that elsewhere in the universe it would be proper for created beings to violate the moral principles expressed in the last six commands of the Decalogue, and all will agree that the same must be true of its first three precepts. When we inquire as to the nature and purpose of the fourth commandment we cannot avoid the conclusion that some similar provision must have been made for the intelligent beings of other worlds.

As a memorial of creation, the Sabbath of the fourth commandment was designed to remind men that God created this world and men to live upon it, and that He therefore has the supreme claim to their loyalty and obedience. Certainly God would not seek to conceal these fundamental facts from any of His creatures, and it is only reasonable to suppose that He must have instituted some arrangement whereby all would be reminded of them. However, inspiration has not revealed the precise manner in which God may have provided for the

realization of this objective on other worlds.

Five Points on the Law

The timeless, enduring quality of the principles set forth in the Decalogue has been ably set forth in the following series of statements from the writings of Ellen G. White:

1. *Before Creation.* "There are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Before this earth was called into being, God's law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law."—*Thoughts From the Mount of Blessing*, p. 48 (1956).

2. *To Adam and Eve in Paradise.* "Adam and Eve, at their creation, had a knowledge of the law of God; they were acquainted with its claims upon them; its precepts were written upon their hearts."—*Patriarchs and Prophets*, p. 363.

3. *After the Fall.* "The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression."—*SDA Bible Commentary*, vol. 1, p. 1104.

"After the transgression of Adam the principles of the law were not changed, but were definitely arranged and expressed to meet man in his fallen condition."—*Ibid.*, March 14, 1878.

"After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state."—*Spiritual Gifts*, vol. 3, p. 295.

4. *At Sinai.* "If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, . . . they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai,

or engraved upon the tables of stone."—*Patriarchs and Prophets*, p. 364.

5. *In the New Earth.* "The principles of righteousness embodied in the Decalogue are as immutable as the eternal throne. Not one command has been annulled, not a jot or tittle has been changed. Those principles that were made known to man in Paradise [that is, before the Fall] as the great law of life will exist unchanged in Paradise restored."—*Thoughts From the Mount of Blessing*, pp. 50, 51 (1956).

Thus the principles set forth in all ten precepts of the Decalogue are clearly seen to antedate the creation of our earth. But the Scriptures do not provide us with information as to the precise form in which these principles may have been stated for other created beings, or the precise arrangements God may have made on other worlds for reminding their peoples of His creatorship and of their obligations to Him as created beings. We do certainly know, however, that the Decalogue sets forth the high standard of conduct to which God would have us attain (Eccl. 12:13, 14; Matt. 5:17, 18; James 2:10-12; etc.).

Identity of Adulteress

Can the woman taken in adultery (John 8:1-11) be identified with Mary of Bethany (John 12:1-9) and the sinful woman of Luke 7:36-50?

On the basis of certain points of similarity between the narrative of the woman taken in adultery (John 8:1-11) and that of the sinful woman of Luke 7:36-50, identified as Mary of Bethany (see *SDA Bible Commentary*, vol. 5, pp. 764-767), some have concluded that both accounts refer to the same person. It is true that Simon, the Pharisee of Luke's account (ch. 7:36-44) had led Mary of Bethany into sin (*The Desire of Ages* [1940], p. 566 [Miss. ed., p. 548]), and that it was a Pharisee who seduced the woman of John 8:1-11 (see v. 3; *Ibid.*, p. 461 [p. 445]). It is also true that the woman of John 8 became one of Jesus' "most steadfast followers" (*Ibid.*, p. 462 [p. 446]), as was undeniably the case with Mary of Bethany. However, these are the only points of similarity between the two accounts, and it is obvious that an attempt to prove identity on so meager a basis would never stand up in court. Furthermore, Mary Magdalene was a devoted follower of Christ at least one year before the incident of John 8 (see *SDA Bible Commentary*, on Luke 8:1, 2; John 8:1, 2; vol. 5, pp. 197-199, 231).

News From Home and Abroad

Growth at Malayan Union Seminary

By Elwood Sherrard, *Principal*

Malayan Union Seminary in Singapore began its 1956 school year with an enrollment of 693 students, the largest in the history of the institution. A lack of adequately trained teachers and classroom facilities made it impossible to accept more applicants. Many were turned away.

Seventh-day Adventist educational work began in Singapore in 1908 with the opening of a small church school in a building that housed both the school and mission publishing plant. The school outgrew its original quarters, and after relocation it was made the union training school on February 24, 1915. The name "Malayan Union Seminary" was adopted in 1949.

Until the capture of Singapore in the second world war the seminary provided uninterrupted educational facilities for the young people of the mission organizations it serves.

The war interrupted the work and necessitated closure of the seminary for more than three years. The school buildings were occupied by the invading forces, resulting in the loss of some important records and the removal of some equipment.

The school reopened in October, 1945, with limited facilities and in need of extensive rehabilitation. A

new dining hall was erected in 1949, a new wood products shop in 1951, and a well-equipped science laboratory was built in 1952. The renovation and modernization of the prewar buildings was begun in 1953 when a new library was opened in the administration building. Under this program four major buildings have been renovated in as many years. These major school improvements have been made possible through solicitation campaigns and through operating gains.

At the present time two schools are being operated for primary and secondary students. One school meets in the morning and is primarily for Seventh-day Adventist young people. About 70 per cent of the secondary students in the morning school are Seventh-day Adventists. The afternoon school is for non-Seventh-day Adventists. Many young people who might not otherwise enjoy educational privileges have the opportunity to learn Christianity in this afternoon school.

On the college level, advanced training classes were started again in January, 1950. On June 30 of that year the General Conference Committee gave approval for the Malayan Union Seminary to offer two years' work above the secondary level, thus

establishing it with the rank of a junior college. Under this authorization the advanced training program was reorganized in 1953 to provide regular junior college courses that yield credit toward degrees in Seventh-day Adventist senior colleges. In 1954 a Chinese language section was added to the English section of the junior college, so that now young people are being trained to serve in both of these languages.

From North Borneo and Sarawak, from Indo-China and Thailand, as well as from Malaya, Adventist youth have come seeking the preparation for service that can be found only in our training schools.

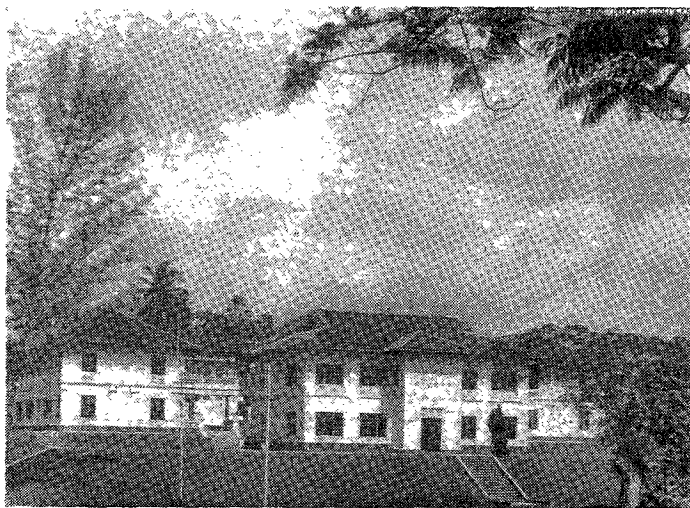
Andrews Memorial Hospital, Jamaica

By E. J. Heisler, *Administrator*

A Hospital Day program is something new in Jamaica. The administration had talked about it for several years, but 1956 saw the idea become a reality.

On the morning of June 26 last-minute preparations were going according to plan when a case requiring emergency surgery arrived to upset the schedule. But part of the staff carried on. From 2:00 to 4:00 P.M. the public were given guided tours.

Posters and displays had been arranged in the various departments and were explained by the nurses who led the tours. The Cancer Society was represented by a banner, and solicited members in their recently formed



The Malayan Union Seminary, Singapore. It has grown steadily from 1908 onward. Present name was adopted in 1949.



The Malayan Union Seminary is a cosmopolitan school in which several different races and nationalities of southeast Asia are represented.



Participants in the Hospital Day program at Andrews Memorial Hospital, Jamaica.

society. In the matron's office the Jamaica Nurses Association displayed a small model of their proposed new headquarters building. The chaplain's office had an open Bible on a simulated pulpit draped in gold cloth, and behind it was a picture of Christ. Several hundred copies of *Ybur Friends, the Adventists* were given out by the chaplain.

The X-ray department showed an X-ray picture of one of our patients with lung cancer, and leaflets on smoking were freely distributed. In the kitchen sample trays for the three daily meals were set up. Leaflets on *Why We Don't Serve Meat* were given out.

Comparisons were made between the prices charged by hospitals and average hotels, and attention was drawn to the high cost of the equipment required for surgery, X-ray, and the other departments. At the end of the tour a brochure from Andrews Hospital and a leaflet on hospital service were distributed.

Radio Jamaica set up equipment outdoors where seats had been placed and a platform built.

At five o'clock His Excellency Sir Hugh Foot and Lady Foot arrived with the aide-de-camp, Major Smith. Also present was Sir Alexander Bustamante, leader of the opposition party. The reception committee took this group on a special tour that ended at the platform. A short program followed. The president of the British West Indies Union, A. C. Stockhausen, was chairman.

Dr. M. R. Hoehn, medical director, explained the purpose of Hospital Day, stating that it is to acquaint the public with the function of a hospital and at the same time promote better health in the community. The Minister of Health, the Honorable

C. L. A. Stuart, spoke of the need of medical work, and expressed appreciation for what Andrews Hospital has done to help meet this need. Sir Alexander Bustamante, an old friend of the institution, spoke with high regard of our work. Sir Hugh Foot, governor of Jamaica, spoke of his contacts with our work through the years and expressed his pleasure at seeing the dream of a hospital come to such a fine reality.

Dr. and Mrs. Harvey Rittenhouse and Mrs. G. E. Shankel provided excellent music. Copies of *The Ministry of Healing* were presented to Sir Hugh Foot, Sir Alexander Bustamante, and the Honorable C. L. A. Stuart.

A New Movement to Desocialize Alcoholic Beverages

By W. A. Scharffenberg

The drinking of liquor is an unnatural habit. It is in conflict with nature, for it is unnatural to take a poison. The alcohol in beer, wine, or whisky is a poison. Nature will do its best to expel a poisonous substance, and will frequently create such a commotion that even when alcohol is taken in small quantities, the stomach is forced to throw up its entire contents.

Recent surveys have indicated that 56 per cent of the people who drink do not really enjoy the taste of liquor, and from 85 per cent to 90 per cent did not enjoy their first drink. The appetite or craving for drink must, therefore, be acquired.

Then why do people drink? Many reasons have been given by those who

drink, but the most common reason given is social pressure. People drink because they have been placed in a position or in a situation where their host or hostess offers it to them, and they feel they dare not refuse it lest they give offense. The general trend is to follow the crowd. If this so-called social pressure were lifted, the vast majority, with the exception of the alcoholic, would not drink.

What, then, can be done to lift this social pressure and change the pattern or social norm? A new movement, which has been recently launched by our temperance leaders, and which is gaining momentum, is a call to ban the serving of alcoholic beverages at all social parties and state functions by heads of state and other leading officials. An attractive certificate, referred to as the Declaration of Purpose has been prepared. After discussing this proposal, and securing the endorsement of the program, the individual in question is invited to sign the Declaration, which reads as follows:

"Recognizing the widespread detrimental influence on society as a whole, and on youth in particular, of the use of alcoholic beverages on official state occasions, I hereby declare my purpose personally to ban all alcoholic beverages at social parties and state functions for which I am personally responsible."

The president of Burma was the first head of state to sign the Declaration. For some years the Burmese Government officials were permitted to serve alcoholic beverages at their social parties and state functions if 51 per cent of those present were foreigners. The Council of Ministers, however, recently took action banning the serving of alcoholic beverages at all functions, irrespective of who might be present.

Pictures were taken of the president signing the Declaration of Purpose, as well as of various members of the cabinet. These appeared in connection with a special write-up on the front page of all the leading newspapers the following day.

Conferences with the prime minister, the vice-president, and the president of India indicated that it was the policy of the government to ban the serving of alcoholic beverages at all social parties and state functions.

In a recent visit with the newly elected prime minister of Ceylon, I was informed that one of his first acts was to ban the serving of alcoholic beverages at social parties and state functions.

The president of Egypt has also banned the serving of alcoholic beverages at social parties and state functions.

On a recent visit to Saudi Arabia, as a guest of King Sa'ud, I was informed by the king that he had banned the importation, manufacture, distribution, sale, and consumption of all alcoholic beverages in Saudi Arabia. This ban applied equally to all, including the diplomatic corps, the employees of the Arabian American Oil Company, and the U.S. forces stationed at the Dhahran air base. King Sa'ud was greatly cheered at this move to ban the serving of alcoholic beverages at social parties and state functions, and assured us of his full support and co-operation.

One State Department official was so impressed with this new approach calling for the desocialization of alcoholic beverages that he pulled out his checkbook and said, "This is the sanest approach to the alcohol problem I have ever heard of, and I want to help you in this work." He then wrote out a check for one hundred dollars to assist us in this effort.

Governor Raymond Gary, of Oklahoma, on hearing of this move, promised to be the first governor to sign the Declaration of Purpose.

We believe that not only is this movement, which is gaining momentum, in harmony with the instruction in the Spirit of prophecy that we are to go to "those in high positions" and "present the total abstinence pledge" (*Temperance*, p. 198), but that this move will in time permeate our social structure and change our social pattern and result in the saving of many precious souls from this soul-destroying traffic.

Southern Mindanao, Philippines

By A. G. Macasiano, *Secretary Sabbath School Department Southern Mindanao Mission*

Of the four local missions within the South Philippine Union Mission, only the Southern Mindanao Mission is without a senior academy. We have a junior academy, it is true, located temporarily in the town of Digos, on our own church lot. But the government inspectors do not like the crowded rooms and small playground. They have urged us to relocate where suitable buildings can be erected and more spacious grounds can be provided for physical education. We are operating under a permit subject to revocation at any time. Certainly the present plant does not meet Heaven's blueprint for our schools.

How thankful we were when a larger plot of ground was purchased

about twelve miles outside the town of Digos on the national highway. Even though many young people are eager to be enrolled for work on the senior academy level, and though we have spacious grounds that meet the requirements for our rural schools, we cannot begin to operate without building facilities. We need an administration building, two dormitories—one for the boys and one for the girls—a home economics building, and four cottages for the academy teaching staff.

To put up these buildings will require considerable money. Our people here are poor, so our hearts rejoiced when we heard that the General Conference is planning to give us a share of the Thirteenth Sabbath Offering overflow for the second quarter of 1957.

You will be interested to know that our young people in the junior academy have been able to raise up several churches and companies near Digos by holding branch Sabbath schools among the people. They have raised several hundred pesos by making charcoal out of coconut shells. This is their way of helping to build their administration building.

Ours is a world task. And the climax will be the second coming of Jesus. But we know that He cannot come until the work of God is finished in all parts of the world.

Second Annual Chaplains' Conference

By W. H. Bergherm, *Associate Secretary, War Service Commission*

One year ago the first conference of Seventh-day Adventist chaplains serving in the armed forces assembled at the Theological Seminary in Washington, D.C., with five active-duty chaplains present. Three student chaplains in training for future active service met with them. These eight men took a goal of fifty souls who they hoped might be reached for Christ through the combined efforts of all Adventist chaplains.

Recently when the chaplains gathered the second time for their annual conference, it was discovered that fifty-three souls had been baptized through their ministry. The number of chaplains had been increased to ten in active service, counting the three assigned overseas. Five are in the Army, three in the Air Force, and two in the Navy.

One of the high lights of the conference was a dinner served at the Washington Sanitarium, at which two nationally recognized leaders in their field were present and spoke to the chaplains and the committee men of the War Service Commission. They were General Lewis B. Hershey, of the Selective Service System, and Dr.



Seven S.D.A. chaplains who attended the second annual chaplains' conference in Washington, D.C. Front row (left to right): Earl T. Lee, Fort Lewis, Washington; Robert L. Mole, Bainbridge Naval Training Center, Maryland; Robert L. Chism, San Diego, California, Naval Training Center. Second row: Wayne C. Hill, Parks Air Force Base, California; Christy M. Taylor and William S. Hall, both of Lackland Air Force Base, Texas; and John Keplinger, Fort Sam Houston, Texas. Chaplains overseas are Carl H. Holden and Joseph T. Powell in Europe, and Glenn I. Bowen in Japan.

Marion Creeger, secretary of the General Commission on Chaplains. General Hershey has, during his many years of service, manifested a high respect for Seventh-day Adventists, and on a number of occasions has been most helpful in adjusting problems that have arisen concerning our youth.

Another outstanding occasion of the conference was on Friday night at the Sligo church when we were honored by having as our guest speaker a representative of Chief of Navy Chaplains, Lt. Cmdr. Francis Garrett. He delivered a most inspiring message, "The Church and Its Responsibility to the Nation."

The spirit of earnestness and enthusiasm manifested by Seventh-day Adventist chaplains in their devotion to the interests of their church is a constant source of inspiration to those of us who work closely with these men of God. Every twenty-four hours, during the past year, these men have given help and spiritual comfort to an average of three Seventh-day Adventist servicemen who sought this help at their hands. Hundreds of our youth have been reclaimed by their ministry and have been led to renew their dedication to Christ.

In their general ministry for all Protestants, their reports show that they have held 5,477 personal interviews in which they had opportunity to point men to the Saviour. They have conducted hundreds of character guidance lectures with a total attendance of 74,663 men, practically all of whom have been those not of our faith.

We were happy to have the various instructors of the Theological Seminary staff give their lectures at this conference, and to hear from the heads of the General Conference departments. We were glad to have R. R. Figuhr, president of the General Conference, with us to bring a message of courage and help. A. V. Olson, chairman of the War Service Commission, and G. W. Chambers, secretary of the Commission, were also with us throughout the conference.

On Sabbath afternoon a large congregation listened to messages from three of our chaplains who represented the three branches of the service. Chaplain Robert Mole spoke for the Navy, Chaplain Wayne Hill represented the needs as he saw them in the Air Force, and Chaplain Earl T. Lee spoke for the Army chaplains. Following this afternoon service, a final session was held by the chaplains alone in which the goal for souls for the ensuing year was discussed. Their faith led them to double the past year's goal, reaching out for 100 souls in the year before them.



J. G. Evert points out the long journey across the Belgian Congo to the new mission site in West Congo.

The Work in the Congo Union

By T. L. Oswald, *Secretary Home Missionary Department General Conference*

Our work in the Congo Union is making great progress under the blessing of God on the leadership of the president, R. H. Wentland, and R. M. Reinhard, the secretary-treasurer.

The Congo Union has four organized mission fields and the Kirundu Mission Station. This union covers a large territory in the center of Africa. In this one union alone in 1955, there were 9,294 baptisms. For 1956 the prospects for baptism are even better, for at the close of last year 18,010 candidates were in baptismal classes. Besides these 18,010, there were 43,800 in the hearers' classes.

The church membership at the end of 1955 stood at 46,950. By the end of 1957 the brethren are confident that the union will pass the 60,000 membership mark. What a remarkable opportunity there is in the Congo Union for soul winning. The people are ready for the message. The doors to their hearts are wide open. They are responding in such great numbers that there are not enough workers to prepare the people for church membership. The harvest is ripe in the Congo but the laborers are far too few to bring in the golden grain.

Just recently the Congo Union has opened up new territory in the northwest section of the field near Leopoldville. Brother and Sister J. G. Evert have gone to this area to begin work. An interest was created in this place by some people that were banished from their homes here to another section of the Congo where we are carrying on work. Through the efforts of our lay members they became acquainted with the truth and later when they went back home they carried the message into their own vil-

lages near Leopoldville. As a result, a great interest has sprung up. We understand that there are more than four hundred people keeping the Sabbath in these villages. Brother and Sister Evert received a very warm welcome when they arrived there.

Yes, the harvest is ripe in the Congo Union. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Expansion in Alabama-Mississippi

By J. M. Jackson

During the month of September it was my privilege to spend some time visiting among the churches and schools of the Alabama-Mississippi Conference.

As I traveled through this beautiful section of the Southland, I was especially impressed with two things: the vastness of the territory and the unusual spirit of consecration and earnest soul-winning activity on the part of the workers. I learned that during the past two years the ministers in this field have conducted thirty-one public efforts, baptized approximately 850 new converts and organized fifteen new churches, and that the membership of the conference, which was a little more than 2,900 two years ago, has now reached almost 3,600.

The increased membership has naturally necessitated the erection of many new buildings. In fact, every new congregation is working toward the goal of providing a church home for its members. Within the past two years four new churches have been built, one has been purchased from another denomination, and new school buildings have been completed in Birmingham and Mobile, Alabama; Jackson, Mississippi; and Panama City, Florida.

Laymen, many of whom were baptized only a few short months ago, are actively engaged in giving Bible studies to their friends and neighbors, and literature evangelists are selling more literature than ever before. The president, L. J. Leiske, joined me and the conference publishing secretary in visiting the schools in connection with the new *Life and Health* magazine program. We found the children equally interested in doing their share to promote the gospel message, with all schools heartily participating in the project.

The entire field is evangelism-minded. While I was in Birmingham it was my privilege to attend what has now become an annual meeting

of all the district pastors and local church elders, at which time the group discussed some problems in connection with the work, and Elder Leiske, president of the conference, presented future plans for the growth of the field. Among the plans for expansion during 1957 are twenty-seven three-week evangelistic meetings in as many churches from January 6 to 26, and revivals in all other churches in the conference.

It was a real inspiration to visit this fast-growing conference and to witness the enthusiasm with which every department of the work is being carried forward. May God's blessings continue to rest upon the work and workers in this territory.

Development Conference at CME

By W. B. Ochs

The first Development Conference for the College of Medical Evangelists was held at the medical college in Los Angeles on September 23. Representatives from various sections of North America attended, and M. V. Campbell and A. F. Tarr represented Europe.

The purpose of the conference was to get the reaction to a tentative list of needs compiled by CME personnel.

W. R. Beach, secretary of the General Conference, presided at the general sessions. H. L. Rudy was chairman of the committee that dealt with teaching; Dr. Franklyn Nelson was in charge of the student welfare committee; C. L. Bauer led the group that studied the physical plant; and Dr. John Affeldt was chairman of the group that gave study to community services.

President G. T. Anderson read telegrams from several nationally prominent people in the field of development. One message from Dr. Wilson Compton, president of the Council for Financial Aid to Education, read:

"The College of Medical Evangelists is crossing the threshold of a second half century of its service not only to this nation but throughout the world. On behalf of the Council for Financial Aid to Education I congratulate you on your progress and on the promise of the future in your great work. Your trustees, alumni, faculty, students, and friends have demonstrated their faith by their works. I know because I have myself been the beneficiary of their unselfish service in lands across the seas. I hope you shall have a satisfactory conference, and encouragement to keep on keeping on." Mr. Lyle Cook, associate secretary of Stanford University, addressed the group at a noon session. He emphasized the importance of long-term planning and development, and suggested the following five points as necessary to the success

Literature Work in Dublin, Ireland

More than \$10,000 worth of books, including *God's Good News*, *Your Home and Health*, and *Radiant Health* have been sold by the writer in the Irish Free State during the past six years. Nearly every convent and school in the Dublin County area and many schools in the provinces have been supplied with copies of *Bedtime Stories*.

An elderly sister, Mrs. Martin, seventy-five years of age, has been faithfully and untiringly placing magazines, periodicals, and small books in the homes of this predominantly Catholic country for more than twenty years.

FRANK MALE
Literature Evangelist

of an educational institution's planning: full knowledge of an institution's purpose and appeal, confidence in one's ability to win others to this purpose, unlimited patience coupled with intelligent stubbornness, broad and deep knowledge of all techniques necessary for achieving the long-range goal, and willingness to spend time, effort, and money to obtain objectives.

A second Development Conference is contemplated, at which time the college-related groups will discuss some of the means to be employed in achieving the goals toward which the school will work in the future.

An Adventist Chaplain in the Belgian Army

By H. Evard

I met Chaplain D. Peiffer at the annual meeting of the Belgian Conference. He was dressed in the uniform of the Belgian Army and was standing in a drawing room of the Palais d'Egmont when I had the privilege of making his acquaintance and that of two other Protestant chaplains of this predominately Catholic country.

In 1946 Brother Peiffer was brought into the truth by A. DeLigne. Then he entered the colporteur work. During the first two weeks he did not sell anything, but he did not become discouraged. He held firm until at last he saw his prayers answered and his efforts crowned with success. This experience was a decisive one in his life, for it taught him the value of perseverance and communion with God.

He spent a short time in our school at Collonges, France, and left it in order to return to Belgium and there fulfill his military obligations. No one



A number of denominational leaders attended CME's first Development Conference. Among those shown in the picture are: T. R. Flaiz, M.D., A. F. Tarr, A. C. Nelson, E. E. Cossentine, and Glenn Calkins.



The ordination of D. Peiffer took place at the time of the Belgian Conference constituency meeting. Left to right: D. Peiffer, A. Meyer, A. DeLigne (translating into Flemish), and F. Lecompte.



The General-Conference-owned eight-foot-high world globe was featured in a denominational exhibit at the California State Fair.



The temperance booth at Sacramento proved effective in antitobacco work and earned a bronze plaque from the State fair committee.

could foresee the mission to which the Lord was calling him.

It was at the time of the Korean War. He was chosen as part of the Belgian contingent that fought under the flag of the United Nations. Sent so far away from Belgium, into that land ravaged by war, filling the functions of a medical corpsman, he was with the soldiers on the very front lines, caring not only for their physical needs, but also for their moral and spiritual state as well. At times he had opportunity to gather the soldiers into the blockhouses and explain the Bible to them, simply and with conviction.

He wrote to the families of his fellow soldiers, counseled them in their problems, helped and encouraged them in every way. He visited them in prison. He had opportunity also to come into contact with American troops. One soldier in the United States Army said to him one day, "Was it necessary for me to come more than six thousand miles in order to find someone who would speak to me of the message that I had abandoned in my country?"

His influence, his conduct, made him noticed by his superiors. When he returned to his country to be demobilized, he received an order from his government returning him to the army with the title of Chaplain, even though his Adventist convictions were known.

On the occasion of the conference session Brother Peiffer was ordained to the ministry. Before an assembly of more than seven hundred members, the ordination, always an impressive ceremony, took place with the participation of A. Meyer, of the Southern European Division, F. Lavanchy, president of the Franco-Belgian Union, and L. Belloy, president of the Belgian Conference. All those present united in the consecration prayer.

Booth at California State Fair

By Walter Lind, Secretary
Home Missionary Department
Northern California Conference

Seventh-day Adventists were very much in the eyes of the public at the recent California State Fair in Sacramento. More than a half million men, women, and children passed by our denominational booth, which was described by the State fair officials as a most attractive and artistic display; and we were again presented with an award of merit. Indeed, its influence will be felt over a wide area, and its publicity was impressive with beauty and reverent dignity. In fact, so appreciative were the State fair officials that next year they wish the Northern California Conference to occupy double the space, or forty feet, which will be given free of charge.

The General Conference Committee generously lent their huge world globe to highlight the display. This mechanical globe stands eight feet high and is lighted around the world with varied-colored lights, depicting the many phases of our work. In the center front was a long table on which an attractive array of Seventh-day Adventist literature was displayed. What a thrill it was to see so many people step to the table, make their selection of free literature, and, occasionally, stop to talk with our attendants. More than thirty-five thousand pieces of truth-filled literature were carried away by interested people, and they knew what they were taking, for above our booth were emblazoned, in spattered gold letters, the words "Seventh-day Adventist World-Wide Activities." What a witness for Christ reaching directly to so

many people! Indeed, many discovered Seventh-day Adventists for the first time, and we feel certain that the impressions made by this delightful display will bear fruit in the kingdom of heaven.

Temperance Goes to State Fair

By R. E. Adams, Secretary
Temperance Department, Northern
California Conference

This is the fourth year that the Northern California Conference has sponsored a temperance booth at the California State Fair. The State fair officials thanked us for our endeavors to bring temperance to the thousands who were visitors at the fair.

For the second year in succession, a portion of the film *One in 20,000* was used, and the interest was just as great as the year previous. It is interesting to note the individual reaction upon some people. The booth to our left was sponsored by Sears, Roebuck, and Company. A very fine young man had been standing there selling the *American Peoples Encyclopedia*. Naturally, he could hardly close his eyes and ears to the hundreds who stopped to see our film and receive literature. After seeing and hearing our film for two solid days, he came over to where I was standing and said, "Friend, I am through!" and held out to me his package of cigarettes. I said, "No, you are just kidding." He said, "No, I mean it," and for the remainder of the days of the fair, no tobacco in any form was seen in his hand.

I think of two little boys, twelve and thirteen, who saw the film. Both of these boys were smoking. After seeing it through twice they gave their

tobacco to the one in charge of our booth, stating their desire never to touch it again. In the following conversation with them they expressed a definite desire to attend our Sabbath school and know more of our people. This experience is being followed up by one of our ministerial interns in Sacramento.

In 1955 we had an experience with a man who maintained a candy-making booth. At the time of the fair a year ago, he made his decision to throw away his cigars. This man had smoked cigars and tobacco for more than twenty-five years, and he told us he was a chain cigar smoker, smoking sometimes as many as twenty to twenty-five cigars a day. We had quite an experience with him and so, this year, we were anxious to contact him again. As we met he was most cordial and told us that since the tenth of September last year, he had not touched tobacco in any form. He said, "I want to express my appreciation of your efforts and of the Seventh-day Adventist Church for what they are doing to hold up before the people the high standard of true healthful living."

We were surprised to receive for the second year running, the bronze plaque from the State Fair Committee, inscribed with the following words "Awarded to the American Temperance Society for Outstanding Educational Exhibits 1956." Very few of these are handed out each year, so again we felt that our efforts in behalf of temperance did not go by unnoticed during 1956.

An Adventist Lighthouse in the Heart of New York

(Continued from page 1)

the Center. The original will hang in an alcove at the rear of the auditorium. A 6' x 8' 9" reproduction, set in the baptistry frame, dominates the rostrum.

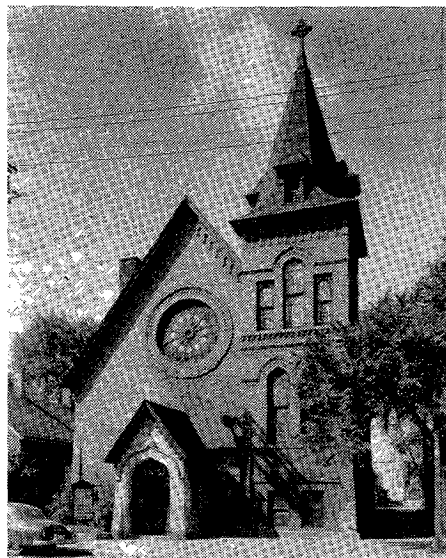
In the lower hall an exhibit featuring the work of Seventh-day Adventists around the world attracted hundreds—not only Adventists but non-members as well—during opening week.

The friendliness and good wishes of many of these visitors from other churches have cheered Joseph Barnes, director of the Center, and his fellow staff members as they have undertaken this large venture for God.

About two hundred Protestant ministers attended a preview of *The Great Commandment*, the religious film shown during opening week. One of the most interesting results of this contact with ministers of the city was re-

ported by a well-dressed woman from Long Island who came to the Center on Sunday.

To a hostess in the exhibit area she confided: "We have always thought of



The Racine, Wisconsin, Seventh-day Adventist church, which was recently purchased from a Lutheran congregation. It was dedicated free from debt October 6. J. H. Meier is the pastor.

Waiting for the Truth

The following experience from the West Pennsylvania Conference emphasizes the importance of house-to-house visitation in order to find the honest souls who are ready and willing to accept God's message.

"Some time ago we received a note from a dear woman in the country. When I called at her home she was reading. After entering her home, I had a nice visit with her and soon I found that she had learned about the Sabbath and was keeping it. She wanted to know where she should send her tithe. After visiting with her a little longer, I found that it was the Voice of Prophecy Bible course that she was reading when I knocked at her door. She purchased books and was interested in finding a 'Saturday church.' She said, 'I think my neighbor over here is some kind of a Sabbathkeeper, because he doesn't work on Saturday.' I visited his home and found that he was the local elder of his church. He was very thrilled to know that one of his neighbors was interested in our message. Soon she was going to church. A few weeks later she wrote me a note and said, 'Brother Thomas, please come and be at my baptism. If you hadn't visited my home, I am sure I would never have taken the final step.' Some time later her husband began to fight this message, and he told her that she must stop going to church. He said, 'If you go to church this next Saturday, you won't live at this house any longer.' But she went to church anyway, and now he doesn't resist her any longer. It thrills me that one with such determination was invited to learn this wonderful message. It is also good that there was a literature evangelist to visit her home."

Seventh-day Adventists as people of whom we should beware because the devil was back of them, but our pastor came to the film preview and preached his whole Sunday morning sermon about Seventh-day Adventists. He said we have misjudged them, that they are fine Christian people, and have done a wonderful thing for New York down at Times Square.

"'Seventh-day Adventists are able to do these things,' he said, 'because they pay tithe and the Lord blesses them because of their faithfulness. From now on let us tithe here—not only tithe, but make it 20 per cent as the Government lets us.' [Actually 30 per cent.] Our minister told us to be sure to come down to the Center," the woman concluded.

Future plans for the Center include such a variety of programs and activities that it is difficult to describe them in brief space. Sunday night evangelistic services have already begun. REVIEW readers who have relatives or friends living in the area are invited to send their names to the Center.

In the lower hall, which will be used for health education, lectures, social gatherings, exhibits, et cetera, Dorothea Van Gundy, nutritionist of the International Nutrition Research Foundation, is holding the first classes in nutrition and cookery. Through Miss Van Gundy's contacts with manufacturers the equipment for an all-gas, ceramic-tiled demonstration kitchen was contributed. The kitchen is installed at the rear of the platform, closed off by a curtain when the area is used for other purposes.

J. Reynolds Hoffman, associate director of the Center, was successful in obtaining as a gift, high-fidelity, stereophonic sound equipment for the main auditorium. He has done much of the installation himself. With this equipment midday recorded concerts of fine classical music are being provided each weekday, with a brief devotional reading and prayer at the close.

The auditorium is also equipped with a wide screen and projection booth for showing religious films.

Upper floors provide space for offices, chapels for small foreign-language congregations, adult education classes, teen-age hobby groups, and many other purposes. There are also living quarters for staff members and rooms for missionaries passing through the city.

The launching of a new project such as this brings a sense of happiness and anticipation to those who have worked so long and hard for its accomplishment. But deeper than these emotions lies a humble sense that "except the Lord build the house, they labour in vain that build it."

NEWS OF SPECIAL INTEREST

Lay Evangelism in Southern Europe

By J. Ernest Edwards, *Associate Secretary, Home Missionary Department, General Conference*

Coordinated minister-layman evangelism is being energetically sponsored and directed by the leaders in Southern Europe.

In a recent letter, referring to the past year, W. A. Wild, the home missionary secretary of the division, writes: "One thousand laymen have attended the thirteen schools of lay evangelism, each of seven days' duration, which we have organized here during the past year. At these schools, where intensive soul-winning training was provided, church officers and lay delegates studied the two books, *Training Light Bearers* and *Lift Him Up*, and were instructed by evangelists in soul-winning methods. Many of these laymen who attended these schools have already had good success."

Yuka Hospital, Africa

By T. R. Flaiz, M.D., *Secretary Medical Department General Conference*

From western Barotseland in Northern Rhodesia on the Upper Zambezi River, Dr. C. J. Birkenstock writes of the progress in their new Yuka Mission Hospital. We quote the following paragraph from his letter:

"We have been in operation for only ten months and have had a total of more than 50,000 patient visits. Nearly two hundred major operations and as many minor operations have been performed. We have two hundred leper patients to date and hope to start a colony soon for inpatients.

"The hospital consists of an administration building and a nearly completed ward unit for twenty-four beds, but we already have more than one hundred inpatients in the two buildings. For seven months I have had only one European nurse, but now two are helping me. The African staff consists of an evangelist, one trained nurse, three partly trained dressers, and three untrained assistants.

"I would like to mention that we have a strong spiritual program, and that many patients who come long distances, passing by other hospitals nearer to their homes, say they come here because they have heard of the

kind treatment given by the staff at Yuka and because prayer is offered for the patients.

"Please remember us in your prayers, and also whenever any useful equipment is donated for mission hospitals."

Another fine medical missionary unit is thus off to a good start in its ministry to the needs of the people of this area.

Student Colporteurs in South America

By B. E. Wagner, *Associate Secretary Publishing Department General Conference*

From Nicolas Chaij, publishing department secretary for the South American Division, comes this most unusual report of achievement:

"Last summer 527 students began work as literature evangelists. Four hundred nine worked all summer and won 534 scholarships. Recruiting is going on unceasingly. Last July we had 135 more colporteurs than the year before. This increase of colporteurs brought about a 39 per cent increase in deliveries in the division up to July of this year. We have more than 550 regular literature evangelists, not counting part-time workers or students. Our union and local publishing department secretaries are working in a very definite way to recruit a still larger army of colporteurs, because our objective is to visit every home once each year."

A Report From East Africa

By D. A. McAdams, *Associate Secretary, Publishing Department General Conference*

J. N. Hunt, publishing department secretary of the East African Union, recently sent us the following report of the publishing work in his field:

"A few weeks ago we conducted an institute in Tanganyika and had a good meeting. There were three times as many literature evangelists present as there were last year.

"God is blessing the leadership of Pastor Fares Masokomya, and it appears that last year's sales will be doubled in Tanganyika this year. Several of the other fields are also moving ahead.

"Work for the Asians and Euro-

peans also looks brighter now than at any time since we arrived. A European full-time literature evangelist is to arrive in Kenya on December 3. He is moving here from Cape Town at his own expense! We have also recruited three of the missionaries' wives here in Nairobi as part-time workers. The church school students are working, too, with *Life and Health* and *These Times*.

"Just a few days ago I visited the East African Publishing House and found Pastor D. K. Short working night and day! He is trying to work out a night shift now. They are in desperate need of another press."

Spanish Youth Camp in California

By L. A. Skinner, *Associate Secretary Missionary Volunteer Department General Conference*

J. R. Nelson, Missionary Volunteer secretary of the Pacific Union Conference, reports that "for the first time a camp was conducted for the Spanish senior youth in the Pacific Union Conference. Three hundred and twenty-one registered for the four-day camp, September 14 to 18, at Cedar Falls Camp in Southern California. More than five hundred attended the Sabbath morning service. Pastor V. Schoen was invited from the Antillian Union and he gave excellent help."

We are looking to the Spanish young people for leadership in our foreign mission program among Latin-American people. A camp like this binds the youth to the church and to the Missionary Volunteer movement.

"Your Radio Doctor" Now Released in Nepal

By J. E. Chase, *Associate Secretary Radio Department, General Conference*

"Your Radio Doctor," an SDA radio program dealing with health, is now being heard weekly on Radio Nepal in the Nepali language. It is produced in English by Dr. Clifford Anderson and translated into Nepali by the nephew of the ex-prime minister. This program, reaching millions in Northern India, is tied in with the Voice of Prophecy, and enters an area where we have no workers.

Adventist News in South American Press

The public press in South America is opening up in a marvelous way to Seventh-day Adventist news. Evidence of this comes to the General Conference Bureau of Public Relations in the form of numerous large features that have appeared recently in the most widely circulated newspapers and magazines of Brazil. These deal with such items as welfare work, mission work, Sabbath school workshops, special meetings.

Probably the most publicized activity of the church there was the division-wide youth congress held near Rio de Janeiro in honor of the church's fortieth anniversary in South America. Reports of this congress captured large spreads in local newspapers and traveled to all parts of the country through radio, television, magazines, and newspaper chains.

Roberto Azevedo, public relations secretary for the São Paulo Conference, has noted definite results from this flow of information to the public. "The Ingathering campaign," he says, "has been made easier because of these reports, and the donations many times have substantially increased in size. A leading banking firm gave Cr.\$50,000 (about \$700) for the first time in history. No previous donation had been received."

He also reports that following the publication of a story on our medical launch work on the Litoral River in the southern part of the state, one man brought Cr.\$5,000 (about \$70) to the headquarters office.

M. CAROL HETZELL

In Brief

Atlantic Union

- Approximately sixty persons attended the first Sabbath afternoon church service held in the newly rented hall in Boonville, New York. The pastor, Keith Burke, believes that soon it will be possible to organize a church in that city.

- The new church school building at Vienna, New York, has been completed. Vienna has operated a church school for more than forty years.

- Upon learning of the absence of any kind of church services at the county farm in Westmoreland, New Hampshire, a group of laymen from the Bellows Falls, Vermont, church recently opened Sunday services there, with a good attendance and interest.

- Dorothea Van Gundy, nutritionist of the International Nutrition Research Foundation of Arlington, California, is conducting classes in nutrition and cookery at the New York Center.

Canadian Union

- New faculty and staff members at Canadian Union College include Richard A. Gibson, head of the music department; Neville O. Matthews, instructor in biology; George C. Smith, French and English; Edward V. H. Vick, Bibli-

cal languages; James McGee, piano; Lillian Gabel, registrar and librarian; Ruth McGee Fritz, elementary school; and Michael Luchak, who will be in charge of the artwork in the bookbinding and College Press.

- J. G. Corban opened a series of meetings in Chilliwack, British Columbia, on Sunday, October 7. On the same night C. S. Cooper began his meetings at McBride, British Columbia.

- Seventeen persons were baptized by the Brendel evangelistic team at Brantford, Ontario, Sabbath, September 29.

- On Sabbath, September 15, the first Adventist Yugoslavian church in Canada was organized in Toronto, Ontario.

- Arthur M. Spent, assisted by Arthur J. Cooper, singing evangelist, began evangelistic services in London, Ontario, Sunday, September 30.

- On Sabbath, October 13, four persons were baptized at the Calgary Central church as the first fruits of the current Chalmers-Friesen evangelistic campaign.

- Dr. M. G. Hardinge, associate professor of pharmacology at the College of Medical Evangelists, was the speaker for the fall Week of Prayer, at Canadian Union College, November 16-24.

Columbia Union

- Spencer W. Burrows, home missionary secretary of the New Jersey Conference, has accepted a call to serve in like capacity in the Ohio Conference. He replaces Harold E. Fagal, who has assumed the pastorate of the Baltimore First church in the Chesapeake Conference.

- Churches in the Columbia Union Conference have reported 1,362 baptisms for the first three quarters of 1956, according to D. A. Ochs, president.

- S. B. Olney, former home missionary secretary of the Chesapeake Conference, has assumed the pastorate of the Brooklyn, Maryland, church. He replaces A. W. Wennerberg, who is retiring.

- C. L. Duffield, evangelist for the Ohio Conference, reports thirty-two baptisms thus far in Hamilton, Ohio. Meetings are now being conducted in Middletown, Ohio, by the Duffield-Shafer team.

- Twelve evangelistic meetings are now in progress in the New Jersey Conference, according to J. W. Osborn, president.

Lake Union

- V. W. Esquilla, home missionary and Sabbath school secretary of the Illinois Conference, with the assistance of Mrs. Herman Kleist, recently conducted Dorcas Federation meetings throughout the State. All societies gave good reports and were enthusiastic over their welfare accomplishments. One family was so impressed with the help given them that they are now preparing for church membership. The wife of a civil adviser of the U.S. Government has for years contributed to our Czechoslovakian Dorcas Society in Chicago. Returning recently from Korea, where she has been with her husband on a work assignment, she told

the pastor's wife, "I knew your Dorcas Societies were doing a good work, but not until I saw with my own eyes . . . did I understand just how far reaching the work of Seventh-day Adventists is."

- One of the smallest and most isolated Sabbath schools in Michigan is at Ontonagon, a small town of 2,300 inhabitants on the shore of Lake Superior in the Upper Peninsula, with no railway, bus, or plane service available. Three years ago Milford Taylor held evangelistic meetings and three were baptized. They formed the nucleus of a branch Sabbath school that meets weekly in the city hall.

Pacific Union

- Twenty-four junior camps were conducted in the conferences of the Pacific Union during the summer of 1956, with an attendance of 3,140. Of these, 572 joined baptismal classes. There were 1,498 in attendance at the 9 senior camps.

- Colporteurs of the Central California Conference delivered \$48,816.96 more literature in the first ten months of 1956 than in the corresponding period of 1955.

- Northern California Pathfinders held their annual harvest festival on the Solano County Fairgrounds, near Vallejo, on October 28. An estimated 2,000 filled one of the auditoriums for the formal program. Glenn Fillman, MV secretary of the conference, was in general charge.

- The Paradise Valley School of Nursing held capping exercises October 7, 28 students comprising the class.

Southwestern Union

- The first of a series of Bible lectures opened in the evangelistic center in Little Rock, Arkansas, on November 11. The center is situated in one of the fastest growing sections of the city, adjacent to Little Rock Junior College.

- The dedication of the Jefferson church on Sabbath, November 3, marked the completion of the building program that Edward Koenig had outlined for his district when he assumed charge more than five years ago. Churches have been built and dedicated in Marshall and Mount Pleasant, Arkansas.

- R. L. Winders and R. C. Pueschel recently completed a three-week series of meetings at Sulphur Springs, Texas, followed by a one-week home visitation program. As a result three have been baptized, with another baptism planned.

- The Detamore-Turner-Holley campaign in Cleburne, Texas, concluded with 127 taking their stand for Christ. By October 27 there had been 72 baptisms.

- Two of the literature evangelists in the Texico Conference have passed the \$10,000 mark in deliveries for 1956.

Church Calendar FOR 1956

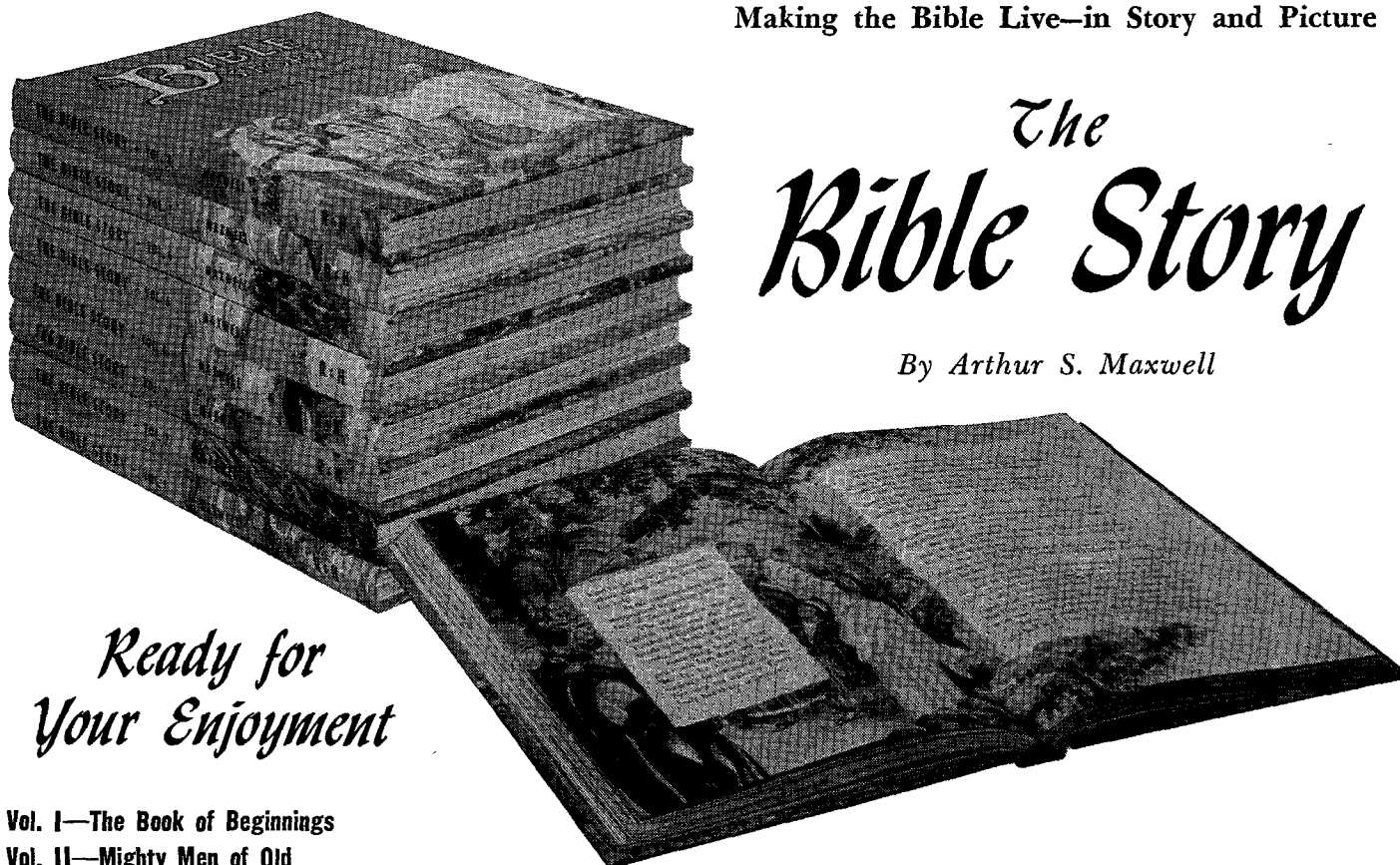
Thirteenth Sabbath Offering

Dec. 29

Making the Bible Live—in Story and Picture

The Bible Story

By Arthur S. Maxwell



*Ready for
Your Enjoyment*

- Vol. I—The Book of Beginnings
- Vol. II—Mighty Men of Old
- Vol. III—Trials and Triumphs
- Vol. IV—Heroes and Heroines
- Vol. V—Great Men of God
- Vol. VI—Struggles and Victories
- Vol. VII—Wonderful Jesus
- Vol. VIII—Prince of Princes

Watch for announcement of succeeding volumes

Place your order today for any one or all of the volumes shown—better still, order the complete set of ten books. Volumes 9 and 10 will be sent promptly when ready—payment to be made only as each book appears.

Price, \$5.75 per volume.

Special Price
\$3.57 each

Postpaid to the readers of this publication



MORE THAN 400 STORIES IN TEN VOLUMES

Covering the entire Bible from Genesis to Revelation

- The choicest narratives from the Book of books.
- Beautiful illustrations in four colors at every opening—full page and marginal.
- Adapted to the needs and enjoyment of boys and girls of today.

The complete set of ten volumes of THE BIBLE STORY will provide the widest coverage of any Bible storybook on the market today. All stories are told in language that the modern family can both understand and enjoy. All take on new charm as the author fills in little details often overlooked.

ORDER BLANK

_____ Church Missionary Secretary or
_____ Book and Bible House

Please send THE BIBLE STORY volumes checked @ \$3.57 each: \$_____

- ☐ Volume 1, ☐ Volume 2, ☐ Volume 3, ☐ Volume 4,
☐ Volume 5, ☐ Volume 6, ☐ Volume 7, ☐ Volume 8.

Sales Tax Where Necessary _____
Total Enclosed _____

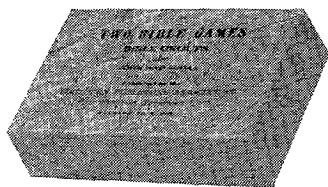
Name _____

Address _____

City _____ Zone _____ State _____

☐ Please accept my order for the entire set of ten volumes. Send volumes as indicated above—the succeeding volumes as they appear. I will make prompt remittance for each volume. I understand that I may cancel this set order at any time.

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



BIBLE GROUPS also JOHN AND JUDAS GAME

Here are two fascinating games in one, presenting an opportunity to learn some of the interesting facts about the Bible and yet find thoroughgoing pleasure. The same set of cards serves for two different games, both of which will help young people find pleasure in His holy day.

PRICE, \$1.00

BIBLE GAMES FOR THE HOME

Recommended by the Missionary Volunteer Department of the General Conference. These fascinating games make your social gatherings social to save. Instructive and entertaining. Enjoyed by the entire family.

"Character is often determined by the way leisure hours are spent."

Each game neatly boxed.

Purchase a complete set of 7 games and save \$1.00.

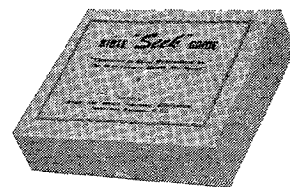
Regular price, \$7.75.

Special Combination Price

\$6.75

Add state sales tax where necessary

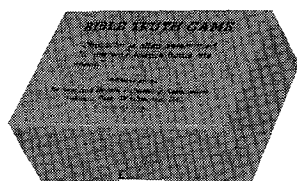
**ORDER FROM YOUR
BOOK AND BIBLE HOUSE**



BIBLE "SEEK" GAME

Here is something new in Bible games that will afford many hours of exciting and instructional fun. Any number up to twenty can play it, but the maximum pleasure comes when played by from four to eight players. It tests one's knowledge of Bible characters and one's agility in spelling their names. It uses an interesting forfeit system.

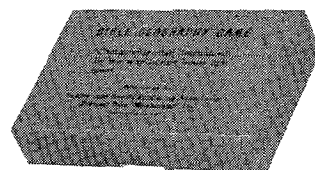
PRICE, \$1.50



BIBLE TRUTH GAME

This little game consisting of 101 nicely printed cards with accompanying instruction and answer book promotes interest in Bible facts. Some of the questions test the memory; some provoke thought. Profitable for Sabbath hours.

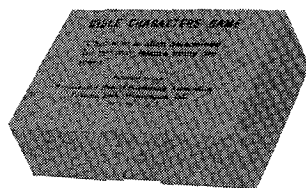
PRICE, \$1.25



BIBLE GEOGRAPHY GAME

A sea that lost its tongue, imported apes and peacocks, twenty worthless towns—could you locate these references in the Bible? This attractively printed card game affords suitable Sabbath diversion in finding Bible place names.

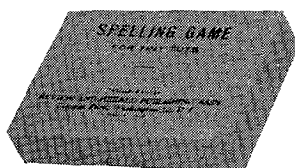
PRICE, \$1.00



BIBLE CHARACTERS GAME

Conducted according to the rules provided, it furnishes stimulating rivalry in acquiring a wide knowledge of Bible personalities and in what books of the Bible they may be found. Educational and devotional emulation are provoked in the family circle or church group when played intelligently.

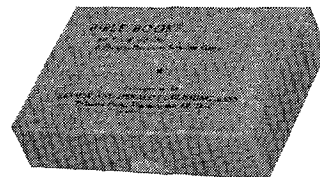
PRICE, \$1.25



SPELLING GAME

A game for Junior youth to play with younger brothers and sisters—these thirty sets of twin cards will provide instruction and entertainment for very young children by making them familiar with some common words through association of the words with the pictures that portray them. The first fifteen sets are for very young children, and the last fifteen sets are designed for a slightly older group.

PRICE, \$.75



BIBLE BOOKS GAME

This is a new game cleverly designed to teach those who play it how to familiarize themselves with the relative positions of the books of the Bible. Develops skill in turning quickly to any needed Bible text. Printed on durable enameled stock, it consists of 66 cards, one for each book of the Bible.

PRICE, \$1.00

THE MORE YOU PLAY—THE MORE YOU LEARN

REVIEW AND HERALD PUBLISHING ASSOCIATION, WASHINGTON 12, D.C.

Worship Themes for the Family Circle in 1957

THE PROMISES OF GOD

By H. M. S. RICHARDS

The much-loved speaker of the Voice of Prophecy radio program is the author of this 1957 Morning Watch devotional book. The millions who have listened to his popular weekly messages will find in this volume of daily worship themes the same inspiration to Christian living that characterizes all his public appeals.

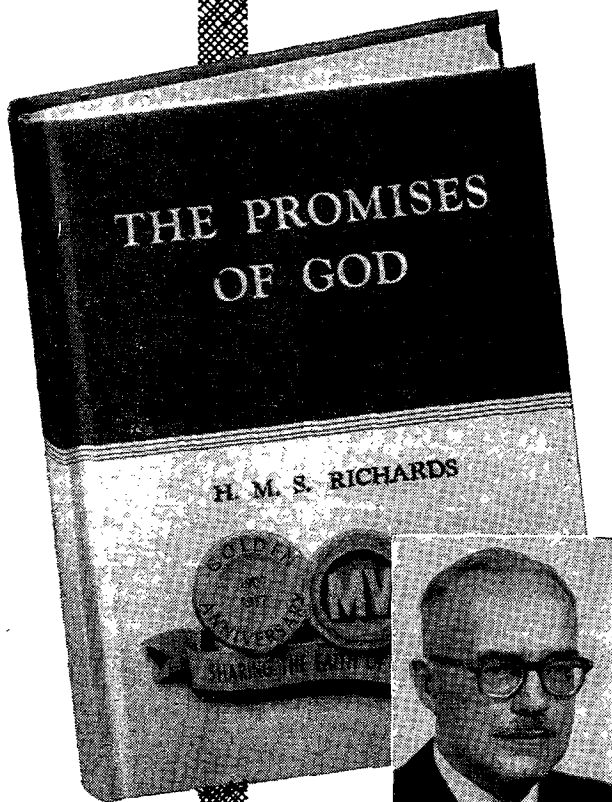
The year 1957 is the golden anniversary of the founding of the Missionary Volunteer Society, which has sponsored the publication of these devotional books through the years. In honor of this memorable occasion the cover is printed in gorgeous red and gold. This will make the book an exquisite gift for distribution among neighbors and friends. Its very personal themes and beautiful format will surely make it the most popular of the series.

Your choice of two bindings.

Cloth \$1.50

De luxe \$2.50

Add mailing and insurance—15c first book, 5c each additional book



THE AUTHOR



MORNING WATCH CALENDAR As is customary, the 1957 Morning Watch presents the Scripture reference outlines of the daily themes for 1957—all on the promises of God. ● The cover commemorating the golden anniversary of the Missionary Volunteer Department is a beautiful symbolic conception, in four colors, of a flaming torch being passed from the past generation to the leadership of youth today. ● Use as a substitute for holiday greeting cards.

Plain 15c

De luxe 25c

MORNING WATCH FOR JUNIOR YOUTH Eleven lovely pictures adorn the sixteen-page Morning Watch for Junior Youth for 1957. The themes for the year are grouped under such suggestive headings as Beginnings, Great People, Prayer, Christ's Love, and many similar inspirational topics. ● Beautiful Duo-Tone throughout.

Paper 15c

Mailing envelopes furnished with all Morning Watch Calendars



Order From Your Book and Bible House



LASTING GIFTS



BOOKS with everlasting value.
BOOKS with ever-living inspiration.
BOOKS your family and friends will appreciate.
in the CHRISTIAN HOME LIBRARY

*Send more than a Christmas card--
 send a booklet with a message
 in a beautiful holiday envelope.*



A Great Day Coming
 by Leon A. Smith. A startling
 message on the meaning of the
 soon coming of Christ.

2 for 25c

Living Unafraid

by Ernest Lloyd. Wonderful ad-
 monition on freedom from fear,
 freedom from want, freedom
 from sin, and freedom from
 death.

2 for 25c

Men Who Stick

by Eugene Rowell. Brimful of
 stories and poems that will in-
 spire the reader toward success.

2 for 25c

**Facing Your Problems
 With Confidence**

Eleven outstanding *These Times*
 articles: The Secret to Happiness
 Can Be Yours, Christ Remakes
 the Common Man, As You
 Start Your Day, etc. 64 pages.

25c each

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

THE ADVENTIST HOME

Mrs. White guides the reader step by step in the formation of a home where angels delight to dwell and where love reigns supreme.

BOOK OF ALL NATIONS

Carlyle B. Haynes substantiates faith in the Holy Bible as God's Inspired Word, a much-needed virtue in this scoffing world.

CHILD GUIDANCE

It is the privilege of parents to take their children with them to the gates of the City of God. Mrs. White's counsel in this volume will greatly aid in this responsibility.

DRAMA OF THE AGES

Elder W. H. Branson has given us a book covering the cardinal points of the message that will be helpful to those who need a book to place in the hands of friends.

FUNDAMENTALS OF CHRISTIAN EDUCATION

A chronological arrangement of counsels by Mrs. White on education and the foundation principles on which Seventh-day Adventist schools are to be maintained.

LIFE, DEATH, AND IMMORTALITY

Based strictly on Biblical foundation, Carlyle B. Haynes discusses every phase of human existence.

MESSAGES TO YOUNG PEOPLE

These messages by Mrs. White direct the minds of the youth to Christ and to His Word as the only source of strength in building noble Christian manhood and womanhood.

STORY OF OUR HEALTH MESSAGE

D. E. Robinson relates the origin, character, and development of health education in the Seventh-day Adventist Church.

For Other Books in This Series Consult Your Catalogue

Regular price:

Cloth, \$2.50

De luxe, 3.50

Holiday Price:

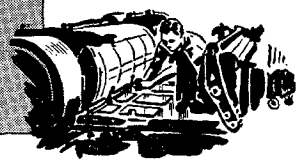
Cloth, **\$2.25**

De luxe, **3.15**

Add mailing expense — 15 cents for first book and 5 cents for each additional book.

SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE

As We Go to Press



Relief Aid for Europe

Wherever disaster strikes—whether famine, flood, earthquake, or war—some members of the great Adventist family suffer loss and hardship. Reports in the daily press about recent events in certain European countries have caused concern over the welfare of our people in those areas.

The following radiogram has just been received from our leaders in Europe:

"URGENT HELP NEEDED IMMEDIATELY. VOTED ORGANIZE DIVISION WIDE COLLECTION DECEMBER 15 FOR RELIEF AND ONE THOUSAND DOLLARS FROM OUR OWN [DIVISION] FUNDS. REQUEST GENERAL CONFERENCE TO JOIN WITH AT LEAST TEN THOUSAND DOLLARS."

After counseling with the General Conference officers, the members of the General Conference Relief Committee feel certain that our church members in more favored lands will desire to join in giving a special contribution to make possible the supplying of medicines, food, and clothing to bring relief to many who have suffered the loss of all things. In view of the urgency of the situation the General Conference is advancing the ten thousand dollars.

Checks and money orders should be made payable to the General Conference of Seventh-day Adventists and sent to our office address: 6840 Eastern Avenue, Washington 12, D.C. Mark contributions for "European Emergency Relief Fund." Names of donors and amounts contributed will appear in the REVIEW. Your immediate response will be appreciated.

W. E. PHILLIPS

Sunday Ordinance Defeated

In New Jersey, John W. Osborn, the conference president, has been leading out for almost a year in an endeavor to change the strict New Jersey Sunday law.

Just before election day, word came that the township of Pennsauken, adjoining Camden, was submitting to public referendum a Sunday-closing ordinance. Some storekeepers were opposed to it, and began to put in the lo-

cal papers paid advertisements against the proposed ordinance. The Religious Liberty Association of the General Conference joined with the Columbia Union and New Jersey Religious Liberty Associations in opposing the measure. The Lord's Day Alliance declared it was making of the campaign a test of Sunday law interest.

Just before the election Elder Osborn held a workers' meeting, and arranged for many carloads of volunteers to be driven into Pennsauken, where tracts and cards were left in practically every home. The district pastor, Thomas Green, gave a radio talk and put on the air again and again appeals to vote against the ordinance, using spot announcements prepared by Howard B. Weeks and Don A. Roth, Public Relations secretaries of the General Conference and Columbia Union Conference, respectively.

The result was a complete defeat of the township Sunday closing ordinance by a vote of about 7,000 to 5,000.

FRANK H. YOST

Vacation Bible Schools

Reports received from North America indicate that at least 432 Vacation Bible Schools, with an enrollment of 29,999 children, were conducted last summer. This is about double the number held in the summer of 1955.

For both 1955 and 1956 we have had our own denominationally prepared lesson materials wherein the basic truths of God's Word have been presented to thousands of children. The enthusiastic response from nearly every conference has been most encouraging. Best of all has been the efficient follow-up work by those conducting these schools.

We herewith give a brief summary of some of this follow-up work: 709 enrolled in branch Sabbath schools; 229 enrolled in church schools; 909 attending regular Sabbath schools; 1,227 enrolled in Bible correspondence schools; 537 parents interested; 187 attended MV summer camps. Many have joined baptismal classes, and some have been baptized.

Vacation Bible School work is effective evangelism and the opportunities are practically unlimited.

W. J. HARRIS

From Home Base to Front Line

Mr. and Mrs. Norman Trood and their two children left Sydney, Australia, on October 20, en route to Lae, New Guinea. Brother Trood will engage in construction work for the Coral Sea Union Mission.

Mr. and Mrs. Ellis Gibbons left Sydney on October 20 for the Hagen Hansenide Colony in New Guinea. Brother Gibbons is to connect with the medical work at Mount Hagen.

Mr. and Mrs. E. B. Christie and their two daughters, Eldonna and Rebecca, of Houston, Texas, sailed from New York on the S.S. *Maasdam*, November 20, en route to Nigeria. Brother Christie is to act as educational superintendent of the East Nigeria Mission.

Mr. and Mrs. Edward M. Collins and their son Donald, of Madison College, Tennessee, left New York, November 29, en route to the Gold Coast. Brother Collins will connect with the Bekwai Training School as a teacher.

Dr. and Mrs. Hillis F. Evans and their three children, Lawrence, Dwight, and Faye, of Lutherville, Maryland, left Miami, Florida, November 11, for Puerto Rico. Dr. Evans has accepted an appointment as surgeon at the Bella Vista Hospital.

Mr. and Mrs. Harold J. Jump and their three children, Daniel, Suzanne, and Jeanette, of East Detroit, Michigan, sailed from New York on the S.S. *Ryndam*, November 1, en route to India. Brother and Sister Jump will connect with the Vincent Hill School at Mussoorie, for teaching work.

Elder and Mrs. A. E. Rawson, returning after furlough, left New York on November 7, en route to India. Brother and Sister Rawson have already served twenty-nine years in that field. He will again take up work as radio and Bible school director for the Southern Asia Division.

Elder and Mrs. Ernest Veuthey left Houston, Texas, November 18, en route to Port-au-Prince, Haiti. Brother Veuthey has served in the Haitian Mission since 1947, and spent his recent furlough in Switzerland, his homeland. Brother Veuthey will resume his work as president of the Haitian Mission.

H. T. ELLIOTT