

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

❧ HOLD FAST ❧

Revelation 3:11

By MRS. L. D. AVERY-STUTTLE

Methought from out the heavens afar
A wondrous message came to me,
From out the shining gates ajar,
From where the many mansions are,
From streets of gold, and crystal sea.

And this the message—O my soul,
Be quick to heed the warning given,
As loud as thunderous billows roll,
It echoes far from pole to pole,
This message from the courts of heaven:

"Behold, behold, I quickly come;
Hold fast the doctrines that thou hast,
For soon shall fall the night of gloom,
The night of anguish and of doom.
O child of God, hold fast, hold fast!

"Hold fast, hold fast that which thou hast;
That no man take thy crown from thee."
Almost we hear the trumpet blast
That tells probation's hour is past,
And sounds the note of jubilee.

Hold fast. The night will not be long,
The coming King is on His way.
I hear the lilt of seraph's song,
Already glimpse the white-robed throng
That dwells amid those realms of day.

Now, when the goal is just in sight,
The long, long journey almost done,
Almost hath dawned the morning bright,
The morn of everlasting light,
Thy crown of victory almost won.
Ah! soul, how passing sad 'twould be,
Should someone take thy crown from thee!



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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. 134, No. 10.

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• A Thought • FOR THE WEEK

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

"Moving Unruffled Through Earth's War"

A friend once told me of a certain man who carried about with him a little can of oil. Whenever occasion offered he would stop to lubricate a rusty hinge, a squeaking latch, or a grating joint. His dislike for rasping friction made him a community benefactor on a small scale, and although his neighbors thought him a little odd, they were grateful for this unique bit of service.

In a world of war and tribulation, of disease and stalking poverty, Christ's true followers will "preach good tidings unto the meek . . . bind up the brokenhearted, . . . proclaim liberty to the captives," giving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This ministry of peace calls for a practical demonstration of the principles of the gospel in everyday life. What quarrels have been averted by the "soft answer" that "turneth away wrath!" What a privilege it is to be an arbiter of reconciliation between brethren at variance. How many times friction among co-workers has been allayed by someone who has taken the blame and asked forgiveness for an unfortunate turn of events.

At home when we were children, the day seemed bright if Mother went singing about her work, as she habitually did. Anxiety and apprehension gripped us if her voice was still. Hers was a ministry of cheerfulness and joy, and it soothed our hearts and healed our wounds. Home was a place of tranquillity and harmony because Mother knew the serenity of a calm trust in God.

The role of peacemaker need not be an obtrusive one. But as mediator he must exercise that wisdom that is "pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17). In command of this formula, he reaps the promise that "the fruit of righteousness is sown in peace of them that make peace" (v. 18).

H. M. TIPPETT

Well Said

Past experience should be a guidepost, not a hitching post.—D. W. Williams.

Even a perfect man will get more kicks than compliments.—Unknown.

Drinking in moderation is not the solution of the drink problem; it is the main cause of it.—Andrew C. Ivy.

Thoughts are the dynamic forces that put in motion the positive and negative powers for either good or evil.—Unknown.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



SOMEONE has said that Christians are like tea—their real strength comes out when they get into hot water. Hardships and reverses test the genuineness of one's Christianity. A profession of religion that does not stand the test of adversity has little value. To move serenely along with the crowd when all goes well and the way is smooth requires no exercise of faith or courage. But to move calmly forward when troubles multiply and misfortunes seem to meet one at every turn is quite another matter.

A letter has just come to us beginning, "You have here a member of your church who, I think, has done the most outstanding thing that I have yet seen of its kind." So wrote a man concerning one of our church members whose life he had evidently been closely observing. The writer worked for the same company where our brother was employed. It seems that the company was forced to cut down the number of its employees. They began cutting with the last ones hired. The cutting continued and finally got to our brother, whom we shall call John, though that is not his real name. But, in place of cutting him off, they offered him other work—but work that required Sabbath labor.

"What did John do?" asked the writer. "What not one in a million would do, outside of Seventh-day Adventists. He quit the job before he would break his Sabbath. Any man who is as true to his faith as that comes under the head of Abraham. John is not only a credit to his church but to the country. God will take care of John."

The writer continues, "I am not a member, but a believer of your church."

John's faithful witnessing has not been without its results. He has lost his position but evidently is about to gain one more soul for the kingdom of Christ. Again we are impressed with the truth of the inspired statement that "the world will be convinced not so much by what the pulpit teaches as by what the church lives." A skeptic long ago wrote, "I will never believe in the Christian Redeemer until they show me that they themselves have been redeemed." What a challenge to Christian living! The truth we profess must, by God's grace, be transformed into everyday living. Theory, abstract reasonings, may develop interest, but will seldom persuade.

Returning again to John and his important decision—it was not made in a moment. Long before this test of Sabbathkeeping came to him, he had made his decision. He had been cherishing in his heart long ere this the purpose to be faithful to the commandments of the Lord. He is, I am sure, a conscientious and careful Sabbathkeeper, turning away his foot from the Sabbath and from doing his own pleasure on God's holy day. May his example be an encouragement to all of us.

R. R. Figher

The Present Moral Collapse

By Wm. H. Bergherm

The spectacular and unprecedented appeal made some months ago by one of the largest newspapers in Germany for "American GI's to behave themselves" is one more revealing example of the failure of faith in our day. Christ's words, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" never were more significant or more meaningful.

The article referred to was an English-language editorial appearing on the front page of a Hamburg newspaper having some two and a half million readers. The article deplored certain lawless incidents on the part of some soldiers of the American forces in Germany. It asked the American servicemen, "Is there something the matter with you fellows, or is something the matter with us Germans?" Echoes of this question have been heard in many American newspapers.

Whatever the answer may be, something is evidently wrong with our world. The soldier incidents are simply one exhibit of a worldwide breakdown in moral standards. Man has drifted away from God. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5).

Certainly, Seventh-day Adventists, who have for years sought to repair the breach made in God's law, and who have consistently maintained the authority of the Ten Commandments, can be thankful for an inspired standard of ethics in these confused days. Just now, when more and more people are withdrawing from all obligations to adhere to any standard of right conduct other than their own desires and pleasures, ours is a message that calls men "to the law and to the testimony" (Isa. 8:20). Frankly, we are at a loss to know what individuals have left to act as a guide in life when they reject these Heaven-sent standards.

One popular writer has well expressed the dilemma of men living apart from the guiding principles of the Ten Words, by the following admission: "We could hardly deviate from any ethical norm, for the cogent reason that there is none." What a sad situation! Little wonder that such teaching has created a generation of intellectual hedonists whose only standard of morals is that dictated by their own lusts. Whatever they

enjoy doing becomes right for them to do. If it gives pleasure, what can be wrong about it? One look at the sorrowful harvest such ideas produce in the world soon tells what is wrong about them.

"I have lost more friends through suicide than through deaths caused by diseases, crimes, or accidents," wrote a well-known novelist of our day. This bitter confession reveals a portion of the terrible harvest our world is now reaping. Shortly after making it, the newspapers reported this author's death in London, "an apparent suicide." Yet millions are reading with avid interest the pages that such unhappy souls are writing. In all too many cases the readers are copying their life after them, making the writer's standards of loose ethics their own.

The Inevitable Result

What can our heavenly Father do but to give "them over to a reprobate mind" when they refuse to retain a knowledge of Him in their souls? The inevitable result is a world filled with "unrighteousness, fornication, wickedness, covetousness, maliciousness." These are the days of Romans, the first chapter, all over again. And the end is not yet.

Introspection

By ESTA A. WYRICK

I looked and saw a pond,
'Twas filled with mud, and filth, and slime.
I looked again, and there

A lily grew
With petals white and pure,
A thing sublime.

I then beheld a man—
Degraded, low; his soul with sin was dyed.
I looked again, and there
Within him beat
A heart for which Christ bled,
For which He died.

At last I looked to self,
So sure I'd find that all was right.
But to my great surprise
I was deceived;
My heart was tarnished, stained,
Devoid of light.

This world is like the pond,
All filled with mud, and filth, and slime.
I pray that I may be
In spite of it
Pure and clean and good—
A child of Thine.

Our only hope is in the power of the gospel of our Lord. God has many who have never bowed the knee to Baal and who see in the depraved conditions into which man has fallen the failure of an impotent church that has rejected the law of God. They are conscious of the empty and ineffective type of preaching too often found in today's pulpits. They see a ministry that no longer preaches the Holy Word, and, as a consequence, has failed to produce staunch Christian men possessing a code of morals that holds when temptation assails.

By contrast, men see in the youth of the Seventh-day Adventist Church an adherence to God's Word that makes them willing to suffer loss, and even imprisonment if necessary, that the authority of the Word of God may be maintained in their lives.

"Music means everything to me," said a young serviceman recently at a large Air Force base, where he serves as a member of the Air Force symphony orchestra. "In fact," he continued, "it is my life."

Then one day Joe found himself face to face with a decision that he realized might disqualify him from further participation in the organization. The orchestra was to give concerts on Friday nights, on his Sabbath. Would he have the courage to face the colonel in charge and tell him he could not be present? After all, he reasoned with himself, what harm could there be in playing? The music would be classical.

He measured the proposition against the commandments of God. He prayed about it. Then came the answer clear as crystal. Even if it meant discharge from the orchestra, he must refuse to play. His decision was made. He went to the colonel. Whether he will be able to continue playing in the orchestra he has not yet learned.

But Joe did not reach his decision unobserved by others. Another musician, not an Adventist, was watching him. "When I play in other churches," said this young man to me, "there is something lacking, something that I have found in yours. I think it must be because the ministers of your church preach the power of Christ to save to the uttermost. The preaching in some churches doesn't produce men with definite concepts of right and wrong such as I see in your men. I have been deeply impressed by the life of my friend and his determination to do what he believes is right, regardless of the consequences. When I listen to that kind of gospel and see it lived in the lives of those who profess it, it makes me feel that I, too, should be a Seventh-day Adventist. Perhaps I shall." Since then this young man has made his decision to be baptized.

REVIEW AND HERALD

Never was there a more dramatic hour for witnessing to the power of the gospel of Jesus Christ than is set before the church today. Here is a challenge unsurpassed in any age. A faith that keeps a man, although five

thousand miles away from home, enabling him to walk where other men stumble, is the kind of faith men know they need. May God help us to meet the supreme challenge of this present hour.

Foreknowledge and Predestination

By D. T. Hawley

The blackness of night enveloped our gunboat as it glided quietly through the strait between the islands of New Ireland and New Britain in the South Pacific. Our task was to intercept and destroy any enemy barges that might try to shuttle troops or supplies between the two enemy-held islands. My particular assignment that night was to operate the radar equipment, watching the screen for those small "blips" that would warn of enemy boats in the vicinity.

The four of us on watch in the ship's conning tower helped to make the long night hours pass more quickly by carrying on vigorous discussions. The talk finally drifted to the topic of predestination. As the argument waxed warm I discovered that all the others believed that it did not matter what one did or did not do—when the bullet came along "with your number on it" that was the end. I insisted that unnecessary exposure to danger could result in premature death.

Just at this point the slim, invisible fingers of the radar apparatus came into contact with enemy barges ahead, and reported the fact by producing the telltale spots of light on the screen in front of me. I called a warning into the voice tube, and almost immediately the ship began to throb as the engines turned up to flank speed. The shrill clang of the general quarters bell shattered the stillness, sending men running to man the guns.

Under Fire

In a matter of moments the men on the barges detected our approach, and their orange tracer shells began feeling for us in the darkness. We four were in a rather enviable position since the "con" is the only reasonably well armored spot aboard an LCI gunboat. However, as the order was given for a 180° turn to bring the port guns to bear on the barges, we realized that the open door of the con would thus be brought directly in the line of enemy fire.

There was a big, thick, steel door

that could be closed, but it was hooked back on the outside. To shut it would mean exposing oneself to the enemy shells. Finally someone called out, "Hawley, shut the door!" But instead of acting I answered, "Not I; if I step out there I'm liable to get killed. One of you three fellows go, because if it isn't your night to go, if none of the shells has your 'number on it,' you can't die!"

In spite of all the bold talk on predestination a few moments before, now that a test had come, everyone seemed paralyzed. At last, the sound of an enemy 50 mm. shell thudding into the side of the con startled someone into action, and the door was closed. After this experience I didn't take anyone too seriously who said he believed in predestination.

However, now that I live in the Moslem country of Pakistan, I have been forced to consider the matter once again. One of the five basic tenets of the Mohammedan faith is a strict belief in predestination. Even in the face of disaster the people seem to be strangely unmoved, merely saying, "Inshallah ["It is God's will"]." As I see them wandering through the heavy traffic in Karachi without even bothering to look around to see whether they are going to be run down, I'm convinced they are honest in their belief.

This matter of predestination has always been quite a problem. Even as a small boy I used to ask my Adventist grandmother, "Does God know everything?"

"Yes."

"Then He knows exactly who is going to be saved and who is going to be lost?"

"Yes."

"Then it is all settled, and, there is no use trying."

We as Seventh-day Adventists need to know the truth on this important matter, and be ready to explain it satisfactorily to others. First of all, let us be sure we do not confuse foreknowledge with predestination. They are two separate things. "Foreknowl-

edge" means to know the future in advance, and this is a gift that belongs to God alone. "I am God, and there is none like me, declaring the end from the beginning" (Isa. 46:9, 10). Let us imagine for the moment that I have this gift. Because of my foreknowledge I know of a certainty that the sun will be in the heavens again tomorrow. Does that mean that I personally am responsible for the rotation of the earth? Not at all! The fact that I know the sun is going to appear does not necessarily mean that I have anything to do with it. And so the fact that God knows who will reject salvation does not mean that He is responsible for their being lost. On the contrary, God is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Absolute predestination teaches that God planned every action of our lives long ago, and we have no choice but to follow the pattern; we are not creatures of free will, but merely puppets playing in a prearranged drama. (When we sin, it is because God planned it that way!)

Fallacies of This Belief

What is wrong with this belief? First, it makes God the originator of sin. Second, it paints our God of love and mercy as the most cruel tyrant of all time. After forcing men to do wrong, He then places them in the flames to suffer for it! Third, it makes God contradict Himself. Predestination says that unless God arbitrarily picked you to be saved from among mankind, you have no hope of salvation, no matter how earnestly you desire to follow Jesus Christ.

But God Himself says, "*Whosoever will, let him take the water of life freely*" (Rev. 22:17), and "*Choose you this day whom ye will serve*" (Joshua 24:15). Much more could be said, but surely this will suffice to show the unacceptability of this diabolical belief.

Then I do not believe in predestination? I cannot say that. Since that night aboard the gunboat I have had to re-examine my thinking. God says in Ecclesiastes 3:2 that there is "a time to die." Obviously there must be a best time for us to depart this present life, and God knows when it is. He knew when it was time for Hezekiah to die (2 Kings 20), but the latter couldn't bring himself to accept God's wisdom on the matter, and so he pleaded for a few more years. They were granted—but what a sad tale they tell. God knew best.

Yes, there is a time to die, but even today people are not content to leave this decision with God. They overeat, drink, smoke, and live such unhealthy

lives in general that no doubt the majority leave the scene of action ahead of the time God had in mind.

In other words, I believe in conditional predestination. God *has* a plan for every life, a plan that stretches from the cradle to the grave. God knows exactly where He wants you to be on a certain day ten years from now, and what He wants you to be doing. But you don't have to be there. God made us free moral agents, not puppets. God helps us all He can by saying, "This is the way, walk ye in it" (Isa. 30:21), but we have the privilege of replying, "No, Lord, that way looks too narrow for me; I rather like the looks of that broad path with the wide gate over there." And so most of the human race deliberately turn their backs on God's plans for them.

Yes, friend, I believe in *conditional* predestination. I thank God that we have not been left alone to try to direct our own footsteps through this dangerous and intricate life.

One last thought. Where do you stand today? Are you today exactly where God planned for you to be, or off on some track of your own? Is it God's plan that so many members congregate in large Adventist centers, when they should be out giving the last message in the highways and byways of the world? If you are serving in some foreign field that the world considers dangerous, and friends have warned you of your peril, never fear! No matter how many forces of evil press in on every hand, *the safest spot on the entire face of the earth for you is the very spot Jesus wants you to be occupying—regardless of its location.* Any other position is fraught with danger no matter how secure it may appear.

It is time for us to check our bearings. God has predestined every one of us to eternal life in the earth made new. Let us not try to devise some frail, human plan, but accept this glorious heritage so freely offered.

Lessons From Bible Characters—3

Peter

By C. L. Paddock

At the mere mention of the name Peter most of us think immediately of the one big mistake he made—denying Jesus. There are not many Christians who have not at some time denied their Master by mistakes as serious as Peter's. By a single wrong word or action it is possible to deny Him. When we take the name Christian we assume a tremendous responsibility. The reputation of the whole Christian church is in the hands of its members.

Peter's denial of his Master was not planned or premeditated. When he told Jesus he would go with Him, that he would be true even when all others should deny Him, Peter really meant it. He was a man of quick decisions, a man of action. But when he was told of his mistakes he was also quick to admit his wrong, to right-about-face, to try to make amends.

Though he made a mistake, he did not forsake the Master and go back to his fishing. Though he had slipped and fallen, he did not become discouraged. He recalled the promise the Master had made to him that He would make him a fisher of men.

I doubt if anyone who reads these lines will feel that he is perfect. And it is doubtful that you know anyone whom you think is perfect. Some of us may have slipped again and again.

Christ might have said to Peter, "I am really disappointed in you, Peter. You had just as well go back to your fishing. I cannot use you." But He didn't. Christ knew all about Peter when He called him. He knew that he was human and imperfect. He knows our hearts too. "He knoweth our frame; he remembereth that we are dust" (Ps. 103:14). He is just as willing to forgive us as He was to forgive Peter. He says we are to be like Him someday, and He encourages us to overcome our weaknesses with His help. He is willing to help us strengthen the weak places in our characters.

I imagine Peter was reminded of his mistake of denying his Lord, many, many times—not by the Master, but by his brethren, or those who knew him best. No doubt Matthew and James and John and the other disciples mentioned it at times. But Peter did not let that discourage him. He knew God had forgiven him, and he pressed on to victory.

Peter knew Christ had called him to be a fisher of men, and he knew Christ loved him. He knew Christ could finish the good work He had begun in him. There are many outside the church today because they made some mistake, and then their brethren talked about it. Over and

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.]

Labels Religious Boom "Spiritual Aspirin"

A great deal of the current religion boom is just so much spiritual aspirin, the Reverend John E. Burkhardt told University of Southern California students at a chapel service in Los Angeles. "It doesn't cost much, doesn't do much, won't hurt much, and isn't worth much," he said.

Mormons Report on Genealogical Records

The Genealogical Society of the Church of Jesus Christ of Latter-day Saints now has on its library shelves the equivalent of nearly half a million volumes of genealogical records of Mormons all over the world, officials announced in Salt Lake City, Utah. Most of these records are preserved in 138,096 rolls of microfilm, the equivalent of about three 300-page volumes. In addition to the microfilmed rolls, officials said, the society has 55,000 books containing genealogical information. Some records in the Russian language were added to the library for the first time in 1956.

Churches Asked to Lead Crusade for Restoration of Discipline

Two leaders of the Methodist Board of Temperance called upon the churches to lead a nationwide crusade "to restore discipline in American life." Bishop John Wesley Lord, of Boston, board president, and Dr. Caradine R. Hooton, of Washington, general secretary, issued the appeal. "We call our people to a new crusade in which self-imposed moral discipline will replace the present moral and social irresponsibility that is the root reason for much of our drinking, infidelity, and crime," Bishop Lord said. "America cannot be strong until she strengthens the spiritual foundations of her own home."

Charges Dixieland Bands Distort Sacred Music

A Negro minister in New Bedford, Massachusetts, charged that Dixieland bands are "distorting" spirituals and sacred music "into wild eccentric tempos." The Reverend V. Loma St. Clair, pastor of the Douglass Memorial AME Zion church, told his congregation that when such songs as "When the Saints Go Marching In" and "Swing Low, Sweet Chariot" are "mixed up with some crazy rock 'n roll song, their purposes have been misdirected—their melodies adapted to the cheapest of swing." "These spirituals that were undoubtedly the pleading prayers of our believing forefathers," he said, "have now sacrilegiously become the media of entertainment in theaters and night clubs amid drunkenness and moral dishevelment."

over again they have been reminded of it.

At times human beings will stumble and fall. Members new in the faith, both young and old, may make mistakes. At these times they need our sympathy and help, not our censure. A word of encouragement, or our prayers, might help to keep them in the right way. Of course, we cannot lower church standards and make excuses for wrongdoing. We must not condone sin. But God has promised to forgive sin. So couldn't we do more than we do to help those who have slipped in some way?

When Jesus found Peter by the sea-shore, He no doubt had heard of Peter's impulsive ways, his aggressiveness. He knew his strong points and his weaknesses. Peter had heard about Jesus too. Jesus spoke to Peter's heart that day.

Peter knew how to fish. He was comfortably situated in his little home by the lake. He lived there with his wife and his mother-in-law. He slept by day and fished at night. He liked to fish. He had no desire to leave his home and his loved ones. It meant sacrifice for him to leave his home and his business.

But he no doubt counted the cost. He was willing to pay the price. He wanted to fish for men. He would do his best. He would try to find a way to their hearts. Just as he used different bait for different fish he would now study the best way to reach men. He purposed to go all the way regardless of the cost.

He hadn't gone far when he made this mistake of denying the Master. He must have been sick at heart. He must have felt mean. He must have been tempted to go back to his fishing. But he kept on. I imagine Jesus had a quiet talk with Peter and encouraged him to clean the slate, to make everything right and go on. Peter did go on to victory in his own life, and to success in winning and encouraging others.

When Jesus first spoke to our hearts, He knew we had some weaknesses too. He also knew of the temptations and trials that would come to us. He didn't expect us to make mistakes, but He made provision for our sins and mistakes to be righted, if we slipped.

If it were not possible for us to be overcomers, to be victors at last, I do not think He would have called us. There are too many people who have left the church, who are unhappy, miserable, because they made mistakes, because they were criticized, censured, condemned. Thank God there is hope for all of us, if we confess our sins and struggle on with God's help. We must go on. We cannot afford to turn back.

The Value of Secret Prayer

By F. R. Isaac

There are three lives to be lived by every active Christian—"The secret life of prayer, the open life of purity, and the active life of service." Secret prayer stimulates Christian growth. The soul that consistently practices secret prayer will not depart from the faith, but will continually press onward and inspire other souls to higher living. Secret prayer animates the soul, invigorates the heart, and preserves the well-being of the individual.

A person who secretly presents his troubles, his discouragements, and his anxieties to the Lord will not turn away from God to find repose for his soul. Comfort is found only when we quietly talk to the Lord and listen to the still small voice as it impresses us with the truth and the way

resist the present-day allurements that Satan so cunningly presents to us. Secret prayer draws us closer to God and creates within our hearts genuine love for others.

God promises in the time of trouble to hide us in the secret of His tabernacle (Ps. 27:5). He will hide us in His pavilion. When we are hid we are away from the world, where evil seducers cannot find us and where God can speak to us in loving tones.

Jesus admonishes us to let our alms be in secret (Matt. 6:4). Then He who seeth in secret will reward us openly, and our example will influence others for good. Jesus said the Father is "in secret" (Matt. 6:6), and He invites us to enter into that secret place with Him. There we can talk together about what He has in store for us, and how we may obtain what He has prepared for us.

Adoration for God is awakened when there is an infilling of His Spirit. This experience comes when we are alone with Him in that secret chamber where prayer is wont to be made.

Although the disciples were with Him, Christ's communion with His Father was secret (Luke 9:18). He had a longing desire to be alone with God and receive from Him the assurance that His battles on earth were not to be fought alone.

Daniel went into his house and into his chamber, where he was alone with God, and there prayed and gave thanks before his Maker (Dan. 6:10). He prayed in secret and could tell the king openly, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me" (Dan. 6:22).

Our secret times with God lead us to depend more upon Him. They make us feel safe and secure in His presence. We trust Him, and He trusts us with His Spirit, which we need to prepare characters for heaven. Secrets between God and us bind our hearts together in holy bonds of love, peace, and tranquillity. Secret prayers preserve our innermost feelings toward God. David said, "Commune with your own heart upon your bed, and be still" (Ps. 4:4). Mrs. E. G. White said, "Commune with your own heart, and then commune with God."—*Testimonies*, vol. 7, p. 251. Secret prayer to God, who stands ready to answer our requests, is essential in the life of every growing Christian.

Courage

By KARLE WILSON BAKER

Courage is armor
A blind man wears,
The calloused scar
Of outlived despairs;
Courage is Fear
That has said its prayers.

we should go. Secret prayer stabilizes the Christian, establishes him firmly in the Word of God, and reveals self. "Nothing will give such clear views of self as secret prayer."—*Testimonies*, vol. 5, p. 163.

Jesus emphasized secret prayer. He said, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6:6). Secret prayer is not for show. It is a secret contact with God. It expresses hunger and thirst for the things of God. We tell God, in a whispering tone, that we love Him and that we want to represent Him in a true way before men—that with His help we want to resist temptation and serve Him only. We enter into a secret alliance with Him, tell Him that we know He will protect and guard us in moments of danger, and ask Him to help us always to do what is right.

Secret prayer brings to our hearts a close fellowship between us and God, uniting us in bonds of love that cannot be broken. Only as we form an allegiance with God can we expect to



• EDITORIALS •

Christian Life and Doctrine

True doctrine has a definite relation to Christian experience. It is the good seed implanted in the repentant heart that brings forth good fruit. We cannot ignore it, for it is doctrine that leads to a reformation in the life of an individual Christian and brings unity to the church. It refers to the whole teaching of God as revealed in His Word.

Timothy was admonished by Paul: "Take heed unto thyself, and unto the doctrine" (1 Tim. 4:16). The apostle thus gives a hint that one might study doctrine but forget to apply it to one's own life. In fact, that is a very definite danger that all must surely avoid. It is so much easier to give heed to doctrines than to see that they are made effective in the life.

The mind may be quick to assent to truth, but the heart, being what it is—"deceitful above all things"—is slow to accept the challenge that truth presents. Because of this many inconsistencies are seen in the lives of Christians. The more inclusive the doctrine or teachings we profess, the higher the standard set and the more glaring the inconsistency when that standard is not met.

Seventh-day Adventists proclaim the vital importance of doctrine in Christian experience. We preach the binding claims of the Decalogue and other Bible truths that are neglected. Nevertheless the danger of separating doctrine from life is as real today as it was when Jesus rebuked the Pharisees for doing the same thing.

Weightier Matters to Be Considered

Listen to His warning on this point: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

How often this verse has been quoted as a proof text for the doctrine of tithe paying, but how much larger teaching there is in the text than merely the support it gives to a doctrine! The emphasis Christ makes is not on the payment of tithe, but on the life of the man who pays tithe. It is very evident then that one can give assent to a certain doctrine while other important truths are neglected.

This is the paradoxical situation in Christian experience. The world hears the Christian churches proclaiming profound truths, but it finds no unity among the churches, and very often has to listen to bitter criticism of one another among them. Again, the world hears Seventh-day Adventists promulgating truths that require sacrifice and self-denial. It hears them proclaiming the imminence of Christ's coming, yet it may see in the lives of some Seventh-day Adventists things that do not witness to the high profession they make.

Consistency Greatly Needed

Consistency is a virtue that Seventh-day Adventists should constantly strive to achieve. If one is zealous in Sabbathkeeping and tithe paying, why should he not be just as zealous in paying his honest debts? And

should he not be merciful to the wayward and remain full of confidence and faith when others are tempted to doubt? If one believes that he must curb his appetite in the matter of eating and drinking, why should he not be just as anxious to curb his desire to criticize and find fault?

It is strange indeed that men and women will suffer great inconvenience, and sometimes actually face an empty cupboard, in order to keep the Sabbath, and yet they will quarrel with their brethren or sisters if things do not go to suit them. Again, how very paradoxical it is that a man will pay tithe when perhaps he needs the money very badly himself, and then reveal a heartless spirit toward an erring brother.

Thus it appears to be all too easy to accept a doctrine and neglect the life. It was so in Christ's day. It is so today.

There is another verse that sometimes is quoted as a proof text for the Sabbath doctrine. It reads: "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). Yes, it is true that Christ kept the Sabbath, and that we, too, should keep it if we are His followers, but is that the great message of this text? No, verily no. It means that we must be Christlike, and all that that implies. It means that we must be patient under criticism, sympathetic with the erring, honest in every social relation, faithful to every promise, restrained in the face of provocation, indifferent to personal gain, alert to see wrong but careful when correcting it, ready to deal justly though it costs a sacrifice, never willing to profit by another's loss, as zealous in obeying every human law that has proper claims upon us as we are in obeying God's law.

Let us constantly remind ourselves that life is more than mere assent to some doctrine we may consider important. In the judgment day those things that will loom large in God's sight will not be the lesser matters of the law but the weightier ones. "These ought ye to have done," said Christ, "and not to leave the other undone."

F. L.

New Speed Record

The ever-shrinking size of our world was vividly illustrated recently when three jet bombers completely encircled the earth—covering 24,325 miles while so doing—in less than two days' time. These behemoths of the stratosphere performed this amazing feat nonstop, being refueled while in flight by late model KC tanker aircraft.

Even though this record-breaking, world-girdling operation was labeled by the Air Force as just "another routine training mission," there has been considerable speculation concerning its influence on international tensions.

We have no disposition to offer our opinion on this. However, this jet accomplishment, like many other recent achievements by man in the realms of transportation, communication, and science, emphasizes anew that we are living in "the last days." As Daniel said, "Knowledge shall be increased."

This dramatic show of speed demonstrates, too, that by air man can now reach any place in the world within a day's time. If this be so, why should anyone doubt that angels from the courts of glory can reach hard-pressed, discouraged saints within a few moments?

K. H. W.

Reader Response to Hoxsey Clinic Articles

In December, 1956, we published two articles and an editorial that examined the claims of the Hoxsey Cancer Clinic. These followed by six months the warning of the Food and Drug Administration against the clinic that we published last June. We stated in December that we had received quite a number of letters in response to the warning, letters very critical, which demanded that we make a full study of the matter and write a report of our findings in the REVIEW. As the result of publishing our findings we have now received another substantial number of letters expressing criticism of the position we took.

Some of these letters were short, some very long. The tone of them ranged all the way from moderate and civil to immoderate and much less than civil. At the far end were a few pathetic exhibits of moral cowardice—anonymous letters. One of these revealed an intensity of emotion greater than we had ever before seen displayed. This faceless but furious letter writer declared that he was praying God that we would contract cancer and die in torment, with the doctors taking most of our money. Now what God may see fit to bring upon us, we know not, but if cancer lies ahead for us, of this we feel sure, it will not come as the result of the prayers of this individual, whoever he may be. We cannot believe that God is in league with anonymous letter writers.

What troubles us about many of these dissenting letters is not that their writers differed with us—the best of friends may differ—but the tone of their letters. The tone was critical, even harsh; they pronounced dogmatic judgment on us and oftentimes also on the denomination. Such letters simply do not tune in with the spirit of the Advent people. Certainly they are strangely different from the overwhelming majority of letters that come in to us week after week. What troubles us even more is that the militantly critical half of the dissenting letters leave no doubt but that their authors claim to be the truly orthodox, and the defenders of Mrs. White on the subject of healthful living.

Strange Kind of Health Reform

Speaking personally, we have ever sought, in good conscience, to read extensively Mrs. White's writings, and to conform our living to her counsels on health, along with her other counsels. But we have never been able to generate emotions such as some of these letter writers have, or to feel that in some way we were immensely superior to many others in the church. And certainly such reading has not led us to conclude that the members of the medical profession are Shylocks.

We know that the militant ones among the letter writers did not acquire their critical mood from reading Mrs. White. What troubles us most is that we think we know where they did acquire it. We have read carefully all the literature against the medical profession and in behalf of Mr. Hoxsey that these correspondents have sent us during the last six months, and it is in that secular literature that we find precisely the mood that

is revealed in many of the dissenting letters sent to us.

We are sorry to have to say this, but we feel the record needs to be kept straight. We are jealous for the good Adventist doctrine of healthful living, which is one of the articles of our faith, and we are even more jealous for the good name of Mrs. White, whose counsels have been priceless to the denomination through the years.

Those who wrote to us in dissent, after the publication of our articles, often took a different line of argument from what they had taken when they wrote to us earlier expressing unqualified assurance that Mr. Hoxsey had a cure. Evidently the evidence we offered seemed to shake this assurance on the part of many. But were they therefore persuaded to go along with our viewpoint? Not at all. The reasoning of many, in the second round of letters, seemed to be in substance this: Well, even if Mr. Hoxsey isn't able to do all that we thought he could, the doctors aren't doing much, and certainly the Adventist Church by going along with the doctors has departed from all the teachings of Mrs. White. Then followed, often, a great array of quotations from her writings on various aspects of healthful living—most of which we have read many times.

Irrelevant Arguments

Now, even if the doctors were doing as poor a job as these correspondents claim, and even if it were true that the denomination had departed wholly from Mrs. White's inspired health teachings, this would prove nothing in behalf of Mr. Hoxsey. That much is evident, and needs to be said in the interest of straight thinking. In our articles we had under consideration *only* Mr. Hoxsey's claim that he could cure cancer.

So far as the charge that the denomination has departed from Mrs. White's teachings on health had any possible relevancy to the question before us, that relevancy was set forth by the letter writers thus: Mrs. White says cancer is a germ disease, therefore surgery and X-ray can't grapple with it; rather, the remedy should be found in some medicine that will kill the germs. Mr. Hoxsey offers a medicine. Therefore!!! In fact, some correspondents militantly challenged us to declare whether we believed Mrs. White's statement that cancer is a germ disease, and asked why we did not so state in the REVIEW.

Now we believe what she long ago said on this very matter. We have so stated in these columns in the past, though in place of the word "germ" we have the present-day more exact term "virus." We shall be stating it again ere long in a feature article. But though we believe this, we still must confess that the cancer "germ" has not yet been found. How then can we be sure what medicine is needed to destroy that particular germ? We cannot.

We should add right here that we wonder whether our correspondents are quite consistent on this point. Most of them chide our doctors for prescribing drugs instead of using "simple remedies." But they extol Mr. Hoxsey's use of medicines. Now medicines are drugs. Mr. Hoxsey's preparation would certainly be called a drug by any ordinary definition of that word. He speaks of his treatment as a form of "chemotherapy." But chemotherapy is the term the doctors use to describe their endeavors to cure people by means of various medicinal preparations, that is, drugs!

Some of the letter writers offered militant criticism of surgery and X-ray in the treatment of cancer. Now medical men make no claim that surgery and X-ray are the last word in dealing with cancer. Indeed, they are on record that it is in the field of chemotherapy that we may find the finally satisfactory treatment. In the mean-

time, surgery and X-ray seem to offer the best help available.

In support of this claim the doctors offer undebatable and measurable evidence that 32 per cent of cancer cases thus treated by them are alive five years later, and thus presumably cancer free. They are willing to let those facts speak for themselves. They do not ask us to take their word that they have success in treating cancer. They do not content themselves with vague generalizations. They present carefully documented cases running over the five-year period, cases drawn from the well-kept records of many thousands who have been treated by them. When better therapies have been tested and proved, they will use them.

And let us repeat what we stated in the articles, that it is the well-kept case histories, extending over a minimum of five years, that are the starting point for any rational scientific investigation of anybody's claim that he has a worth-while treatment for cancer.

(Concluded next week)

F. D. N.

Pilate's Tragedy—and Us

One of the most starkly tragic figures in history is Pontius Pilate. Not because he was in a key position at the time of Christ's trial, but because through his weak, vacillating attitude he permitted the Son of God to be crucified, then lost everything he hoped to retain by this act of cowardice.

Pilate was not a hardhearted monster. He was never famous for his cruelty, as were many of the other rulers of his time. When Jesus, patient, exhausted, and holy, stood before him, Pilate longed to set Him free. Legally, he could have done this. He failed to do so because he was willing to stifle the convictions of his conscience in order to retain his position. O fatal choice! Willing to sacrifice an innocent life rather than give up his power. How could he!

If subsequent events in Pilate's life had in any way justified his course, if he had retained his standing with Rome and had eventually risen to sit on the throne of the Caesars, his decision might be thought of as hav-

ing some merit, at least from a worldly standpoint. But nothing like that happened. Instead, not long after the crucifixion the very thing Pilate was seeking to avoid, through compromise, came upon him. He was removed from office and was stripped of his honors. Humiliated, his ego in tatters, he killed himself.

Tryon Edwards, great-grandson of Jonathan Edwards, once declared: "Compromise is but the sacrifice of one right or good in the hope of retaining another,—too often ending in the loss of both." How true this was with Pilate. He knew he should release Jesus, but he saw that to do so might mean the end of his public career. He compromised with his convictions of duty, allowed Jesus to be cruelly scourged, and yielding to the demands of the howling mob, eventually authorized the crucifixion of the Innocent One.

The name of Pilate lives in infamy. If this Roman ruler had stood for principle, if he had courageously denounced the obvious miscarriage of justice that was taking place, if he had risked his future by setting Jesus free, quite possibly he would soon thereafter have become a follower of Christ. Perhaps at Pentecost he might have publicly avowed his discipleship. In any event, he would have had a secure place in history as being a man of integrity. Christ would have been sacrificed, but Pilate's hands would not have been crimson with His blood.

It is not difficult for us to see how disastrous and mistaken was Pilate's course. But do we as clearly see how shortsighted and wrong we are when we compromise principle? What do we hope to gain by dabbling in sin and stifling a tender conscience? Even should we thus retain position, acquire riches, or enjoy worldly pleasures, in the end we will still lose everything. "All who compromise with sin will gain only sorrow and ruin."—*The Desire of Ages* (1940), p. 738. Compromise can bring us only loss. The attempt to gain "all this and heaven too" will always fail. "Ye cannot serve God and mammon." "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Pilate is dead. But are all those dead who espouse his philosophy—the philosophy of compromise?

K. H. W.

One of the privileges and responsibilities of the Sabbath school is to give spiritual training to our children. But the Sabbath school has the children under its care only a small fraction of time, therefore it is essential that the home cooperate with the Sabbath school in its important work for the children.

It should be remembered that "children are an heritage of the Lord" (Ps. 127:3). We usually think of children as the inheritors, but here the children are designated the heritage. And what a heritage either for good or evil!

How necessary, then, that good heed be given to the apostle's admonition: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The first part of this admonition is repeated in Paul's letter to the Colossians, with a basic reason given: "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21).

The accomplishment of the latter part of Ephesians 6:4 could hardly be realized without complying with the Old Testament



plan for family instruction: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house" (Deut. 6:6, 7).

In the counsel of God to His people, the importance of the home in the proper training of the children is frequently set forth.

"The home should be made a school of instruction. . . . The evenings should be cherished as precious seasons, to be devoted to the instruction of the children in the way of righteousness."—*Counsels on Sabbath School Work*, p. 48.

"Parents plead trifling excuses for not interesting themselves in the lessons with their children. . . . Fathers and mothers, we entreat you to take up your long-neglected duties. Search the Scriptures yourselves; as-

sist your children in the study of the Sacred Word."—*Ibid.*, pp. 19, 20.

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children."—*Ibid.*, p. 41.

"Parents should search the Scriptures with their children. . . . Every day some portion of time should be appropriated to the study of the lessons. . . . The indifference of the children, in very many cases, is chargeable to the parents. They are indifferent, and the children catch the same spirit. If parents show that they attach importance to the Sabbath school, by giving it respect and prominence, the children will generally copy their example."—*Ibid.*, pp. 53, 54.

Dare any Adventist home in this difficult hour for children and youth carelessly fail to receive the blessings of the Elijah message? "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6).

L. L. MOFFITT

Sabbath School Lesson Help

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

FOR SABBATH, MARCH 23, 1957

Justice and Equity

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

Paul has an almost unique statement in Romans 3:24-26, in which he places the death of Christ in direct relationship to the righteousness of God. Other passages relate our Lord's death to the law (Rom. 7:4; Gal. 3:13), but this may be the only passage making "the redemption that is in Christ Jesus" a universal, public declaration of God's "righteousness for the remission of sins that are past, through the forbearance of God."

Then Paul states that Christ's redeeming death was "to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The righteousness of God takes special cognizance of sin, and, therefore, any need created by sin must be rooted in His justice. If Christ's death harmonizes the justification of the believer with God's justice, then our Lord's death was a necessity for man's salvation, for God cannot be unjust.

If God is so just that only a plan so costly as the gift of His Son could redeem mankind (*Steps to Christ*, p. 14; *Patriarchs and Prophets*, p. 63), it is clear that justice and equity must be indelibly impressed upon all those who look to Christ for salvation.

Among the statutes in the speeches of Moses for the governance of Israel in Canaan was this: "That which is altogether just shalt thou follow." The Septuagint reads: "Thou shalt justly pursue justice," and Fenton translates: "You shall follow perfect justice." The word "just" in the King James Version is from the Hebrew word so often rendered "righteousness" (see Ps. 7:17: "Praise the Lord according to his righteousness").

There are almost innumerable references, direct and indirect, in the Old Testament to the necessity for justice and righteousness in God's people. They were scrupulously to remember the poor; they were not to steal, to deal falsely, or to lie; they were to deal kindly with the deaf and the blind, to name but a few—all summarized in the statement: "Ye shall do no unrighteousness in judg-

ment: . . . but in righteousness shalt thou judge thy neighbour" (Lev. 19:9-15).

Amos, in the eighth century B.C., made sweeping charges of general injustice ("Ye who turn judgment to wormwood, and leave off righteousness in the earth," ch. 5:7). He roundly condemns Israel for the oppression of the poor by the rich (chs. 2:6-8; 3:9, 10), and he deprecates their whole worship because of such glaring injustices (ch. 5:22, 23). He records Jehovah's call to the church in all ages: "But let judgment run down as waters, and righteousness as a mighty stream" (ch. 5:24).

Divine Attributes and Human Conduct

Righteousness, justice, equity, are, of course, God-centered attributes. Whenever we Christians think about God we think of His personal attributes such as love, holiness, purity, righteousness, truth, justice, omnipotence, omniscience, omnipresence. Certain things are incumbent upon us because of these conceptions of God.

Our God abhors dishonesty (Prov. 11:1; Jer. 22:13), so we should do all our business with rectitude before Him. He sees all things (Prov. 15:3), so we should live and act as in His sacred presence. We cannot hate, if God is love (1 John 4:8), and we cannot reveal God's grace and love in our hearts unless we keep His commandments (1 John 5:3). No man who believes that God is "the Almighty" (Rev. 1:8; 4:8) can willfully sin, for "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Every specific instance of injustice, dishonesty, and unrighteousness in the Bible is set in a picture of the most pitiful consequences. When in the hour of Israel's triumph one man dared to disobey God (Joshua 7:20, 21), there came ignominious defeat in battle, the disgrace of publicly discovered sin in the tribe of Judah, in the family of the Zarahites, in the house of Zabdi, in the heart of Achan. And the whole family, with the stolen treasures, was stoned and

burned in "the valley of Achor ["trouble"]" (v. 26).

When Ananias and Sapphira pretended to fulfill a pledge to devote all the proceeds of a real-estate sale to the church, and connived to contribute only a part, dramatic death ensued, "and great fear came upon all the church, and upon as many as heard these things" (Acts 5:11). The God of justice and equity does not like covetousness and double-dealing, whether in the individual, the family, the home, the church, the community, or the nation; and His retribution is sure to come upon such evils.

"Achan's sin brought disaster upon the whole nation. For one man's sin, the displeasure of God will rest upon His church till the transgression is searched out and put away. The influence most to be feared by the church is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones that keep back the blessing of the God of Israel, and bring weakness upon His people."—*Patriarchs and Prophets*, p. 497.

The Old Testament is frank in its descriptions of just and upright men. They are law abiding, they are morally upright, they oppress no one, they are ready to forgive their debtors, they use no violence, they feed the hungry and clothe the destitute, they eschew all forms of iniquity, they deal truly and keep God's statutes.

The New Testament declares that Christians are not to repay grudges, they are to "provide things honest in the sight of all men" (Rom. 12:17-19). They are to pay their legal taxes, pay respect and honor where due, owe nothing to any man, love their neighbors in a manner that comprehends obedience to all God's commandments (Rom. 13:7-9). Contention and exacting litigation are to be avoided (Matt. 5:38-42; 1 Cor. 6:1).

The world's disinclination to follow God's way of justice and equity is responsible for the lamentable conditions of the last days. In James 5:1-6 the love of money, which is "the root of all evil" (1 Tim. 6:10), is shown to have produced such awful conditions of avaricious repression that only the coming of the Lord in righteous judgment can restore justice and equity.

"His justice will finally be acknowledged by the whole world, though the acknowledgment will be made too late to save the rebellious. . . . When the prince of this world shall be judged, and all who have united with him shall share his fate, the whole universe as witnesses to the sentence will declare, 'Just and true are thy ways, thou King of saints.'"—*Ibid.*, p. 79.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

Lydia, A Seller of Purple...

Part 1

By JOSEPHINE CUNNINGTON EDWARDS

[Some years ago the REVIEW published on the Home pages the story of "Lydia, a Seller of Purple." Recently there have come numbers of requests that the series of articles be reprinted. Accordingly, we herewith present Installment One. The remaining nine parts will appear in succeeding weeks.—EDITORS.]

Lost Creek is such a merryhearted stream that it dimples and laughs aloud at the least little thing. Maybe it is because some blade of lush, long grass from the riverbank tickles its cheek; perhaps some dragon-fly or insect skating across its clear surface makes it bubble in amusement. Or maybe it is jolly because it was such a blessing to the children in the tiny flag station of Mustardville in eastern Pennsylvania, for as it tumbled along behind the scattered houses the children waded and built dams in it from May till late September. Then, pretty soon Lost Creek's smile grew icy and rigid, and the children had to wait till spring came along to hear it laugh again.

Little Lydia Moore used to toddle down to the brook from the Moores' weatherbeaten house every day. There by the willows, she would lay out tiny lanes and villages, and border them with pretty pebbles that she had washed clean in the brook. Then when Mother called her little brood to dinner she would gravely trot along with the rest, her tiny bare feet peeking out from under the long skirts that little girls wore in the 1880's.

Their house was tall, rawboned, and bare, and the strong winds had long ago whipped off the paint and left the timbers dry and warping.

In the long kitchen the great home-made table dominated the middle of the floor. Lydia still remembers the large loaves of bread, browned and odorous, that her mother served to them on the clean-scoured boards.

What if the dishes were but stained and checked old crockery, and the bone-handled steel knives were nicked and old? Never has anything tasted better to Lydia than the great bowls of mush eaten with rich milk, or the potatoes mashed or whipped till they were as white as the driven snow.

The years seemed to fly by; the events were like a vast, moving kaleidoscope to the girl. Days on end were spent in the stuffy, one-room brick schoolhouse, where Lydia caught not only her first taste and love of learning, but the measles, mumps, and chickenpox as well.

And so the child had grown up—in simple, solid, plain surroundings, leaving behind her sweet memories of picnics down the branch, to which her mother would bring great baskets of food to please her little children.

Lydia could see her yet, puffing and



panting, spreading the great white cloth on the ground under the tree that bends over the river. Then she would lift out great crocks of pickled beets and hard-boiled eggs; big, fluffy, light biscuits, and butter and jam; pans of baked beans and a crock of cottage cheese. She always baked a big buttermilk chocolate cake, rich with raisins.

Lydia could dimly remember the long happy walk home, her tiny bare feet embedding themselves in the soft dust. Each child would carry something. Chester always carried the waterbucket with the dipper clinking metallically against the side; Kathleen, the little milk bucket; and Lydia, the big shawl Mother always took to spread on the ground. Mother, big and plump, would follow the children.

Then one day Father was brought home, broken and bleeding from an accident on the section gang.

The long box set for its brief stay in the front room seemed oddly grand in the homely, plain old parlor. It had been covered with black felt, and the handles and hinges were silver.

Mother always kept the ingrain carpet spotless, and the old, mended Nottingham lace curtains were stiffly starched and snowy white. White tidies, crocheted from coarse thread, were pinned on the back of every rocker.

Then the room was full of awkward men clumping about in great, greased boots, uncomfortable in good coats and neckties, and red-faced, tired women, looking only faintly feminine in misshapen rusty hats and neatly patched black dresses. Lydia could remember the parson from the old weatherbeaten church down the road, preaching the funeral sermon. Then when they started to the cemetery, it began to rain—a cold, drenching, miserable rain. The pallbearers slipped and slid in the yellow clay as they bore their burden to the place prepared for it. There was little time for graveside rites. Finally the little family was home again, and Mother, bereft as she was, began to scour the clumps of yellow clay out of her house. She could not bear dirt—anytime, anyplace.

There was no use thinking about it, they could not stay in the big bleak house any longer. The only reason they had for being there was gone. It had been handy for Father's work, and now he would never again come home grizzled and laughing on the handcar. He had always run up the path with his old battered bucket and, scooping up the first child that came running to meet him, showered it with bristly, whiskery kisses.

But now he would come no more. Mother got great wooden boxes from the general store and began to pack. Sometimes Lydia heard her catch her breath on the crest of a sob. Then she would see her smoothing an old pair of woolen socks, folded into a neat ball, or a battered felt hat that she had taken down from a closet shelf.

They moved to the city of Philadelphia, into a great, square, many-windowed house set right on the edge

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of the sidewalk. Lydia's mother had chosen it with an eye to size and location, for she knew she must turn her hand to something to earn money for her growing family. Not only did the big rangy house offer the possibilities of subletting, but the big front window bulging out into a bay also afforded opportunities. The front room was large and clean. It wasn't a week until a carpenter had made clean yellow pine shelves and a counter, and delicious odors wafted from Mrs. Moore's kitchen. Then big trays of brown cookies and puffy cinnamon rolls, varnished with brown-sugar sirup, appeared in the window.

Lydia helped her. Finally she got to serving little lunches—easy-to-make sandwiches, hot drinks, pie, baked beans, and cottage cheese.

Shop girls used to stop in and eat, for Mother Moore charged a reasonable price, and her helpings were big and generous. Shoppers with bulging bags would sink into one of her wooden chairs and order hot chocolate and baked beans and cheese sandwiches, crusty and hot.

Lydia waited on the tables, and in the lull between meals washed great

piles of dishes in a big pan of frothy suds.

One wild, windy evening in late fall Lydia took a sudden notion to go to church. She tried to get her sister Kathleen to go with her, but she was stretched out in a Morris chair with an interesting book, and couldn't be prevailed upon to leave the house.

"No, no, no!" she yawned, never once looking up from her book. "Too cold and nasty out. No fit night to be out anyway." The windows were astream with water, and the wind blew in mournful little howls around the corners of the house. Lydia finally prevailed upon Chester, her younger brother, to go with her, on condition that she would make a platter of nut fudge the next day. This she promised to do, and the two went out into the night.

"Where'll we go, sis?" asked her brother curiously. "Baptist, Methodist, 'Piscopolitan?"

"Well, you see, it's this way, Chester. I saw a big sign up in front of Travers Hall announcing some kind of evangelistic meetings there. It sounded pretty interesting to me—

all about prophecies in Daniel and Revelation, those queer beasts you read about, you know."

"Aw, sis, the preacher up at our church says no one no way can un-stand them books. I ast him, I did," protested her little brother.

"Well, anyway, let's see; might be nothing to it. You can't tell. But I just wanted to see."

Then she lowered her big black umbrella and the two hurried into the commodious vestibule of Travers Hall. A good-sized crowd was assembling, and the back seats were already full. They had to take seats well up toward the front. Then they sat down and looked around. There were three chairs on the platform and a pulpit desk. An upright piano stood at one side. There was a buzz of conversation as the people came in, and quiet-voiced ushers courteously showed them to their places. Then the meeting began—such a meeting as Lydia had never before heard. It was all about the absolute surety of the coming of the Lord.

The minister, a tall man with his hair whitened at the temples, nailed every statement, every truth he presented, with a "Thus saith the Lord." The room was as still as death except for the emphatic voice of the preacher pointing out the milestones on the way to heaven. "Wars and rumors of war," "false christs," "false prophets, famines, pestilences, perilous times, earthquakes, increase of knowledge." So surely and solidly were the evidences and certainties built up that when Lydia and Chester arose to go at the close of the meeting, she believed in the "second coming" with all her heart.

"Boy! That sure was one great sermon!" breathed Chester boyishly when they were out on the street again. Then he looked sidewise at his sister. "You don't hafta make me any candy fer goin'," he said, "'cause it was so good I'm goin' again."

"Well, I am too," answered Lydia. "But I'm going to make you some candy. I'm hungry for some myself."

Later in the evening, over a big platter of penuche fudge, full of nut meats and smooth as butter, the two agreed that they would keep their trip to themselves lest the others laugh at them.

"Mother would be sure to say they were fanatics," said Lydia, "but I never heard anything proved so absolutely."

"Me neither," answered Chester, his mouth full of fudge. "I like the feller too; he seems kinda different from most of 'em. He just gets down there and shakes hands as if he was really tickled to see you. I am sure goin' again."

THE Children's Story

Mother's Marvelous Oil Pots

By ARTHUR S. MAXWELL

About this time one of the "sons of the prophets" died, leaving a widow with two young sons. The Bible doesn't tell us the boys' names, so I am sure nobody will mind if I call them Jonas and Joel.

So poor was the little family that there wasn't a cent in the house. Worse than that, they learned that Father had been heavily in debt. Now the creditor wanted his money.

Mother told him that she just didn't have it. So he said he would take Jonas and Joel and sell them as slaves to pay the bill.

Poor little mother! How sad and frightened she must have been! Where could she turn for help? Then she thought of Elisha.

Leaving the two boys at home, she went in search of the prophet.

At last she found him and told her story. "Tell me," said Elisha kindly, "what do you have in your house?"

"Nothing," said the poor widow. "Nothing, that is, except a pot of oil."

Then Elisha told her to do a strange thing. "Go, borrow . . . vessels abroad of all thy neighbours, even empty vessels; borrow not a few."

He must have noticed the questioning look on the widow's face, for he went on to tell her what to do with the empty oil pots. After she had gathered all she could find, she was to shut the door of her house and start filling them from her oil pot. And

she was to keep on pouring until all the vessels were full.

On the way home she must have questioned whether or not she should do as Elisha had said. Nobody likes to look silly before their friends, and this could make her appear very silly indeed if it didn't work.

She decided she would do as she had been told, and trust the God of Elisha. She sent her two sons out to gather empty oil pots.

When the kitchen floor was just about covered with them Mother shut the door.

Then she picked up her one precious pot with the oil in it. With a prayer in her heart she began to pour.

The first pot wasn't too big a worry, for she was just pouring from one to another; but the second!

She felt her own pot; it was still heavy. She began to pour into the second pot. Soon it, too, was filled. Eagerly she turned to the third one, the fourth, the fifth, the sixth.

Row after row of pots was filled. Suddenly she noticed that she had reached the last pot.

"Jonas, Joel!" she cried. "More pots! Get me another pot quickly!"

They ran up the street, knocking excitedly on all the doors, and trying to borrow another pot. But there were no more pots to be had.

"And the oil stayed."

Leaving the boys to look after the precious oil, Mother ran to Elisha and gasped out her wonderful story, her heart overflowing with gratitude to God.

There must have been a lovely smile on Elisha's face as he listened. Then he said to her, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

God loves to do things like this for those who trust Him.

Beware the Magpies!

By Walter Ralls

The English language is replete with allusions to the animal world. Remove these allusions and our speech would be greatly impoverished. No longer could a sulky teenager sum up his ill will toward parent or teacher with a muttered reference to "that old crow" or "that pompous bullfrog." And the cliché-ridden politician would be verbally crippled if he couldn't roll off those hoary references to a "lion-hearted citizenry," or the "foxy wiles of my opponent."

Teen-age talk is especially full of animal imagery. A favorite girl friend is spoken of as "kitten." Cowardice is implied by contemptuous references to the fowl family—"chicken," I believe is the term. And among more extreme circles there seems to be a steady allusion to various kinds of "cats." Frequently all this degenerates into a kind of slang, and like any slang, becomes a lazy substitute for fresh and newer words.

But the idea is a good one, and has a most respectable history. The Bible, for instance, makes repeated use of animal imagery to point up some human quality or foible: "Go to the ant, thou sluggard"; "We are . . . the sheep of his hand"; "Their wine is the poison of dragons, and the cruel venom of asps." Many such examples could be named almost at will.

Interestingly enough, a value system has developed so that we often rate a person merely by assigning him the name of a certain kind of creature. Thus eagles, lions, ants, and beavers are generally accounted good. Foxes may be clever (a good quality) but frequently are too clever (a bad trait, that implies double-dealing). Wolves are never representative of good. A bear stands somewhere above a wolf but definitely below a lion ("he's a bear" need not mean someone is wicked, but it still isn't very complimentary). And snakes are usually used to typify our most hated objects.

One of the worst creatures, in my opinion, is not an animal or a reptile, but a bird. And at first blush he seems such a clever, delightful bird. In Europe he is noted for his talkative ways—quite literally he can be taught

to speak a few words. In nature he chatters most engagingly. This trait has caused his name to be associated with very talkative people. I refer to the magpie. Adolescent girls frequently are called "magpies," and for obvious reasons.

There is a magpie with a much different nature, however. He lives in the Western prairie land of North America. For some reason the magpies of the prairie have developed predatory habits, at once disgusting, bizarre, and brutal.

Living in the same area with the magpies are wild horses known as mustangs. They descended from horses that escaped from the Spanish explorers of the sixteenth century. Frequently these mustangs develop sores



KREIGH COLLINS, ARTIST

The horses, screaming in pain, try desperately to escape their tormentors.

on their backs. It is then that the magpie plays his deadly part. Swooping in quickly over the high-spirited animals, the bird picks at the wounded flesh. At the sight of blood more birds join in the cruel fun. The horses, screaming in pain, roll over and over in the grass to escape, and, if tormented sufficiently, finally rush headlong over some neighboring cliff.

A terrible scene. It makes one shudder to think of it. But I know a worse one. It happens in almost everybody's home town. And it happens often.

It involves not wild horses, but human beings. They too, frequently, have sores, not on their backs, but in their hearts. For example, children from broken homes. These children, even when very young, carry the wounds. And as they grow older, into young manhood or womanhood, the scars are still there, only partially healed. They feel insecure about love, about having a home of their own.

And what often happens? The magpies begin to swarm; these terrible creatures come in to pick. The old wounds are ripped open, and the old scandal and shame is renewed. The young ones, sometimes inwardly screaming, rush bleeding away, perhaps eventually to be lost.

I have seen grown people, halfway through their lives, trying to get rid of some evil, or seeking to live down some youthful mistake. But they cannot; they are not allowed to. For a time all goes well, and then the magpies, bored and looking for sport, dart in anew and begin to pick. Again the old wounds are opened. You see these people, gray-faced, coming quietly into church, almost secretly into the back pew, afraid they will meet some magpie. You can see them sit there, huddled over their wounds, silently bleeding inside.

What terrible punishment will finally be meted out to these magpies, these chattering, biting, vicious souls that sport and play on the wounds and the hurts, the shame and the sin, of the weak and the sorrowing.

In sharp contrast with the conduct of "magpies" is the life of a true Christian. He refrains from evil speaking. He follows this inspired counsel: "Cultivate the habit of speaking well of others. . . . When tempted to complain of what someone has said or done, praise something in that person's life or character. . . . We cannot afford to live on the husks of others' faults or failings. . . . By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image."—*The Ministry of Healing*, p. 492.

Zoila, the Little Giant

By D. A. Delafield

The speaker at a recent General Conference worship exercise was Eric B. Hare, loved by juniors all over the world. The story he told concerned one of his visits to South America. It was a thrilling tale. Elder Hare said:

"At the Lima college in Peru I found a giant. It was not a man, but a gentle little Peruvian woman by the name of Zoila de Gómez. Years ago, she, with her husband, Louis, had gone away up to the headwaters of the Amazon River—a thousand miles from Iquitos, to the Chiwaya mission, among the Cepebo Indians.

"One day about the time the reports were due, R. A. Hayden, the mission director in Iquitos, received a letter, but it was not written in Louis Gómez' handwriting; it was written in Zoila's handwriting. The letter read, 'Louis passed away on Tuesday. Please come up and visit with us and tell us what to do.'

"There was only one boat connection up to that mission, a boat that traveled once in two months. Fortunately, in just one week it was due to go up the river. Brother Hayden was on that boat, and after two long weeks of journeying he found himself on our Chiwaya mission station talking with Zoila. She said that Louis had been poisoned.

"It appears that there was a rich landowner who hated our mission, and when he saw how the gospel was turning his workers from darkness to light, he said to himself, 'If this work keeps on, I won't be able to make my Indians work for such cheap wages—a month for a shirt or a pair of trousers. We'd better get rid of that man. We'd better get rid of him.' So he called two men who were in debt to him, and he told them that if they would go and put poison in Louis' food, he would cancel their debts.

"These men watched their chance, and one day while Louis was working in the harvest fields with some of the Indian brethren, they poisoned his food. As soon as he had eaten his lunch, his stomach began to burn and he knew that he had been given some deadly jungle poison. His friends carried him home, but that evening he died.

"Brother Hayden listened to the story with a sad heart. He didn't know what to do. Then he said, 'Zoila, we

are all heartbroken over this experience, but you cannot stay here alone with your four boys. It is altogether impossible. The boat that brought me up will be going downriver again in about four days. I want you to pack up and get ready and come back to Iquitos with me, and then we will send you back to live with your mother.'

"'Why,' said Zoila, 'I cannot do that. I cannot leave. Please don't tell me I must go away. Think of those poor Indians. Tomorrow fifty people will be baptized. I cannot leave them.'

"After Brother Hayden told me that story, he explained that it was the

hardest thing he ever did in all his life to get on that boat four days later and say good-bye to that brave little woman.

"I saw this brave woman; I shook hands with her. I saw her four boys who are being educated now in our Lima college. I know that when they grow to be men, the only thing they will want to do will be to go back to the mission station on the old Amazon and take the place of their father."

Now, wasn't that a heart-touching story? If you can be a missionary some day, and work as Zoila worked, you will be truly great in God's sight—a real giant.

An Incident in My Life

THAT TAUGHT ME AN
IMPORTANT LESSON

A Merited Rebuke

By A. F. TARR, President
Northern European Division

It happened many years ago, but it taught me a lesson I will never forget.

I was traveling by train in South Africa. There the long-distance coaches are divided into what are called compartments, each compartment accommodating from two to six passengers. Among those in the compartment with me on this occasion was an army officer on his way back to Pretoria, South Africa's administrative capital.

On most occasions when traveling like this I would either share some of our literature with my companions or would introduce some aspect of our work or message. But on this occasion—at least when the army officer was present—I did neither. For some reason I thought it unlikely that religion would have any particular appeal to him. Much of the day was spent in reading and in visiting.

Toward evening the officer inquired whether I would care to meet a friend of his, a senior government official, who also was traveling to Pretoria. I was delighted to accept the invitation, and he took me to a specially reserved compartment that had been allocated to this official. The introductions over, the army officer left us alone for a time. Soon the conversation shifted to the subject of religion. The official became most interested in our doctrines and work, and many were the questions he put to me.

In the midst of our discussion our military friend appeared at the door. "Come in, Captain —," the government official exclaimed, "Mr. Tarr is just telling me about his religion. I suppose he has been talking to you about it all day."

"No," the captain replied, "Mr. Tarr has not said anything to me about his religion."

A look of amazement swept over the official's face. Then turning to me he inquired in great earnestness, "Do you mean to tell me that you have traveled all day long with this man and you have not said anything to him about this wonderful religion of yours?"

Those words cut me to the quick. I can hear them today as I did more than thirty years ago. To explain that the man, being an army officer, was unlikely to be interested in spiritual things, or to confess to any personal diffidence in presenting my religion to a compartment full of people in a railway train, would have been more than futile. The thrill that a recital of our extraordinary doctrines and program had brought to this high-ranking official made it seem inconceivable that a man holding convictions like mine could under any circumstances ever remain silent.

I cannot remember just how I tried to explain my remissness. I remember only my discomfort and my repentance at his rebuke. But all through the years that have followed I have sought both in my travels and in all other contacts to witness in some way to the people of all classes—at times even royalty—as God in His providence has caused our paths to meet.

Someday from the lips of the One whose gospel commission has sounded so clearly in our ears will be heard the words of final commendation or condemnation for the witness we have borne—or failed to bear—to those who have traveled with us in life's journey. I, for one, want that journey brightened by countless improved opportunities of guiding other steps toward the glorious kingdom so soon to come.

The Story of Justo

AN INCA INDIAN CONVERTED FROM SPIRIT WORSHIP

As told to Arthur Mitchel

Director, Lake Titicaca Training School, Juliaca, Peru

I WAS born in the town of Llacatapampa, in the state of Cuzco, Peru, in 1915. By birth I am a Quechua Indian (Inca) and a citizen of Peru. We lived under constant fear of the devils. Our fathers worshiped the evil spirits, as did their fathers before them for centuries. My grandfather was a medium and served the devil. He taught me the mystic arts of spiritualism.

I remember one experience very well. My uncle had a terrible infection in his leg, with pus and bone particles coming out. The *pacco* ("medium") was called to attend my uncle. When evening came he placed a candle on the table and called all the neighbors together into the house. In the center of the room he spread his charms (miniature condors, llamas, alpacas, vicuñas, coca, corn, a goblet of wine, and especially the *azote* ["whip"]). When all the people had gathered he blew out the candle and began to pray. He then called on the other people to pray and they joined with their petitions to the virgin Mary.

In approximately twenty minutes there was a thud on the roof, followed by a fluttering sound, as the spirit descended to the floor over the offering that had been placed there. I then heard the sound of a bird drinking as the spirit consumed the wine. Addressing the medium, the spirit asked, "Why have I been called?"

"This man, Naupa, is sick in his leg, and I have called you to help him," replied the *pacco*.

"This man has slept over an underground *alter* (family offering buried for secrecy), and for this he is sick. I will return tomorrow night and you must gather these things and place them on the *alter* here. You must have a roll of yarn twisted to the left, a new clay pot, a three-month aborted child, corn, coca, coca leaves, coca seed, fat from the heart of the llama, one glass of *chicha* ["na-

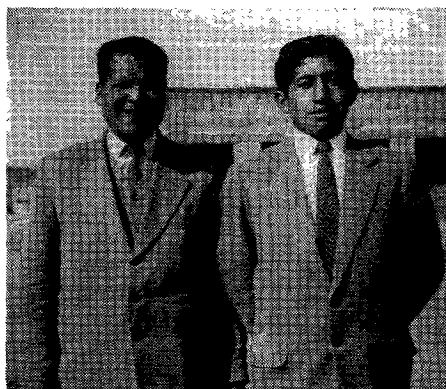
tive corn liquor"] and one glass of wine." So saying, the devil left.

The next day everything was done to secure the things demanded. Toward evening all these things were brought to the house and placed in their proper order. I saw the *pacco* place three corn kernels, three coca leaves, three coca seeds and a piece of fat in a little heap. He repeated this and made thirty-six heaps; over this he placed the aborted child. To one side was placed the new pot with its lid and to the other side were placed the two glasses of liquor. He checked to make sure that all was in order, then the lights were blown out.

The medium prayed to the devils for about ten minutes. Then all joined him with their prayers. Another ten minutes passed. Then I heard a thud, and the fluttering, then the drinking sound, and then the voice:

"Is everything ready?"

"Yes, all is in order," replied the *pacco*.



Justo Taiua (left), teacher in Lake Titicaca Training School, with Hernan Cordova, whom he won to the truth, also a teacher in this school.

"In just a moment I will return. Wait for me." And with a flutter the spirit was gone.

We waited in the silent darkness, listening for the first sound of his return. Then I heard it—two thuds on the roof, two birdlike flutterings, and then voices.

"Why have you brought me here?" came a boisterous voice, much different from the first. "I was before you were. What business do you have bringing me here?"

"Sh! Be quiet! You are here because of the sick one."

Then I heard the sounds of other devils on the roof; they entered in the same manner and began to help the first devil to fight with the second. There was the sound of a terrific struggle, the sounds of pain, and then the second devil seemed to be choked to death. I heard the lid being placed on the pot and the voice said, "He is inside. Take the pot to the river and there burn it over a hot fire and throw the remains into the water." And as he departed he said to us, "Look!"

With the candle lighted we saw the pot bound with the yarn, and the *azote*. All else was gone. In the pot was a twisted leg bone with one end protruding a little. Everything had been stuffed inside. We dared not remove the yarn to open the pot. The pot with its contents was sent by a strong young man to be disposed of. We watched and noticed that uncle became better.

I remember the sheep festival when I was ten. This is held on June 24. As we were missing several sheep, Grandfather decided to inquire of the spirits what had happened to them. He made his preparations and began calling for the devils. With a thud and a flutter the spirit asked what Grandfather wanted. He said that we had lost some sheep and wished to know what had happened.

"Justo has not been faithful or careful!" shouted the devil, and so say-

ing, the devil took the *azote* and began whipping me.

I heard many stories about the *mistis* ("white men,") and how they would come unexpectedly and demand sheep and llamas. If they were not given what they wanted, they would abuse or kill us. They were cruel and abusive to our womenfolk also.

When I was fourteen I was out keeping father's sheep. As the afternoon wore on I saw a *misti* coming up the mountain trail where I had the sheep grazing. I knew from the stories what he would do, so I scattered the sheep and ran to hide behind some boulders. As I peeked from behind the rocks, I could see that he had left the trail and was coming straight toward me. I dared not run, for he might shoot me; I only waited. The man stepped upon the rock where I was hiding, and pointing his finger at me said:

"Good afternoon, young man. Can you direct me to the next village?"

I was too frightened to speak for some moments, but then gave him directions. He thanked me, and I knew that he was a good *misti* because he had not taken my sheep.

The next day he returned to our pueblo and sold more books and magazines. I bought the book of Matthew, and I learned that his name was Mr. Niera. He came nearly every month to sell books, and I talked with him often. He told me many strange things that I did not understand. But one thing I did remember; he said that the images of the saints, such as we had in our house, were not alive. He said that they did not have flesh and blood. I was astonished and went home determined to investigate.

Finding no one in the house, I took a stick pin and began to open the blood vessel on the back of the hand of one of our family images. Off came a piece of paint, and as I picked at the hand there was no cry of pain. I picked deeper and deeper and found nothing but white plaster. My curiosity and disgust were at their height. Off came the arm, the other

arm, a foot, the leg—all was plaster.

With disgust I picked up the pieces, stepped out of the house, and threw them over the garden wall into the street. The pieces fell at the feet of a neighbor who was passing. With an exclamation he began picking them up, and as I watched I saw him kiss each part and carefully place them in his poncho. As he picked up the last piece he crossed himself and hurried on to the church. Within an hour my father was arrested and fined a cow for breaking an image.

Mr. Niera returned to our pueblo many times and left literature. Each time he came he would hold little meetings. I enjoyed going and listening to the stories that he told. He taught us about the soon coming of Jesus and the true Sabbath. Because of his faithful work, when I became seventeen I was baptized into the Seventh-day Adventist Church.

I had heard of the Adventist school at Chullunquiani, near Juliaca, and determined to visit there. I worked for three years in the colporteur work and then returned home. I encouraged my brother and uncle to come with me to visit the school. My mother accompanied us on the first part of the journey. After nine long days of travel by foot we arrived at the school. We spent two happy years studying and preparing to serve in the Lord's work.

After two years we decided to visit home, so walked the same distance, carrying our food and belongings. At home we encountered the work of the spirits. Not having studied sufficiently to know that it was the devil, we decided to investigate. At the first spirit reunion in our home my brother and I prepared ourselves with matches and candles and waited for the spirit to come. As usual there was a thud, a flutter, and immediately, before we could light our candles, a voice spoke:

"Why are you here? You have no right to be here! You are baptized members of the Seventh-day Adventist Church and you have no right to attend this meeting. You are children

of God and you must leave this meeting!"

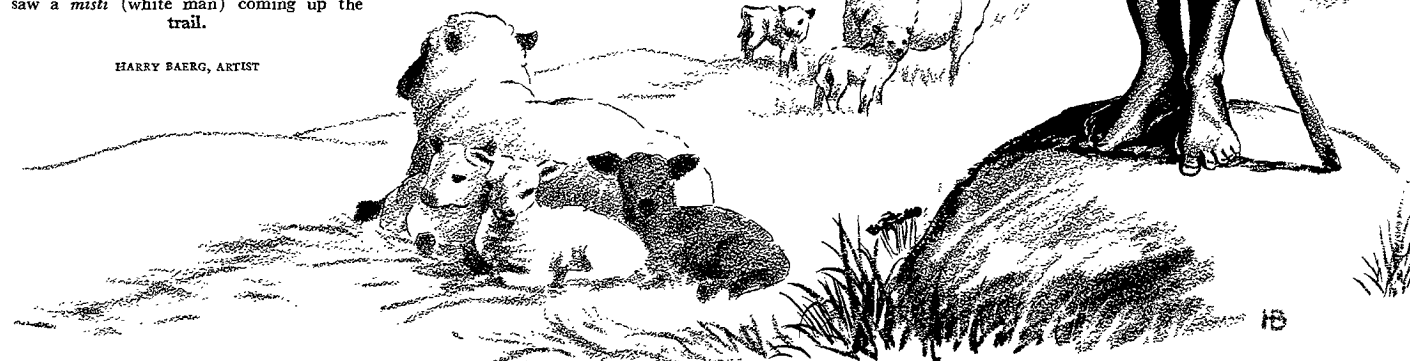
We were glad to leave, and have never returned to the spirit meetings. We rejoice in the Lord for the deliverance He has wrought on our behalf. I have spent many happy years in the colporteur work and am happy to see others taking their stand for Christ.

One special experience I have enjoyed very much is the story of Hernan Cordova. In 1951, Brother Ruben Chambi and I went to Cuzco to study in the university. We worked together in many classes. During the second year there, in our anthropology class we became involved in the discussions on evolution. Every day we would ask leading questions until it became very evident to the professor that we were not of the same opinion. One morning the teacher announced, "I perceive that there are some who are not of the same opinion as I. I shall be glad to give you an opportunity to express your views."

(Continued on page 25)

As Justo was tending his father's sheep he saw a *misti* (white man) coming up the trail.

HARRY BAERG, ARTIST



Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Understanding of "Atonement"

Was the atonement finished on the cross or is it still to be completed?

The answer to this question depends upon the definition given to the term "atonement." The word occurs in the New Testament only once (Rom. 5:11), where it is the translation of *katallagē*, a word meaning "reconciliation," or "a reconciling," and is elsewhere so translated (Rom. 11:15; 2 Cor. 5:18, 19). The related verb *katallassō* occurs six times, and in each case is translated "to reconcile" (Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18, 19, 20). *Katallagē* should be rendered "reconciliation" in Rom. 5:11 also.

The word "atonement" is used much more frequently in the Old Testament. It occurs most often in the verbal expression "to make an atonement" (Ex. 29:36; Lev. 1:4; etc.), but occasionally also in a noun form "atonement" (Lev. 23:27; etc.). The verb is the translation of an intensive form of the Hebrew *kaphar*, a word that basically means "to cover." The simple form is found in Genesis 6:14, and although translated "to pitch," really means "to cover." It is thus thought that the basic meaning of "atonement," as the term is used in the Old Testament, is to cover sin. From this come the derived meanings, "to make amends," "to make matters right," "to expiate," "to make atonement."

In theological circles the term "atonement" has assumed a technical meaning, and is generally used to describe the redeeming effect of Christ's incarnation, sufferings, and death. Christians are not all agreed as to what was accomplished by these events in the life of Christ, and consequently hold various theories of the atonement. It is therefore necessary to make clear what aspect of the atonement is under consideration in any statement concerning the transaction.

Generally, those who believe in a completed atonement on the cross view the term in its theological sense, and emphasize, in effect, the all-sufficient sacrifice of Christ. With this no true Christian will disagree. "We are sanctified through the offering of the

body of Jesus Christ once for all" (Heb. 10:10). The proponents of this view of Christ's offering on the cross apply the term "atonement" only to what Christ accomplished on the cross. They do not include in their definition the application of the benefits of the atonement to the individual sinner or to the universe as a whole.

Those who hold that the atonement was not finished on the cross view the term in its wider, scriptural sense. They fully agree with those who insist in a completed atonement in an all-sufficient, once-for-all sacrifice on the cross. They do not believe that anything less took place on the cross than the proponents of the other view assert was accomplished there. They show that in the ancient typical service there were at least two aspects of the atonement: (1) that which took place when the sinner presented his sin offering before the Lord (Lev. 4:20, 26, 31; etc.), and (2) that which took place on the Day of Atonement in connection with the cleansing of the sanctuary (Lev. 16:16).

These ancient services were typical of the work of Christ. The sin offerings pointed forward to the sacrifice on the cross; the services on the Day of Atonement typified the work to be accomplished in the antitypical day of atonement, which began in 1844 and will not be completed till the universe is cleansed from sin at the close of the millennium. It is because this latter phase of the work has not yet been completed that the atonement is spoken of, as far as its wider aspects are concerned, as yet being incomplete.

Thus, viewed in its narrower, technical sense, as most non-Adventists regard it, the atonement was finished on the cross. Viewed in its wider, scriptural sense, there is more to the atonement than was accomplished on the cross; it also involves ministering the benefits made possible by Christ's sacrifice, including the final elimination of sin from the universe and the destruction of Satan. When discussing these additional benefits of the atonement, Adventists should make clear that these magnify the efficacy of the death of Christ on the cross, rather than detract from it. Misunderstandings that have arisen on this matter have generally been due to a lack of definition of terms.

Attitude of Jews Toward Time Prophecy

Is it true that the Jews pronounced a curse on all who should attempt a computation of the time of Daniel's prophecies?

The Scriptures are silent concerning such a curse. The following statement appears in *The Great Controversy*, page 378: "The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold His death, that they [the Jews] discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time."

A warning against computing the time of the Messiah's coming is found in the Talmud.

"What is meant by 'but at the end it shall speak [we-yafeah] and not lie?'—R. Samuel b. Nahmani said in the name of R. Jonathan: Blasted be the bones of those who calculate the end. For they would say, since the predetermined time has arrived, and yet he has not come, he will never come. But [even so], wait for him, as it is written, *Though he tarry, wait for him*. Should you say, *We look forward [to his coming] but He does not*: therefore Scripture saith, *And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, he may have mercy upon you*. But since we look forward to it, and He does likewise, what delays [his coming]?—The Attribute of Justice delays it. But since the Attribute of Justice delays it, why do we await it?—To be rewarded [for hoping], as it is written, *blessed are all they that wait for him*."—*Sanhedrin* 97b; Soncino ed., pp. 658, 659.

A footnote in the Soncino edition of the Talmud explains the phrase "the Attribute of Justice delays it" to mean that the people are not worthy of Messiah's coming. Rabbi Nahmani's statement concerning the longing for the Messianic age on the part of both the Messiah and His people, and concerning the delay in the advent, is remarkably parallel with the following statement from Mrs. White concerning the Second Advent: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

The attitude of the Jews in discouraging a computation of the time of the Messiah doubtless has had much to do with their rejection of Jesus as the Messiah.

News From Home and Abroad

Laymen's Congress in the Land of Livingstone

By Norman L. Doss

Director, Tekerani Mission, Southeast African Union

From the sweltering plains of the Shire River valley, from the shadow of the great Mlanje Mountains, from a hundred villages, came 220 delegates to Tekerani Mission, in Southern Nyasaland, to their first laymen's congress. There were pastors, evangelists, teachers, church officers, and other church members, representing six tribal groups.

With the ringing of the church bell all delegates and friends gathered in the large, tin-roofed mission church, each one seated near his delegation sign and wearing a delegate's identification card. Immediately each eye caught the burning letters hanging over the rostrum, *Pitani Inu!* ("Go Ye!"). On the right front wall was a large picture of the Master directing the gaze of two Africans across the hills to the villages. In this setting the delegates rose and sang with enthusiasm one of their favorite songs, "Walk in the Light."

Standing before the waiting congregation, T. L. Oswald, of the General Conference Home Missionary Department, gave a ringing challenge to all, outlining the five objectives of the Home Missionary Department. It is interesting to note that this congress opened almost five years to the night

from the laymen's congress held at Grand Ledge, Michigan, in 1951.

Present throughout the three-day gathering were J. P. Sundquist and W. D. Pierce, of the Southern African Division and the Southeast African Union home missionary departments, respectively.

For some time our African brethren had expressed their desire to have practical instruction in personal soul winning. "Show us ways and tell us how" might have summed up their requests. The congress program was geared to meet these needs. The time was packed with instruction and demonstration periods.

Lines of approach presented were literature evangelism, Bible correspondence school, branch Sabbath schools, Bible studies, Ingathering, and Dorcas Welfare work. Some of the African pastors ably demonstrated the procedure for giving Bible studies, also showing proper approaches for Ingathering solicitation. The laymen rallied to the symposium of soul-winning experiences with heart-warming accounts of their selfless endeavors for Jesus. One brother said:

"I once found a certain woman who was a leper. She had a garden that

was uncultivated, so I told the problem to the church. My fellow Christians helped me to cultivate her garden. Others saw the help we gave to this woman and began to ask about our church. Many people began to attend our church, and through the power of God three people were baptized at camp meeting time."

"Some time ago I determined to win some souls for Christ," said another brother. "First, I prayed to the Lord for guidance, and the Lord impressed me to work for the drunkards and the smokers. I prayed for them every day, and after talking many times to them about the truth, I was happy to see five of them enroll in the Bible class. Today I am glad to report that these smokers and drinkers were baptized at camp meeting time. Their wives and four children are in the baptismal class and will be baptized next year."

A colporteur brother told how he had crossed the lines of superstition to assist some women who were digging a grave for a dead infant. (Tribal custom forbids the men from lifting a hand to help.) The mother and father of the child were later baptized as a result of this kind action. Many experiences such as these were told, demonstrating that God is using the laymen of Southern Nyasaland.

The closing night service was a memorable one. There was an air of expectancy as each one received a taper upon entering the church. As the call was made for consecration everyone in attendance stood to rededicate himself to more earnest efforts for souls. As Elder Oswald held



T. L. Oswald holding the African-made torch used at the Tekerani Laymen's Congress.



Seventeen soul-winning laymen at the Tekerani Laymen's Congress, Nyasaland, 1956.

high the bamboo torch, symbolizing the light of the gospel, the church lights were turned off. Then the flame from the torch was passed to the workers and from them to the laymen until, within a few moments, every candle was lighted.

Holding their candles high, the congregation filed out into the night to form a lighted circle in the church yard. Standing on the church steps, Elder Sundquist reminded all of the urgency of the hour, encouraging all to take the inspiration of the congress home, and to work with renewed zeal for lost souls. Elder Pierce closed with prayer, dedicating each one to the task of letting his light shine.

A new day will dawn in Southern Nyasaland as these delegates go home and faithfully carry out the instruction given. We request the prayers of God's people in other lands on their behalf. May the sparks that were kindled during these meetings become flaming torches to enlighten the villages in the land of Livingstone.

Shining Victory in the Far East

By W. R. Beach

The western tip of Viet Nam dropped behind us as our plane flew out over the South China Sea, our course set for the Philippines. During the three-hour flight, as our plane droned over the empty water, I reviewed in sketchy outline the history of these islands. I thought too of the remarkable response God's last message to the world has met among the Filipinos.

Our approach to Manila was over Subic Bay and the Bataan Peninsula. There stood grim Corregidor, a symbol of devotion to duty and sacrifice. Our plane circled the island and landed in the sticky heat of Manila.

The first impression is of a great city under construction. The old city,

once contained within medieval walls, was totally destroyed during World War II, and scarcely a building of the modern city was left unscarred. A new metropolis with wider streets and boulevards is emerging today, presenting a curious mixture of the Occident and the Orient. Some people are dressed in Western garb; many wear brightly colored thin cottons. The jeep dominates the scene. Usually it is made over into a small bus called a Jeep-ney.

The American presence in the Philippines began with the seizure of Manila in 1898. Democratic principles triumphed, however, and the Philippines and the United States embarked upon a program of conscious cooperation and friendship. Today, despite the years of occupation, Filipinos and Americans are fast friends, presenting a worthy example of mutual admiration and development. Of course Filipino-American cooperation was preceded by 333 years of Spanish rule. Before the coming of the Spaniards the islanders already were trading with Japan and China. This commerce was further developed by Spain, eventually extending operations to Mexico. More than 70 per cent of the people became Roman Catholics, a development without parallel in any other area of the Far East.

This country is indeed an island commonwealth. More than 7,000 islands make up a surface about the size of Arizona. But they are stretched out over an expanse as far as Chicago to New Orleans. About 23 per cent of the land is under cultivation. The 21 million people speak more than 80 distinct languages.

The educational status of the Philippines is remarkable in the Far East. A school system has been established so extensive that currently one person in five is studying in an educational institution.

The past four centuries have created a rich legacy for the Filipino people. Of course, Roman Catholic

influence in the land is traditional and strong. Ancient cathedrals and churches dot the landscape. The evangelical churches embrace about 2.4 per cent of the total population. This vigorous minority has spared the Filipinos many of the religious excesses known in other Roman Catholic parts of the world.

Ethnological Origins

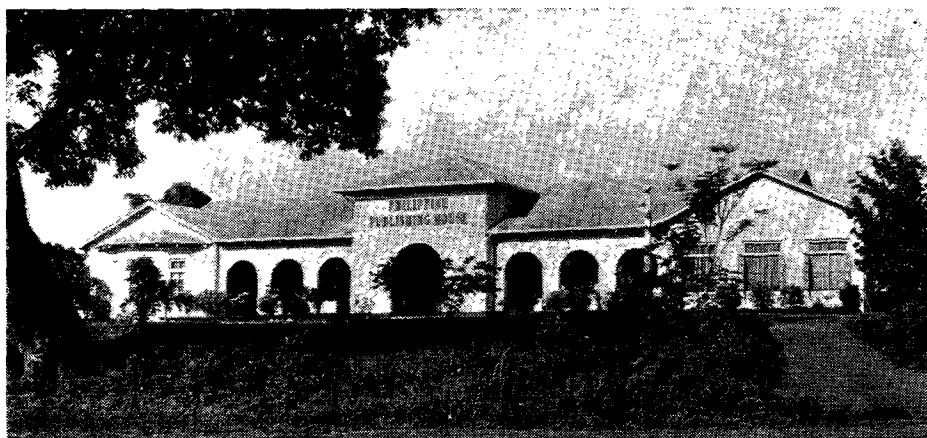
The people of the Philippines are principally of Malay stock. However, the Chinese have been in contact with the islands since before the Malay invasions. Original Chinese stock counts less than 200,000, though intermarriage has spread to a much larger segment. The Filipino national hero, José Rizal, had, according to some accounts, at least one Chinese ancestor. Early Malay settlers found a small black people similar to other aborigines of Southeast Asia. These first inhabitants have been reduced in number and are found today only in the mountain sections. They never were converted to Islam or Christianity. They number more than a million and are listed as animists.

Such were the islands and the people that were to provide the scene for one of the greatest triumphs of the everlasting gospel. A colporteur, R. A. Caldwell, began the sowing of the seed in 1905, the same year that J. L. McElhany, the first minister to Manila, and Mrs. McElhany arrived. The list of valiant apostles who have followed them would be too long to record here. Through decades the church has advanced from victory to victory. Today our 695 churches have 55,000 baptized members.

Our work is operated under two unions and ten local fields. Two colleges, one of which offers graduate study, are fine centers for the training of Adventist youth. Numerous primary and secondary schools are in operation. Several are currently under construction, the funds having been provided most providentially. A good publishing house provides the needed printed page.

Three hospitals are operated for the benefit of the population. The Manila Sanitarium and Hospital is a truly remarkable institution. The training school for nurses is on a collegiate basis, in affiliation with Philippine Union College.

The spirit of evangelism animates churches, institutions, and mission organizations. In some fields there has been a lack of funds, making it impossible to hold large evangelistic meetings. However, hundreds of revival and soul-saving meetings have been organized. In one field the workers went out two by two. This campaign included office and institu-



The Philippine Publishing House, Manila, P.I., serves both the North and the South Philippine Unions. It was built after the war, about 1946-47.

tional workers. During a period of three and a half months, meetings were held in many places. The daily schedule included worship at five o'clock in the morning, a noonday Bible study, and an evening evangelistic service. The hours between the meetings were occupied in home visitation. Every Seventh-day Adventist family and prospective convert was visited. In some cases the workers climbed mountains and swam rivers to make their contacts. As a result of this aggressive labor, 251 new converts were won to the truth and 72 precious souls were reclaimed.

A very interesting development was reported to me from Southern Mindanao. A semicivilized tribe just north of the city of Davao live in the virgin forest. The chieftain of the tribe, Datu Bayanban, appealed for help in behalf of the three thousand families in his mountain kingdom. Our local Sabbath school became interested in the plight of the children, and offered to help provide educational facilities for them. A sum of money was gathered, and building materials were collected. The chieftain donated a large portion of his farmland for the school site. Then the local mission organization entered the scene and construction was begun.

A young graduate of Philippine Union College was placed in charge of the work. To reach the site he had to walk twelve hours and cross the large, swollen river some fifty times. His leadership has won the respect of the natives. More than fifty young people of various ages, including the chieftain's only son, were enrolled. Each student was given a Biblical name. In barely two weeks the students learned several Advent hymns and were able to count, and recognize the letters in several words.

Accident Inspires Obedience

In the early experience of this people God taught His will. One day, on a Sabbath, the teacher extended to the people an invitation to attend Sabbath school. However, many of the natives went to the jungle to cut down trees. Not long afterward most of those who had gone to work returned and attended the church service. They said one of their group had been wounded severely while wielding his ax. They felt that God had thus taught them the importance of obedience to His commandments. Eight people are now ready for baptism.

A most interesting activity in the Philippines is that of parent and home education. This work has assumed large proportions, with a secretary appointed in practically every field and in many churches. The program goes forward in the churches with



Dormitory and administration building, Iceland Mission School.

courses of study on the work of parents, child training, diet, home sanitation, and many other vital topics. A deep interest is manifested by church members in this activity. Attractive certificates are given to parents who complete the courses. Graduation exercises are held. On one such occasion fifty-two certificates were presented.

Financially speaking, the past year has been a successful period in the Philippines. Both unions have recorded a sharp upsurge in tithe and offerings. At the same time operations were adjusted to budget provisions with the result that a good financial situation has emerged.

Happily, we do have good leadership as we face up to this new day. This is true in both unions. In the north, W. J. Hackett is leading the forces. In the south, V. M. Montalban is president. In point of fact, the South Philippine Union, with the exception of Mountain View College, is manned today entirely by Filipino nationals. Throughout both fields a magnificent spirit of fellowship and cooperation prevails between overseas and national workers. Both Filipinos and overseas workers recognize the benefits to be derived from a mixed working force as the church goes forth like an "army with banners" to finish the task.

Yes, some of the Advent Movement's most glorious achievements have been recorded in these beautiful islands and among this wonderful people. Much has been done here for God. There still remains much to be done. One Filipino out of 380 is a Seventh-day Adventist. We can be proud of this result and heartened by it. However, greater victories are just ahead. There is a "sound of going" everywhere in the Philippines. The brethren are going forward in faith. May God go with them!

The Iceland Mission School

By J. Alfred Simonsen, Secretary
Department of Education, Northern
European Division

On a grassy slope, sheltered from the cold north winds by a precipitous cliff, stands the Hlidardalsskoli, better known as the Iceland Mission School. From the campus one can see for miles to the east and west and south over the ancient lava beds. The lava that poured from the erupting volcanoes more than fifteen hundred years ago engulfed most of Iceland's fertile soil, which now lies buried beneath the black, porous, rocky crust.

The school farm consists of approximately forty acres of level grassland, and another forty to sixty acres of sod that should be leveled, plowed, and seeded to grass. The entire property consists of forty square miles of lava mountains and volcanic craters—more than 25,000 acres, but only about 150 acres of soil. Much of this territory, though barren of trees and shrubs, is covered with a heavy moss, which provides grazing for sheep.

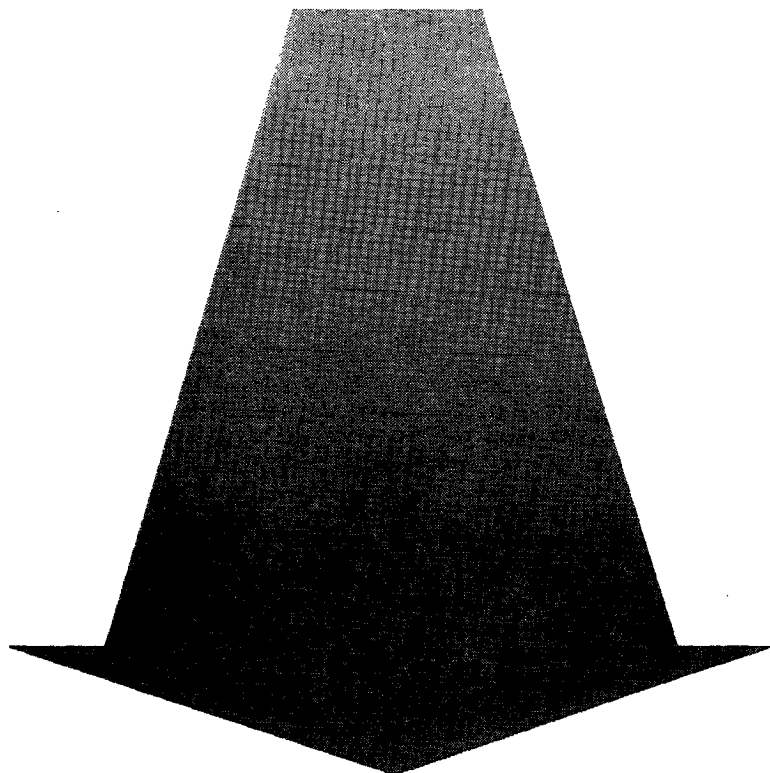
The school building is of concrete-and-block construction, providing rooms for forty-one students, three classrooms, a bookstore, an office, a parlor, and an apartment for the principal. There is one house—the former farmhouse—in which three families are crowded. A boys' dormitory is being erected. The ground floor of this building will provide laundry and drying rooms, vocational classrooms, and storage.

A cow barn, a sheep barn, and a hay barn, built of concrete, with iron roofs, care for the 11 cows and 150 sheep. It is planned that another sheep barn to house 150 sheep will be built in the near future. Sheep

MV

"With such an army of workers as our youth . . ."

**THE 1907 MV ARMY WAS
9,000**



**THE 1957 MV ARMY IS
400,000**

*It Has Been a
Half Century!*

This Golden Anniversary of
Missionary Volunteering gives
increased significance to the

MV Week of Prayer

MARCH 16-23

MV Day - March 16

The church-wide program of the MV Week of Prayer is a mighty influence in recruiting and mobilizing this great "army of youth" to complete their Aim, "The Advent Message to All the World in This Generation."

MV WEEK

FOR EVERY YOUTH IN EVERY CHURCH

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

raising is one of the most profitable farm enterprises in Iceland.

The Hlidardalsskoli is truly a mission school. There are only 367 baptized church members in Iceland. From this constituency it is necessary to draw workers for all phases of denominational endeavor in the Icelandic language. The school was built in 1949, and opened November 1, 1950, with nineteen students. There are now forty-one students in attendance, filling the school to capacity. More than thirty-five applicants were denied admission, owing to lack of space. The school is well known and has gained the respect of the people.

During the summer months a summer sanitarium is operated. This project has become so popular that every space is reserved and a waiting list is maintained. When the boys' dormitory is completed, there will be room for another twenty or thirty guests. The summer income from this source helps meet the expenses of the school.

Important projects scheduled for the immediate future are the completion of the boys' dormitory, and the building of a house for the farm manager, another sheep barn to house 150 sheep, and a duplex bungalow to house two faculty families. When these improvements are realized, the school will be prepared to accept up to seventy students, and to accommodate up to fifty summer sanitarium guests.

The Iceland Mission School is a conspicuous light for present truth in this north country. Among the students in attendance are non-Adventists from the homes of state church ministers, doctors, businessmen, state officials, county officials, and farmers. These fine, intelligent students take Bible classes, attend morning and evening devotions, participate in the required two-hour-a-day work program, observe the seventh-day Sabbath, and enter into the recreational and dormitory activities wholeheartedly and faithfully.

The influence of the school is evidenced in the lives of these youth when they return home. One example may be cited. A summer guest enjoyed her stay to the extent that she wanted her son to attend the school. He was enrolled and continued through the year. When summer came the mother arranged for him to go to work on a farm. She returned to the school as a guest in the summer sanitarium.

One day she had a telephone call from her son. He complained about the place where he worked. He did not want to stay. She persuaded him to continue. The next week he called again. This time she went to Principal

Gudmundsson about the problem. She said her son was very unhappy because the farmer insisted on his working on Saturday. The boy, she said, wanted to observe the seventh-day Sabbath. Since the school was in need of some help, Principal Gudmundsson arranged for him to work at the school the remainder of the summer.

Other experiences could be cited of boys and girls from non-Adventist homes witnessing for the Bible truths they have learned in the mission school.

Membership Growth in Southern African Division

By A. L. Ham, Vice-President
General Conference

The Southern African Division is the most rapidly growing field in the world. During the recent division council, held in Claremont, Cape Province, the president, R. S. Watts, reported a membership of 143,822. The reports at the time were not complete for the year. He also reported that during 1955 nearly 20,000 baptisms were recorded. Prospects are that the final record for 1956 will be even higher.

This rapid growth, with both the European and the African working force reduced because of the shortage of funds, has placed upon the leadership and laborers almost superhuman tasks to perform. They have been signally blessed with health and strength, and also great courage.

Secretary W. Duncan Eva reported that in June, 1956, there were 100,394 believers in the baptismal and preparatory classes. Sabbath school membership was 266,084. Remembering that it was only sixty-two years ago that our work for the non-Christian peoples of Africa started, at Solusi Mission, this is indeed a wonderful achievement in soulsaving.

The members in council will long remember Treasurer K. F. Ambs's encouraging report from the budget committee. A total of £631,203 (approximately \$1,767,368) was voted as the 1957 budget for the division, its five unions, and various institutions and missions for

the year 1957. This is by far the largest sum ever provided, and all the members joined in singing "Praise God From Whom All Blessings Flow." This was followed by an earnest prayer of thanksgiving and rededication.

Of this amount £130,000 (\$364,000), made up about equally of General Conference specials, division savings, and Ingathering funds, was provided to meet special requests from all parts of the field. Although this was a wonderful help, it fell far short of meeting the urgent needs of such a large and rapidly growing work. The burdens our leaders face in the division, union, and local fields are herculean, but these men are of good courage. We must support these fellow workers in their endeavors, by our means and prayers, and helpful, sympathetic counsel.

Our schools, many of them going off government educational subsidies, have brought both financial and personnel problems to our leaders and to the church. However, the Lord is leading and blessing in this program. Surprising results have followed. It was thought that in going off these subsidies the tithe income from our people would be greatly reduced, but thus far the opposite has been the result in at least one field.

Our people are proving true in the new tests that are coming to them. In one area the leaders of another church went to our members and said, "Now you see your mission has deserted you and let you down; you better come and join us." This and similar appeals were rejected, and our believers are remaining faithful, though sorely tempted and tried.

We were told about one such member. He was somewhat discouraged



K. F. Ambs, treasurer of the Southern African Division, presenting the report of the budget committee at the division council. This was the largest sum ever distributed at an annual meeting—£631,203 (approximately \$1,767,368). Left to right: A. L. Ham, K. F. Ambs, R. S. Watts, W. D. Eva.



Delegates attending the publishing convention of the Columbia Union Conference at the Takoma Park, Maryland, church. Leaders in front row.

and in need of a coat and shoes for himself, but pulled out of his pocket seven one-pound notes to pay as his tithe. Some members have gone to prison and endured severe persecution for their faith, but are true to God and His truth.

Having been in attendance four years ago at the division council and at all but one of the union conference annual committee meetings, I could easily discern the excellent progress made during the past four years. It was a great joy to again be with the workers and their families. We may well thank the Lord for the faithful missionaries from South Africa, Europe, and America who are giving their full measure of strength and loyal service to a great and needy cause.

E. W. Dunbar, of the General Conference Secretarial Department, also attended the division committee meetings, as well as some of the union meetings, and visited many of the mission stations and missionaries throughout the field.

We are grateful for the increasing number of African workers being trained in our schools and in the field for greater responsibilities in counsel and leadership in all departments of the work. It was good indeed to meet many of these and see their zeal and devotion to the cause we all serve.

The leadership is conscious of the need for greater efforts in evangelism, for the erection of many more church buildings, and for increased local financial support in tithes and offerings. Plans are being well laid in these directions, with promise of results. In view of the critical situation in Africa and much of the world today, our leaders are very conscious of the urgency of giving the last warning message while there still is time and opportunity.

May God continue to greatly bless the cause of truth and His faithful people in the Southern African Division.

Columbia Union Literature Evangelists Institute

By L. R. Mansell, *Pastor
Takoma Park Church*

An institute for the Columbia Union literature evangelists was held January 6 to 12 in the Takoma Park, Maryland, church. This was one of the most successful and best-attended meetings of its kind ever held in the Columbia Union. The daily attendance averaged approximately three hundred, including the delegates, publishing secretaries and associates, and the Book and Bible House managers from the eight conferences, who combined in making this convention an outstanding success.

The union publishing secretary, J. F. Kent, gave strong leadership to the various activities throughout the week in a well-organized program, receiving fine support and cooperation.

The conference presidents of the Columbia Union spoke at the morning devotional periods, the midweek prayer hour, and the Friday night meeting, which was arranged by the MV leader of the church in cooperation with Elder Kent.

The keynote address, by A. V. Olson, vice-president of the General Conference, challenged the delegates to give wholehearted service to the unfinished task of warning the great masses in our densely populated areas. W. B. Ochs, vice-president of the General Conference for the North American Division, spoke at the Sabbath morning service to a capacity audience. His subject was "God's Challenge to His Church." Other speakers and representatives included: G. A. Huse, W. A. Higgins, D. A. McAdams, and B. E. Wagner, from the General Conference Publishing Department; H. A. Morrison, R. J. Christian, and S. L. Clark, from the Review and Herald; and I. H. Ihrig, from the Southern Publishing Association.

Reports from the field told of outstanding results in the delivery of \$841,000 worth of truth-filled literature in 1956. This represented a gain of \$131,547 over the previous year. Hundreds of baptisms were reported as a result of the faithful work of our literature evangelists in cooperation with the ministers over the field.

A Call From Cambodia

By L. G. Storz, *President
Indochina Mission*

The first Seventh-day Adventist missionaries to Cambodia were sent about twenty-five years ago. They were Elder and Mrs. Fred Pickett. After a few years of labor Elder Pickett was called upon to lay down his life among the people he loved. His grave is in the beautifully shaded Saigon cemetery.

These workers were soon replaced by R. Bentz and wife. Within a year Sister Bentz lay dying of an incurable disease. Her gravestone in Phnom Penh is a silent witness to her consecrated efforts and sacrifices.

Then came the Japanese war. Brother Bentz was withdrawn from Cambodia. The work there, being in its embryonic stage and without national leadership, lay dormant. Our few Cambodian members understood the problem and continued to live as faithfully as they knew how without their leader.

In 1948 it was my privilege to visit Phnom Penh on an itinerary to search out our few scattered members. Having found a sister who knew a few words of French, I gathered the believers together on Sabbath and observed with them their first church service since 1942. It was a high occasion in their lives. They wept for joy, telling me how happy they were that I had come to work for their people. It was hard for me to inform them that I was only a visitor and would be leaving in a couple of days. "You will have to wait a bit longer," I said, "until our mission can support another missionary for Cambodia."

More than eight years have passed since that day. They are still waiting. A few have given up. Souls will surely be eternally lost due to the delay.

In 1953 I took our Chinese colporteur Tran Tran up to Phnom Penh and located a chapel for him where he could begin the Chinese work on a self-supporting basis. Brother Tran's faithful and fruitful efforts are recorded in the books of heaven. A company of Chinese believers meets faithfully each week.

In this same year we received a letter from three Cambodian men of

great talent and consecration, pleading with us to send a missionary to them. These men since have proved themselves faithful to the truth. One has translated the Voice of Prophecy Bible correspondence lessons into the Cambodian language. Funds are now needed for their printing and for conducting the school. Another man is serving us faithfully as a colporteur.

God is using these men, but they need much guidance and help—more than we can give from this distance. At this time the presence of a foreign missionary in Cambodia is more urgently needed than ever. Relations between Cambodia and Viet Nam are not what they used to be, and it is almost impossible for any mission or missionary in Viet Nam to give effective help to Cambodia. Travel is restricted; currency problems increase. The only solution is for us to answer the Macedonian call to which we have turned a deaf ear, lo, these many years. How can we stand justified before God unless we put forth greater efforts to extend the work unto Cambodia's three and one-half millions of people still in the darkness and superstitions of heathenism?

The Story of Justo

(Continued from page 17)

Brother Chambi, Mr. Cordova, and I asked for permission to speak in class. We were granted the privilege to have three consecutive Monday classes.

The first Monday, Brother Chambi gave his discussion, "Anthropology Contrary to Evolution." Other professors who had heard about the special topics were present. At the close of his discourse there was great applause. The following Monday, Mr. Cordova made a fine presentation, "Biology Contrary to Evolution," and there were more professors in attendance. There was general applause for his good work. I gave the final topic, "Creation Contrary to Evolution," to a packed classroom. There was loud applause.

The professor thanked us for our presentations and asked whether others had any interest in giving a topic. There was no response, so the class continued as before. At the end of the semester the examination subject was announced, "The Origin of Man"—present your opinions with supporting arguments."

The whole class began to write in earnest. The other class members reproduced exactly what they had memorized from their class notes. We three wrote what we had learned from our research. Brother Chambi gave twenty

arguments for creation, Mr. Cordova gave twelve, and I gave sixteen.

The following week as we three customarily arrived early for class, the professor asked, "Would you like to see the final grades?"

To our astonishment we three each had 18/20, a very high grade. As we studied the other names we saw 12/20, 10/20, 8/20, 3/20, but nothing higher than 12. We looked questioningly at each other, but the professor was calling the class to order, so we were seated. He began to explain the reasons for the grades.

"Several weeks ago I visited the library to obtain some books on anthropology. As I looked through the list I saw that many of the choice books were out. Looking to see who had checked out the books, I found that the three gentlemen who presented topics were the only ones who had used any books on anthropology. I greatly appreciate their good work and they deserve their grades."

We were very delighted, and congratulated each other after class. Brother Chambi and I had invited Hernan to Sabbath school and church, but he had said that he was very busy. Evidently he was, for he never even took time out to smoke or drink as most students did.

The following week the whole student body went on strike, so we urged Hernan to come to Sabbath school

since there would be no classes. He consented. Happily the strike continued for one month. He came to Sabbath school every week. He visited in my home many times during this period and always we talked of the Sabbath, the return of Jesus, and other doctrines.

One day I felt impressed to invite him to prepare for baptism. He consented, and we studied through the series of doctrines. At the close of the series he asked to be baptized, but there was one subject that had not yet been explained.

"Hernan, you realize that a church member pays tithe, one tenth of his income, to support the church, don't you?" I asked. I could tell by the look on his face that he had no idea about tithing. There was a long silence, then, "Is it in the Bible?" he asked.

"Yes," I replied, and began to show him the texts. When I had finished he sat thinking, with an expressionless face, for several moments. Rising, he gave me a big embrace and said, "I'll go all the way with my Lord."

The following Sabbath he was baptized. I thank God for his conversion as I see him working for the Lord. Hernan and I are both happy to be teaching for the Lord here at the Lake Titicaca Training School in Peru.



Christmas Spirit at Hinsdale Sanitarium

The true spirit of Christmas giving was demonstrated by student nurses at the Hinsdale (Illinois) Sanitarium and Hospital during the 1956 holiday season. They gathered in Tupper Hall lounge to wrap gifts for forty students at Montemorelos Hospital and Sanitarium in Mexico. The gaily wrapped

packages contained such useful articles as hand lotion, soap, and white stockings. Under the sponsorship of the Hinsdale Student Association, student and faculty donations totaling \$105 made this project of good will possible.

EVELYN NELSON, R.N.

• In Brief •

OVERSEAS

Australasian Division

● The South Pacific Youth Congress, held in Melbourne, December 24-31, 1956, was a wonderful success. Seventeen hundred youth attended, including 50 from a number of the Pacific islands.

● At the annual meeting of the division executive committee, held at the close of 1956, G. Burnside was appointed Ministerial Association secretary for the division. L. C. Naden will be radio secretary, as well as secretary of the Australasian Division.

● During recent weeks C. L. Torrey, of the General Conference, has visited Australasia, as has L. E. Froom, field secretary of the General Conference. These brethren have given valuable assistance at division and union meetings. Elder Froom will attend six camp meetings.

● For the year 1956 the Coral Sea Union Mission reported record baptisms approximating 1,200. For the year 1957 the aim is for a 50 per cent increase in baptisms. The Bismarck-Solomons Union reported a gain of 500 in membership, and the brethren in this field have set their goal for 1,000 souls during 1957.

● Several leading evangelists have begun their 1957 campaigns. Austin P. Cook, who recently returned from abroad, began an effort in Canberra, the federal capital, in February. This is the first large effort to be held in Canberra for many years. The Trans-Tasman Union evangelist, A. G. Ratcliffe, has transferred to Brisbane, Queensland, and has begun lectures there. A. E. Cook has moved from the South New Zealand Conference to the North New South Wales Conference to sound the message in the large city of Newcastle.

South American Division

● Santiago Kalbermatter, home missionary secretary of the Central Argentina Conference, reports that the field has sent in 467 subscriptions for our Spanish Go, the laymen's missionary organ. The Central Argentina Conference had 3,414 members on September 30, 1956.

● The medical launch on the São Francisco River in Brazil has recently been completely remodeled under the direction of our veteran launch worker, L. B. Halliwell. Brother and Sister Leslie Scofield have already finished the required language study and have taken up their work on the São Francisco River with this launch. They have medical training and a rich experience for medical launch work.

● On January 5 R. R. Figuhr dedicated the church building in the city of Santo André, near the capital city of São Paulo, where our Brazil Publishing House is located. The building has seats for about

600 people. In Santo André, Luiz Freitas has been conducting an evangelistic effort in a theater, with an attendance of between 800 and 1,000. He has moved his place of meeting to the church building. On January 12 Elder Figuhr dedicated our second church building in Greater Lima, the capital city of Peru. This building is in the part of the city called Porvenir, meaning "future." Our evangelist, Moises Tenorio, had already begun meetings for the public some weeks before. The seating capacity of this church is between 500 and 600.

NORTH AMERICA

Atlantic Union

● E. M. Chalmers, formerly conference evangelist in Alberta, Canada, is now pastor of the Manhattan church in New York City.

● A musical group that is spreading the gospel in southern Vermont is the Junior Gospelaire, of Rutland, directed by Mrs. R. L. Cheney. This group of young people, ranging from nine to fifteen years of age, have been making a number of public appearances, as well as visiting shut-ins and others in need of encouragement.

● The Burrillville, Rhode Island, Sabbath school had the highest per capita Sabbath school offerings for 1956 in the Southern New England conference—\$1.24. Mrs. Mildred Fenley was the Sabbath school superintendent.

● Eric Mattson, missionary leader of the Framingham, Massachusetts, church, arranged for three meetings in the Dover town hall to help get Faith for Today Bible correspondence studies started in the town. The programs included a scientific lecture, a talk by Dr. J. W. Provonsa, "the flying doctor of Alaska," and a lecture on the authenticity of the Bible and the Dead Sea scrolls, by F. W. Harvey.

Canadian Union

● Dean Dudley, formerly connected with the work in the Central California Conference, is now associated with Frank Baker, at Vernon, British Columbia, conducting a two-week series of meetings. These brethren will also be holding meetings in the Kamloops district shortly.

● The members of the church in Saskatoon, Saskatchewan, more than doubled their Sabbath school Investment goal for 1956. With Mrs. H. D. Henriksen as leader, the members set their goal for \$750, but the final figures showed a total of \$1,574.59.

● W. R. Archbold, from Detroit, Michigan, recently took over his new duties as pastor of the church in Vancouver, British Columbia.

● The Brendel-Roy evangelistic team opened a campaign in the city of Simcoe, Ontario, on January 27.

Central Union

● Sabbath afternoon, January 12, R. S. Joyce, president of the Colorado Conference, officiated at the organization of a

new church in Wheat Ridge, a suburb in the northeast part of Denver. The church was organized with 47 members, and meets in the Wheat Ridge Grange Hall. A group of missionary-minded members from the Denver North church invited F. W. Avery, pastor of the Central church, and P. A. Kostenko, with Dorothy Mitchell as the Bible instructor, to hold a series of meetings in this area. The result was a new church.

● The Colorado Conference reports 414 members added to the church during 1956. The Ingathering amounted to \$77,000. This far exceeds any amount previously reported in the history of the conference. The number attending church school also has shown a gain this past year, with 913 in attendance throughout the conference.

● The Central States Conference welcomes a new pastor for the Allon Chapel in Lincoln, Nebraska. Elder and Mrs. C. A. Lynes come to this field from Springfield, Ohio.

Columbia Union

● A total of 1,964 baptisms were reported during 1956 for the conferences of the Columbia Union. The Allegheny Conference registered the highest number—592.

● W. P. Lawrence, from the North Dakota Conference, has accepted an invitation to become pastor of the Appomattox, Virginia, church, in the Potomac Conference.

● The new pastor of the Stanley-Rileyville district in the Potomac Conference is C. E. Clough of the Michigan Conference. He replaces John Loor, who has become pastor at Hyattsville, Maryland.

● More than 7,000 garments and 2 tons of food from Potomac Conference welfare centers were recently rushed to southwestern Virginia to aid flood victims, reports H. W. Bass, conference public relations secretary. Directing the special welfare project was Watson M. Buckman, conference home missionary secretary.

● A new church was recently organized in Dundalk, Maryland, in the Chesapeake Conference. The pastor is R. H. Kerr, who also is pastor of the Essex church in Baltimore.

Lake Union

● The Indiana Academy has recently achieved accreditation. Dyre Dyresen, the principal, members of the faculty, and the academy board of trustees have been working toward this accomplishment for some time. This will mean much to the future graduates of this school.

● Elsie Ziprick has joined the staff of Emmanuel Missionary College as director of nursing education. She assumed her new duties at the opening of the second semester. Miss Ziprick took her nurses' training at the White Memorial Hospital, completed work for her B.A. degree at Walla Walla College, and received her Master of Education degree at the University of Washington.

Northern Union

● The annual board meeting of the American Religious Town Hall television program was held in St. Paul recently. The board of directors, which includes representatives from many denominations, has been enlarged from 5 to 21 members. This program, which started four years ago, is now heard on 75 stations throughout the nation. A. A. Leiske, moderator, reports that 15,000 Adventist books have been mailed to people who have requested literature.

● The boys and girls of the Jamestown, North Dakota, church school have completed their campaign to sell 350 copies of *Life and Health*, reports Mrs. Harold Rau, the teacher.

● Tithe receipts in the Northern Union for 1956 exceeded the previous year by \$37,433. The total was \$1,112,041. Mission funds also showed a slight increase. A total of 471 individuals were added to the membership by baptism and profession of faith during 1956.

● The members in North Dakota are endeavoring to reach every home in the State with Bible school enrollment cards. R. D. Steinke, home missionary secretary, reports that 10,000 homes have received this material. More cards are being mailed regularly.

North Pacific Union

● Our message-filled publications saw their largest circulation during 1956 in this union. The literature evangelists delivered nearly \$385,000 worth. In addition to that, church literature and trade books to the value of \$456,836.70 were purchased by our people. The total value of literature used by our workers and church members in the Northwest during 1956 amounted to \$1,093,219.12.

● Members of the Sutherlin, Oregon, church are completing construction of their new school recreational building. First use of the building was planned for February 24 with the opening of a Voice of Youth evangelistic crusade, headed by Don Gray, conference evangelist.

● Sunday afternoon, February 17, the Portland Central church presented a program over KGW-TV that featured the choir, under the direction of Harlyn Abel, and a short meditation by the pastor, Jerry Lien.

● Sixty-seven new believers have been added to the church through baptism since the opening of the Roseburg, Oregon, evangelistic campaign early in October. Don Gray, evangelist, was assisted by Duane Corwin, Mrs. Jeannette Worth, W. R. Riston, and Neal Losey, as well as by church members in the district.

Pacific Union

● H. Russell Emmerson, assistant professor of architectural engineering at La Sierra College, went to Montemorelos, Mexico, on January 27 to help in planning for future buildings on the grounds of the mission school and hospital maintained there by the Mexican Union Mis-

sion. He returned to the college in time to teach second semester classes.

● Literature evangelists of the Central California Conference delivered \$157,184.60 worth of truth-filled literature in 1956, a gain of more than \$65,000 over the preceding year.

● On February 10 Fordyce Detamore and his associates began an evangelistic campaign in Bakersfield, California.

● Henry I. Miller reports that the Provo, Utah, church reached its Minute Man goal on December 27. Much of the soliciting was done by the church school children, and one sixth-grade boy, Donnie Gurule, brought in \$195.

● The Napa, California, believers held a ground-breaking ceremony for their new church on January 13. Carl Becker, president of the Northern California Conference, and Mayor Joseph Greco, of Napa, were guest speakers for the occasion. Robert F. Thompson is the pastor, and Ralph Sneed the associate pastor.

Southwestern Union

● Elder and Mrs. Earl M. Cleek and family have recently come to the Arkansas-Louisiana Conference. Elder Cleek is located at Fort Smith, Arkansas, and will have charge of that district.

● L. G. Whitten, publishing secretary of the Oklahoma Conference, reports that sales by literature evangelists amounted to \$102,712.62 during 1956.

● A total of 30 new believers took their stand to unite with the church during the recent evangelistic effort in Brownsville, Texas, conducted by the Barron brothers. Of this number, 14 have already been baptized.

● The 400 church school children and their teachers in the Arkansas-Louisiana Conference raised more than \$8,500 in the 1956 Ingathering campaign.

European Emergency Relief Fund

Received February 8 through 15, 1957.

Robert D. Abbey	\$ 25.00
Mrs. Cora Abrams	5.00
Ellen P. Anderson	5.00
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Mr. and Mrs. N. G. Appel	25.00
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Loren and Violet Cross	10.00
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Kirkwood, Ga., Dorcas Society	25.00
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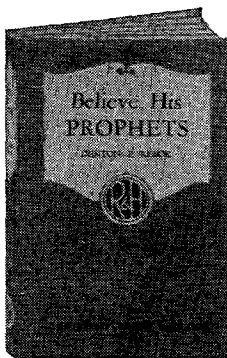
	\$ 5,779.10
Previously reported	32,620.50
	\$38,399.60

This is the last list of donors to the European Emergency Relief Fund that will appear in the Review. Gifts received after February 15 will be acknowledged by letter to the donor. We greatly appreciate the contributions that have come in, but there is still a great need for more funds. Checks and money orders should be sent to General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Takoma Park, Washington 12, D.C. Mark contributions: European Emergency Relief Fund.

C. W. BOZARTH

Church Calendar FOR 1957

Missions Advance Offering	March 9
Missionary Volunteer Week of Prayer	March 16-23
13th Sabbath Offering (Middle East Div.)	March 30
Ingathering Rally Day	April 6
Ingathering Campaign	April 6-May 18
Home Missionary Offering	April 6
Spirit of Prophecy Day	April 13
Dorcas & Welfare Evangelism	May 4
Home Missionary Offering	May 4
Disaster & Famine Relief Offering	May 25
Literature Evangelism	June 1
Home Missionary Offering	June 1
College of Medical Evangelists Offering	June 8
13th Sabbath Offering (Far Eastern Div.)	June 29
Medical Missionary Day	July 6
Home Missionary Offering	July 6
Midsummer Missions Service & Offering	July 13
Enlightening Dark Counties	Aug. 3
Home Missionary Offering	Aug. 3
Educational Day & Elementary School Offering	Aug. 17
Oakwood College Offering	Aug. 31
Literature Evangelist Rally Day	Sept. 7
Home Missionary Offering	Sept. 7
Missions Extension Day & Offering	Sept. 14
MV Pathfinder Day	Sept. 21
Sabbath School Rally Day	Sept. 28
13th Sabbath Offering (Southern Asia Div.)	Sept. 28
Neighborhood Evangelism	Oct. 5
(Bible school enrollment)	
Home Missionary Offering	Oct. 5
Voice of Prophecy Offering	Oct. 12
Temperance Day & Offering	Oct. 26
Message & These Times Campaign	October
Witnessing Laymen	Nov. 2
Home Missionary Offering	Nov. 2
Review and Herald Campaign	Nov. 2-23
Week of Prayer & Sacrifice	Nov. 16-23
Week of Sacrifice Offering	Nov. 23
Home Missionary Day & Offering	Dec. 7
13th Sabbath Offering	Dec. 28
(Northern European Div.)	



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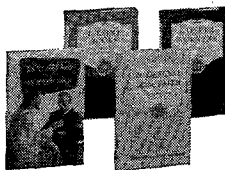
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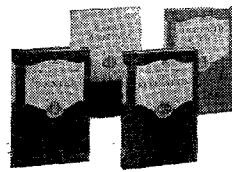


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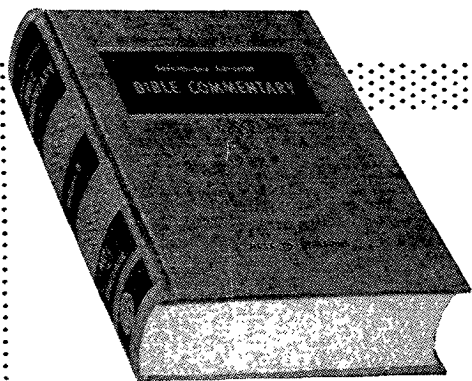
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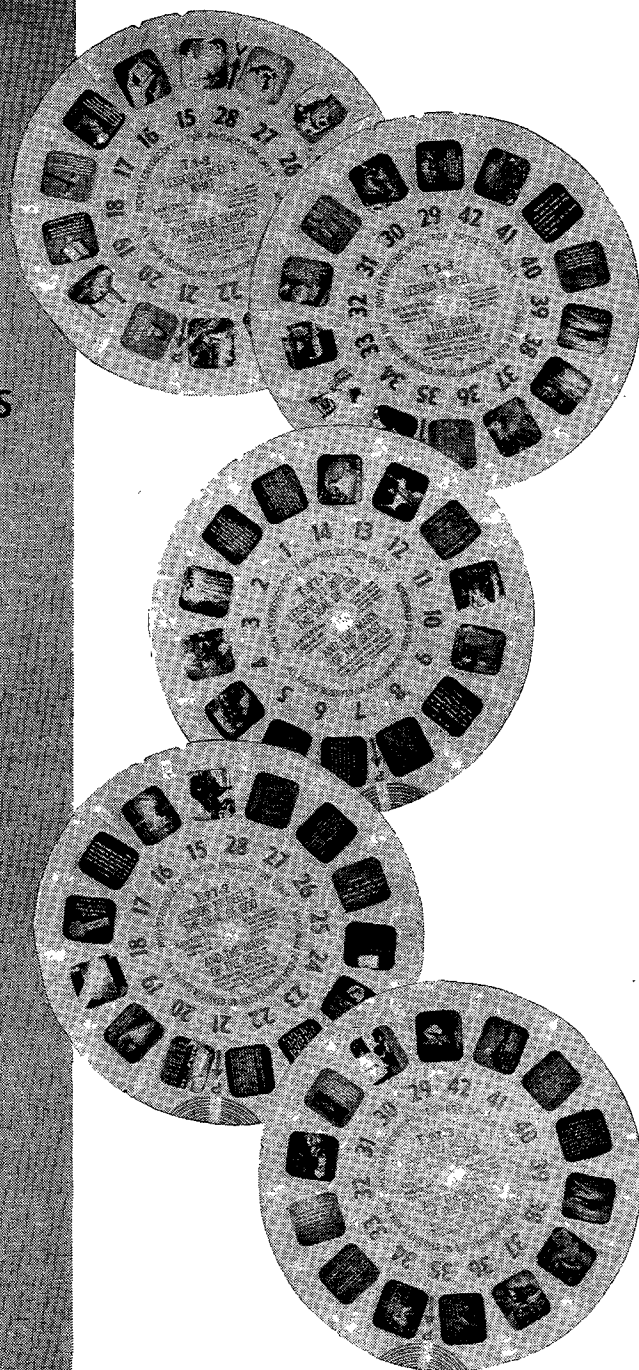
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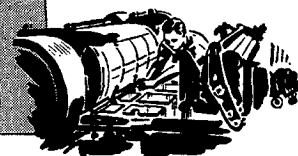
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As We Go to Press



J. D. Smith Elected President of Lake Union

M. L. Rice, president of the Lake Union, who has served this denomination for more than 40 years, retired on February 14. For 36 years he has been president of either a local conference or a union conference.

J. D. Smith was elected president of the Lake Union on February 20. He has served as president of the Northern and Central Union conferences, and so goes to the Lake Union with a rich experience.

W. B. OCHS

New President of Chesapeake Conference

C. V. Anderson, president of the Chesapeake Conference, recently requested retirement, and resigned from the presidency of that conference, to take effect March 1, 1957. The Chesapeake Conference committee, called together for the purpose of choosing his successor, on February 19 invited M. E. Loewen, president of the Ohio Conference, to serve as president. He has accepted the call and will assume his new responsibilities at an early date.

H. T. ELLIOTT

Changes in Middle East

Because of political developments in that area, the attention of the world during the past several months has been focused upon the Middle East. It was with a sense of the importance of happenings in that part of the world that our representatives of the Middle East Division met in biennial council in Beirut, Lebanon, in the early part of this year. Important actions relative to the future of our work were taken.

Some of these involved the location and responsibilities of some of the workers. C. C. Crider, who was the leader of our work in Iraq, has been appointed to departmental work in the East Mediterranean Union, and Behnam Ashat, a national, has been invited to fill the position that he occupied. Chafic Srou, another national, has been made president of

Jordania, and R. C. Darnell, who held this post, has been called to the division for departmental leadership. W. E. Olson has been appointed union evangelist in the East Mediterranean Union, and Miss Ruby Williams, formerly on the staff of Middle East College, has been appointed Bible instructor for that field.

ERWIN E. ROENFELT

Hungarian Relief Fund

A final list of donors to the Hungarian Relief Fund is given on page 27 of this issue of the REVIEW. On behalf of our brethren and sisters in Hungary who have been and are suffering want and privation, I want to express the deep and sincere appreciation of the General Conference to our members who have responded so liberally with their means. The total amount received for Hungarian Relief as of February 15 is \$38,399.60.

As you know, the city of Budapest, where we have approximately 2,000 members, has suffered tremendous damage. Homes as well as public buildings have been razed. Our people are living just anywhere they can find shelter. We are happy to learn from M. V. Campbell, president of the Southern European Division, that none of our people have lost their lives, but their need for food and clothing has been most urgent. With the help you have given and the assistance from the Southern and Northern European divisions and the General Conference, provision is being made for their needs.

C. L. TORREY

Congo Union Gains

Statistics show that 1956 has been the biggest year in the history of our work in the Congo Union. We have had the greatest increase in tithe that has ever been experienced; also in offerings. We were able to grant a wage increase to all of our national workers, something that was very much needed. Our baptisms in 1956 were 10,271, which is 977 more than in 1955. Our Congo Union membership now stands at 55,210, with a Sabbath school membership of 126,572.

R. H. WENTLAND

East Africa Youth Camp

The first Missionary Volunteer leadership training camp in the history of the East African Union brought together representatives of 21 tribes, reports Robert L. Osmunson, union MV secretary. Held on Rusinga Island in Lake Victoria during the third week in December, the camp had 105 in attendance, including staff.

So impressed were the union committee members with the evangelistic possibilities of the camping program, that in January they voted Sh. 17,000 to help build a permanent camp. They also set up a committee to find a suitable site. A youth camp for Uganda has been approved for August 8-18.

During the Rusinga Island camp, 24 young people were invested in the MV Classes. Five became Master Guides, and 180 MV Honors were awarded.

DON YOST

Top Ten Conferences in Literature Sales

The total value of books and magazines sold by the literature evangelists of the North American Division during 1956 amounted to \$5,924,518.89, as compared with \$5,205,551.73 for 1955. This is a gain of \$718,967.16.

Forty-six of the sixty-one local conferences made a gain in literature deliveries. Nine of the ten union conferences showed an increase. The Southern and Pacific union conferences exceeded the \$1,000,000 mark. The top ten local conferences in the division are as follows:

Michigan	\$286,536.80
Northern California	285,263.82
Georgia-Cumberland	231,826.34
Carolina	225,320.58
Allegheny	219,633.95
Illinois	196,508.33
Southern California	185,622.18
East Pennsylvania	181,207.53
Kentucky-Tennessee	171,326.56
Texico	167,095.92
Total	\$2,150,322.01

Sixteen per cent of the local conferences delivered 36 per cent of the total business. Surely many souls will be saved as a result of the work done by the literature evangelists in 1956.

D. A. McADAMS