

# THE ADVENT *REVIEW* AND *HERALD* SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Onward, Christian Soldiers

By Mary June Flaiz Wilkinson

The deep-throated blast of the ship's horn told us that it was "anchor's aweigh." The wharf seemed alive with noise and bustle. Arab harbor police picked their step single file down the gangway. With flowing white headgear topping sun-bleached khaki uniforms, they appeared as characters out of the past from the dusty legends of Lawrence of Arabia.

Occupying the berth just astern was the gleaming white yacht of Arabia's King Saud. Its sleek lines presented a marked contrast to the hulking weather-beaten pilgrim ship directly across the pier. Swarms of white-robed Moslems disembarked from this Egyptian ship. Quickly they scrambled aboard open trucks for the hot 40-mile trip to their holy city, Mecca.

For three days we had been shipbound in the port of Jidda, Saudi Arabia. "No Christian is safe away from the ship," the captain had warned when we tied up. "Being the gateway to Mecca, this port is considered what you might call a semiholy city."

Now as our boat slipped out into the channel we were thinking of the future. Some doubts crept into our minds that summer evening as we stood at the

railing watching the harbor lights flick on one by one. My husband and I, along with our three little boys, were on our way to a mission field, and we wondered what obstacles the future might present.

It was then that we heard it! "Onward, Christian soldiers! Marching as to war, With the cross of Jesus Going on before." Where was it coming from? We did not know immediately, but we stood there thrilled by the power of the music. It thundered in our ears: "Christ, the royal Master, Leads against the foe; Forward into battle, See, His banners go!"

A ship's officer had joined us on deck, and as the music faded away he explained: "Each time we pull out of this port, Sparks [the radio operator] plays this record over the loud-speaker system, full volume. He says that after spending a few days here, he's so happy to be a Christian he wants everybody to know it."

When Satan places obstacles in our pathway and doubts discourage us, what a sweet assurance is ours—we are Christian soldiers. "At the sign of triumph Satan's host doth flee; On, then Christian soldiers, on to victory!"

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## A Thought FOR THE WEEK

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

### The Times Are Waxing Late

When Joseph was tempted to evil by Potiphar's wife, he exclaimed, "How can I do this great wickedness, and sin against God?" Our fears surely betray our essential character and the state of our spiritual health. Joseph had no time for premeditation as to what his course would be, but because his mind was habituated to reverence for God and His moral requirements, his response was immediate and without equivocation.

What is modern man afraid of? He fears germs, but not evil desires. He fears infection from disease, but not contamination with sin. He fears loss of friends, but not loss of faith. He fears economic insecurity but not spiritual bankruptcy. He fears defamiation of his reputation but not separation from God. He fears what people will think, not what Heaven disapproves. As a result he is chiefly an opportunist, yielding principle when a defense of it will embarrass him, or seizing unfair advantage when no one is looking.

The old ideal of death before dishonor is looked upon as a shopworn curio among human virtues. Loyalty to vested interests takes precedence over faithfulness to one's integrity. Morality is molded by convenience, and chastity, even in marriage, is elective. The fear of the Lord is not, as the Bible teaches, the beginning of wisdom, but the stamp of folly.

Noah's warning messages were met with ridicule and a laughing toss of the head. No doubt there were many who dismissed him as a pious old fraud. Even with the first pattering of the raindrops that announced the Flood, they must have cried, as now, "Who's afraid?" But the laconic pronouncement of history, "The flood came, and took them all away," was their bitter epitaph.

The alternative to such a tragic oblivion, of course, is clearly stated by Jesus, "If thou wilt enter into life, keep the commandments" (Matt. 19:17). Than this there is nothing more urgent.

H. M. TIPPETT

## Well Said

Self-inspection—the best cure for self-esteem.—Selected.

The deeper the sorrow the less tongue it hath.—Talmud.

An acre of performance is worth the whole world of promise.—Howell.

Sin may open bright as the morning, but it will end dark as night.—Talmage.

REVIEW AND HERALD

# Three Dimensions of Religious Experience

By THOMAS A. DAVIS

Length, breadth, and depth (or height) are the three dimensions of the physical world. With these measurements available we may describe understandably the proportions of any material object.

In the spiritual realm there are also three dimensions by which the extent of one's religious experience may be surveyed. These are reason, feeling, and faith. These evaluators may, of themselves, be very deceiving if used in the area of purely human thought and observation. But if they operate in the atmosphere of divinely revealed truths, they lead us to understand something of our spiritual measurements as they are, and as they ought to be, rather than as we hope or fancy them to be.

The first spiritual dimension, reason, is a vital one to true religion. Jehovah made man a reasonable creature, although sin has, at times, made him unreasonable. God's invitation is, "Come now, and let us reason together." In spiritual things, and not infrequently in other areas, human reasoning alone is like a train with a broken track. It soon gets off the way of truth and comes to grief. Man reasoning with man in human logic is often like two blind men trying to guide each other. Both fall into the ditch.

"Prove all things; hold fast that which is good," is Paul's admonition (1 Thess. 5:21). Sanctified reason measures all the available evidence as to whether it be too narrow with bias or opinion, or whether it be too wide in hearsay or speculation or that which partakes of the fanciful. Thus it discovers verities that compare faithfully with God's Word, and fit beautifully into the growing structure of divine truth.

## Reason Not Sufficient

We must not, however, measure everything in the dimension of reason only. There are some professors of Christianity who seem to believe that to be acceptable everything must be reducible to rule and cold logic and exact science. But reason cannot stand alone here. God has not seen fit to present such an overwhelming mass of evidence as to remove all possibility of doubt. Because of this we discover that even some religious leaders refuse the Bible account of creation, the story of the Flood, and the Bible teaching of the second coming of Christ, as unreasonable, by

human standards. Thus it is that "human reasoning is accepted even by professed Christians, in opposition to plain Scripture facts."—*Patriarchs and Prophets*, p. 113.

Yet because some individuals have made shipwreck of their faith upon the shoals of human reasoning is no grounds for any to refuse to analyze the foundations of personal belief. On the contrary, we need to examine them carefully. "Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control."—*The Acts of the Apostles*, p. 311.

Our second dimension in the Christian experience, feeling, might be utterly disqualified by some while given primary consideration by others. But feeling is neither to be the central part of religion, nor is it to be ignored. Because we live, we feel, but we are not to live by our feelings. Certain pious folks of bygone years, when asked how they knew whether or not they were converted, might have answered, "We know because we feel"; but the difficulty with such a test is that the next day they

might not have "felt" a sense of spiritual buoyancy and joy. Instead they might have felt gloomy and depressed. Then what? "Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides."—*Testimonies*, vol. 1, p. 413.

While spiritual exaltation is not necessarily an indication of God's forgiveness and smile, yet on the other hand spiritual heaviness is not necessarily a sign of God's displeasure. Even Christ had His hours when feelings tempted Him to discouragement. On the cross He cried out, "My God, my God, why hast thou forsaken me?" That was feeling. But then He said, "Into thy hands I commend my spirit." That was faith, a faith that rose above His feelings and gained the victory.

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy that we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light. . . . The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul."—*Messengers to Young People*, pp. 111, 112.

The Christian may not have a perpetual sense of peace and joy, but if a continuous sense of gloom and doubt covers his soul, he should examine his experience closely, for there must be some impediment that hinders Heaven's blessings from flowing into the life.

## Faith Needed

The third dimension of Christian experience is faith. As our everyday religion must have breadth, or reason, and will have some depth of feeling, so it must have the "length" of faith. But as we need to examine both our reasons and our feelings, so we must scrutinize our faith. Is our faith really faith, or is it merely gullibility or presumption? Is our faith subject to reason as our reason must be subject to faith? In whom, or on what, is our faith placed?

We have all met people who hold

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## Love's Rainbow

By MARJORIE THORNBURG

How enchanting to see double rainbows unfurl

Rare tints that bring awe and delight;  
Their fantastic rays  
In opposite ways

By refraction and reflection of light.

Thy presence seems near, Creator of all,  
Great Master Artist above,  
For by Thee we live,  
And grateful hearts give  
Praise, adoration, and love.

As love fills our hearts we desire most of all  
That our lives may Thy prisms be.  
Cut, polish, and try,  
Until by and by  
We are jeweled reflectors for Thee.

Like the hues of the beautiful rainbow,  
The spectrum of love will appear.  
Hope, faith, peace, and joy  
No one can destroy,  
For kind words and good deeds bring cheer.

We pray that sin's shadows may be blotted out,  
Through faith in the One who is pure;  
Then love's rainbow bright,  
Whose source is the Light,  
Will forever and ever endure.

to their "faith" in spite of clear evidence against it, merely because a minister or a relative or a friend, or perhaps some book, teaches what they believe. Or feelings may be the basis of their tenacity. On more than one occasion we have studied with someone who has refused the Sabbath because he did not "feel" it was necessary to observe that particular day. Thus faith proves to be presumption.

Whatever is called faith is subjected to test sooner or later. If it is only

presumption, it is manifested as such. If it is weak, it fails. If it is true and tempered, it holds and becomes stronger. Thus James wrote, "Consider it maximum joy, my brothers, when you get involved in all sorts of trials, well aware that the testing of your faith brings out steadfastness" (James 1:2, 3, Berkeley).

And so, to paraphrase Paul, "Now abideth reason, feeling, and faith, these three; but the greatest of these is faith."

after private means had failed. If one of the parties concerned refused to hear the church as the court of last earthly resort, the church could expel him. He would then be considered as a "Gentile" ("heathen"), and an outcast of society ("publican" or "tax gatherer"). The power of binding and loosing was reiterated in this connection (verse 18).

Obviously, for the church to sit in judgment there must be orderly parliamentary procedure, with chairmanship, voting, and acceptance by all of the corporate authority of the body. Here is organization. The decisions arrived at would, when Jesus is present, be in keeping with the character of God. Numbers are not to be a test of validity. A mere two or three may function for Christ as His church, when proceeding in His name and presence (verses 19, 20). In this connection, too, the teaching function of the church is clear. The parties were to "hear" the church's instruction (verse 17).

The earliest leadership of the church was by men set apart, however, not by popular ballot, but by divine appointment. These first leaders were the "apostles," that is, "men sent," and apostleship is specifically listed as a gift of the Holy Spirit; indeed, it stands first in the list (Eph. 4:11). Examples of "sending forth" by Christ Himself are seen in the twelve, sent to the people of Israel (Matt. 10:1-11:1; Mark 3:13-18; Luke 6:12-16), and the seventy, sent also to the house of Israel (Luke 10:1-20).

It must be noted that the Greek word *apostellō*, "to send," corresponds to the Latin word *mittō*, "to send." From the Greek comes our word *apostle*, and from the Latin our word *missionary*. The terms are actually synonymous. No matter which word is used, it is the Holy Spirit whose gift of Himself marks the true "apostle" or "missionary." The early apostles were already the leaders of the church when Christ ascended, with their numbers increased to 120 men and women (Acts 1:14, 15).

But there was a consciousness that the inner core of twelve was to be maintained, at least at the moment, and upon Peter's motion (apparently he was not presiding—Acts 1:15, 16), a replacement was chosen by lot to take Judas' place. The lot fell upon Matthias (verses 21-26), who thus became the twelfth apostle.

But the process of replacement did not continue, as persecution closed the career of one apostle after the other. There is no recorded replacement for James (Acts 12:1, 2). The words "be ordained," put in Peter's mouth by the translators in Acts 1:22, is in Greek only the word "become."

The Early Christian Church—2

## The First-Century Church Organized

By Frank H. Yost

Christ did not state in any detail how He intended His church to function. By this omission, either intentional in His actual teachings, or in the inspired record of them, developments to come were left to the guidance of the Holy Spirit, who, Christ said, was to "teach you all things" and "guide you into all truth" (John 14:26; 16:13). The progress of church organization under the apostles is therefore most interesting to trace, as an illustration of the guiding and teaching function of the Spirit during the apostolic age.

It is a wise conclusion that only those developments in teaching and organization into which the Spirit led the twelve and Paul dare be accepted as authoritative. These must be found recorded in the New Testament, written by the inspired apostles, to be valid. Any later changes, no matter how pressing may be ecclesiastical claims for them, must be in accord with apostolic practice, or be rejected.

Christ spoke of His church. The word for "church" in the Greek is *ekklesia*, meaning "called forth," and is a common term in Greek for the voting assemblies of the people in the Athenian democracy. With this basic meaning of the Greek word in mind, we may believe that Christ thought of His church as a gathering of His people, capable of studying problems together, arriving at decisions, and working in terms of those decisions.

The picture the word presents is clearly not monarchical, tyrannical, or dictatorial, but democratic. It is in harmony with custom in Jewish towns, with which the disciples were familiar. Jewish village government was distinctly democratic, under the

leadership of "elders." It was only when the church of later centuries moved farther and farther away from democratic participation in church management by the common man, the "layman," that the monarchical church developed.

The first reference in Christ's own words to the "church" is recorded in Matthew 16:18. The church, said Christ, was to be "built" upon the "rock" Christ Jesus through apostles like Peter (1 Cor. 3:11; Eph. 2:20; 1 Peter 2:5, 6), and with them withstand the threats of death (Rom. 6:23). Under the authority and in the presence of the Holy Spirit, the church was to have also the power of binding and loosing, the important right of correction and discipline, through the Spirit (Matt. 16:19; John 20:22, 23).

This power of discipline, which included the right of judgment, a right denied to individuals (Matt. 7:1-5; Luke 6:37; Rom. 2:1-11; 14:4), Christ assigned to the church (Matt. 18:15-20). In case of a difference between brothers, Christ said, the matter should be brought to the church,

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### My Prayer

By ADRIA BIRD HOUSE

Open, Lord, my ears  
To hear Thy voice today;  
Keep Thou my feet,  
That they go not astray.  
Teach Thou my lips  
To ever praise and pray;  
Hold Thou my hands,  
And lead me in Thy way.



## 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.]

### Search on for 1958 Methodist Family

A search is on for the 1958 "Methodist Family of the Year." Every Methodist congregation in the nation will be invited to nominate its candidate for the family that best exemplifies Christian family life. The family chosen will be the guest of *Together*, official Methodist monthly magazine, at the denomination's third Family Life Conference in Chicago, October 17-19.

### Brethren Launch 250th Anniversary Celebrations

A special love-feast service at the Germantown church in Philadelphia launched celebrations marking the 250th anniversary of the Church of the Brethren, which was founded at Schwarzenau, Germany, in 1708. The Germantown church was the first Brethren congregation established in this country. It was formed on Christmas Day, 1723, by Germans who had fled from religious persecution. Alexander Mack, leader of the eight men and women who founded the congregation, is buried in the little graveyard behind the church. The denomination now has about 1,100 churches and 200,000 members in the United States and Canada.

### Danger of Taking Religious Liberty for Granted

Postmaster General Arthur E. Summerfield warned in Flushing, New York, that to take the "priceless heritage" of religious liberty for granted "could be the first step to losing it." He spoke at a special ceremony marking the issue of a new three-cent stamp honoring freedom of religion.

The occasion was the three-hundredth anniversary of the Flushing Remonstrance, which the stamp commemorates. This was a protest by citizens of Flushing, New York, against an edict by Dutch Governor Peter Stuyvesant banning Quakers.

### Waldensian Church Moderator Arrives in U.S.

Dr. Achille Deodato, moderator of the Waldensian Church in Italy, arrived in New York for a ten-week visit in the United States and Canada, during which he will speak in churches of a dozen Protestant denominations. The head of the church which claims to be the oldest Protestant group in the world was honored at a reception in Christ Methodist church in New York, January 23, by the American Waldensian Aid Society, the Friends of the World Council of Churches, the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and Church World Service of the National Council of Churches.

The word "appointed" is simply "set forth." The appointment was by lot, under the guidance of the Spirit, a method not used again, so far as the record shows, and not a precedent.

Successive outpourings of the Spirit, first upon the 120 at Pentecost, and later as converts were baptized, brought upon different believers various additional gifts of the Spirit (1 Cor. 12:4, 8-11, 28-30), producing prophets (Eph. 4:11; 2:20; 1 Cor. 12:28; 14:1; Acts 13:1), evangelists (Eph. 4:11; Acts 21:8 with ch. 8:5-8, 26-40; 2 Tim. 4:5; 1:6; 1 Tim. 4:14), pastors (Eph. 4:11), and teachers (Eph. 4:11; 1 Cor. 12:28; Matt. 28:19, 20; 2 Tim. 2:2; Acts 13:1). These are the men whom Paul calls "spiritual" (*pneumatikoi*), that is, men possessed of the gifts of the Spirit (1 Cor. 2:9-16), in contrast to "natural" men (*psychikoi*—verses 11, 14). These men with spiritual gifts were not elected to their functions, but were endowed by the Spirit of God to serve the church.

### Need for Elected Officers

As the church developed, there grew up, also under guidance of the Spirit, classes of elected officers. These were of two kinds, deacons and elders, the latter also called presbyters or bishops. Frequently the "spirituals" (*pneumatikoi*), men of the gifts, are found among the administrative officers: Philip, the deacon, and Timothy, the bishop, or elder (1 Cor. 4:17; 1 Tim. 1:3), had the gift of evangelism (Acts 21:8; 2 Tim. 4:5). The prophets and teachers of Syrian Antioch (Acts 13:1-3) may well have been elders there. The presbytery, or corps of elders, transmitted spiritual gifts to Timothy through the gift of prophecy that they had (1 Tim. 4:14), by the laying on of hands.

Deacons first appeared in the church at Jerusalem to take care of the material responsibilities of the church, the "daily ministration," caring for the poor, and work of that sort, while the apostles continued their labor of preaching and teaching (Acts 6:1-4). It was the "whole multitude" who "chose" or selected seven godly men, set aside by the laying on of hands, to perform the work of stewards in the church (verses 5, 6). Deacons continued to be elected in congregation after congregation, and Paul set forth a code of qualifications to guide in the selection of men to the diaconate (1 Tim. 3:8-13).

The other kind of elected officer was the elder, or presbyter (Gr. *presbuteros*). Among the Hebrew people the term "elder" came to be used of any man worthy of respect (2 Sam. 12:17), of the leaders in national or village government (Deut. 5:23; 21:2-6), and of members of the Jewish

Sanhedrin or senate (Matt. 26:57-59—the Latin for "elder" is *senator*). Thus the term had a social, a political, and an ecclesiastical application.

The presbyter had general oversight of the congregation, and there were several elders for each congregation. James, the brother of our Lord, in what is considered the earliest of the New Testament epistles, calls for the elders (plural) to minister to the sick (James 5:14, 15), and Paul, at about the same time, arranged for the appointment of elders (plural) in each congregation (Acts 14:23).

The work of oversight that the elders performed led them to be also called "overseers" (Gr. *episkopoi*, from which comes the English word *bishop*). The two words, *elder*, or presbyter, and *bishop*, or overseer, are therefore used interchangeably for church elder in the New Testament. Paul called the elders of Ephesus "overseers," or "bishops" (Acts 20:17, 28). In his letter to Titus he uses the terms *elder* and *bishop* interchangeably for the same office (ch. 1:5-7). When Paul wrote to the Philippians he addressed the bishops and deacons (ch. 1:1), giving the elders their title of overseer.

The chairman of the board of elders, later called the president, or presiding elder, naturally bore more of the responsibility of oversight. In time the term *overseer*, or *bishop*, became reserved to the presiding elder, and this fact accounts for the rise of the bishop of the Middle Ages, with practically kingly authority in the church. It is because of this development of the monarchical bishopric that the more democratic non-Catholic churches avoid the term *bishop*.

The early Christian congregation did not act independently in matters that were of concern to all. Thus, when the question of what should be required of the Gentile converts became serious, delegates from various churches gathered in council at Jerusalem, and arrived at a workable decision (Acts 15). Jerusalem was a center of the church, sending out and supervising Philip (Acts 8:5-17), and calling Peter to account (Acts 11:1-4). Later, Syrian Antioch developed into a center, sending out Paul and Barnabas, then Paul and Silas, and Barnabas and Mark (Acts 13:1-4; 15:35-40; 18:22, 23). Ephesus also became a church headquarters (Acts 19:1, 10, 26), and later Timothy had general oversight there (1 Tim. 1:3).

Thus the church was brought to functional efficiency by the end of the apostolic age. A simple, workable organization was developed under the guidance of the Holy Spirit.

# What Is It Like?

By Dorothy Davenport

As a child did, your imagination ever run ahead to the years when you would be grown up? Perhaps you imagined yourself as an explorer in the cold, icy regions of the north. Or maybe your flights of fancy led you up into the Andes Mountains of South America.

When I was a child the sound of tom-toms beat in my ear. My thoughts were of faraway, mysterious Africa. As I gathered my dolls under the old apple tree and bandaged their make-believe wounds, gave them pills of locust seeds from a matchbox, and drops of colored water from perfume bottles, I pretended I was a missionary nurse treating dark-skinned heathen beside a mud-walled, thatched-roofed clinic in Africa. Now I really am!

What is it like in the mission field? It is romantic.

Stand on the edge of the sparkling blue Mediterranean Sea and watch the sun rise slowly out of the water, gilding the sky with glory. Watch the quaint, old-fashioned surreys as the horses clop-clop along the palm-fringed streets of Tripoli, and behold the modern vessels in the harbor silhouetted like phantoms on the horizon at dusk. Kano, the gateway to the desert, brings a picture of heavy-laden camels plodding along seemingly unmindful of the roar of the airplane overhead and the honk of passing buses and cars. Zaria rises gently above the green of the river; there you see the stately crown birds feeding outside the encircling walls of the old section of town.

What is it like in the mission field? It is tragic.

The sound startled me. I glanced out the kitchen window. Just to the north, beyond a field of tall grass and scattered bush, is the dusty road to Zaria. Trotting along this road in the early morning was a group of scantily clad pagans chanting a funeral wail. On the heads of four of the taller men was a homemade stretcher carrying a corpse wrapped in a burial cloth. The women and others followed along behind, wailing as people without hope. A soul about to be placed in a Christian grave. The scene haunted me.

What is it like in the mission field? It is beautiful.

A narrow dirt road meanders through the little village of Jengre,

turns and crosses the railroad tracks, then continues to the river about two miles away. At the river the Fulani bring their herds of humpbacked cattle to drink, and there the highly colored tropical birds flock to nest and sing. You hear the shriek of parrots and catch a flash of green, yellow, and orange. The saucy little kingfisher, clad in brilliant blue and adorned with a long red bill, sits out on a limb and sings at sunrise and sunset. Watch the chattering starlings with their glittering coats of iridescent blue, purple, and green glistening in the sunshine.

About four miles away is a quiet lake nestled at the foot of a jungle-clad mountain. There the natives trap and hunt the wary leopard. The brown hammerhead and black-and-yellow babbler birds chatter and perch in treetops unmindful of the jungle animals that tread the trails to the edge of the lake below them. Come with me around a bend in the

lake and over a little rise on the bank. There at the lower edge is a story in the mud. Beginning at one end of the lake are the telltale prints of the leopard trailing along beside the sharp-pointed hoofmarks of the dainty antelope. Both disappear into the edge of the jungle. What happened? No one knows, but you suspect the worst.

What is it like in the mission field? It is joyous.

Picture our children at play with their pet monkey, the mischievous rascal teasing them by hiding behind a papaya tree or a bush until they almost reach him; then he is off again. He snatches a handful of peanuts drying on the reservoir, and flips the hulls over his shoulder as he scampers away. One morning he couldn't wait for the children to awake, so he picked a flower and climbed up on a ledge and pressed his furry little face against the window. There were shouts of joy and laughter when the boys spied his little brown face at the window, and a flower clutched in his hand.

What is it like in the mission field? It is sickness.

A sudden tropical illness comes and you toss on your bed night after night. As you lie there feverish and restless

## Parents' Fellowship of Prayer

"I will love my children."—Leviticus 19:26

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

### Victory Over Alcoholism

Four years ago a mother in Colorado wrote to the Parents' Fellowship of Prayer asking that her son-in-law be included on the list kept in our office. He had become an alcoholic after being discharged from the Army, and as a result his wife and children had left him. From a human standpoint, apparently he was a hopeless case.

Recently, however, we received another letter from this mother. In it she says: "He is completely over his alcoholism and has a better job than before. The family are together again, and he is indeed a marvelous husband and son-in-law. His children all adore him, and he takes time to be a companion to each and all of them." She asks that the members of our prayer circle pray that the entire family may "return to the church before it is too late."

This is only one of hundreds of similar requests that have come to us during the past months. God knows about each one, and He will work mightily as we unite our prayers each week at the appointed hour—sunset Friday nights.

An exceptionally earnest letter came from Wisconsin a short time ago. In it the mother writes: "My heart is made glad, and I rejoice with you whenever I read of the answers to

prayer on behalf of wayward children. . . . But time is so short, life so uncertain, and death so sure, and the answer to my prayers seems so long in coming, that I am asking you to join with me in prayer for my wonderful son, who stepped out of the church several years ago."

She mentions other dear ones for whom she desires prayer, then concludes by saying: "Much as I long for Jesus to come, and long for a home in heaven and the new earth, I cannot, oh, I cannot bear the thought of looking back and hearing any of my loved ones calling for the rocks and mountains to fall on them and hide them from the face of Jesus. I would a thousand times rather have my name blotted out and theirs retained if that were possible."

We trust that this dear mother may soon see her prayers answered. God longs to see her son accept of the wonderful salvation that has been provided through Jesus, and we feel sure that the Holy Spirit is speaking to the heart of this wanderer. Satan may tell us that it is no use to continue praying, but we must not heed his evil suggestions. "The effectual fervent prayer of a righteous man [or woman] availeth much" (James 5:16). Let us believe this and press on.

it seems that discouragement will come and engulf you like a wave from the turbulent sea, but you pray. Then He comes—the Great Physician. He brings health to the body and peace to the soul. Gradually your strength returns and illness is no longer important—you have a work to do, and nothing can stop you now.

What is it like in the mission field? It is dangerous.

One night while we were camping in some sleeping bags in the back of a kit car, my husband nudged me and whispered, "Listen." The silence was broken by the harrump harrump sound of a lion coming down the road near us. Just in front of the car he stopped, and every sound in the jungle was hushed. Expectant. Listening. Gradually the sounds so familiar began again—the chatter of monkeys, the barking of baboons, and noises of the myriad smaller groups of wildlife in the jungle at night.

My steward called me to see something one morning, something he had swept out from under our bed. It was a poisonous scorpion—still very much alive. The night before I had arisen and cared for our infant son in his crib, unaware that danger lurked so near. Then one evening when we came home from a meeting in the church we discovered a snake coiled up beside the door in a little depression in the door mat, ready to sink its deadly fangs into any passer-by.

What is it like in the mission field? It is amusing.

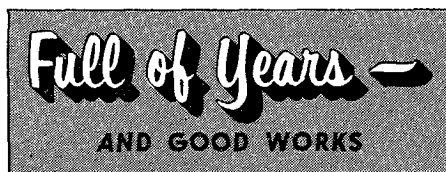
The poor hospital car has been pieced and patched so much that I dubbed our place the "broken-car mission." It has stranded us in so many out-of-the-way places that we never know when we leave on a trip just when or how we will return. One day I was driving the car along the native section of Jos, taking it from the clinic to the garage. The front left wheel leaned precariously inward due to a broken frame; one door swung crazily in and out as I drove along. The Africans kindly pointed to the broken parts, but I nodded that I knew, and their amazement was amusing.

When I reached the garage, the friendly German mechanic threw up his hands in distress at seeing the car in such a state after all his repeated efforts to keep it in good condition. But you learn even to laugh at adversity. The car is sitting in that same garage right now having depreciated even further in value and usefulness. When you ride around in your comfortable and beautiful car at home, have you ever wondered what it is like to try to piece and patch together

a mission car so it will last just a little longer?

What is it like in the mission field? It is service.

As a missionary wife it is a joy to make a home and plan tempting meals. It is fun to have friends come to visit. One lovely Sabbath, following an inspiring service, we were planning to gather for a tasty but simple meal and then enjoy a good sing together, and perhaps take a walk with the children. But there was an emer-



**Mrs. Fern Bowden**

Mrs. Fern Bowden is 83 years of age, and a member of our church in Inglewood, California. She has been a Seventh-day Adventist for 43 years. Her great purpose is the winning of 1,000 souls to the Lord Jesus. Her chief helper in this most worthy endeavor is our missionary literature.

Sister Bowden knows of a large number of individuals who have found their way into the light of present truth through her efforts. In the past five years she has written 2,465 missionary letters, distributed 17,356 pieces of literature, and placed 298 books. And she plans to go right on in her literary ministry.

What a splendid ministry it is for both old and young among our members! It is good to know that we have many others among our elderly members who are also engaged in this ministry, and the Lord is blessing them in their faithful endeavors to bring men and women into the lighted way. It is a rewarding service. The pages of our truth-filled tracts and periodicals and books are impressing men and women everywhere. What a glad day when it will be given us to see the full fruition of all our seed sowing here! "Let us not be weary in well doing; for in due season we shall reap, if we faint not." **ERNEST LLOYD**

gency call to the hospital, and my doctor husband rushed away leaving the tempting meal to grow cold as the hours ticked by. Sometimes it is a call in the night after a hard day of surgery or clinic. There is a great need for more workers to relieve those who carry heavy loads.

What is it like in the mission field? It is thrilling.

Have you ever watched a miracle? I have! She was just a lowly pagan woman from the rocky hills surrounding Jengre. Somehow that Sabbath morning she made her way to the little mud-and-thatch church, and there she was by my side. Only the scantiest clothing—just a few leaves held from her waist by woven and dyed grasses. There were wooden plugs piercing her nostrils, and round wooden plugs stretching both her ear lobes.

The next week she was there again, then again, and each week I could see a change. First a little cleaner, then a few clothes were added until she looked like the other African worshippers. No one told her to clean up and dress herself—that is, no one at church. The power of God changes people—it's a miracle!

We have a lovely new church now—lovely to us—perhaps not like ours at home with highly polished mahogany pews and soft organ music. The benches are rough hewn, but filled on Sabbath morning. We have an aluminum roof instead of a thatch one now. When we kneel, it is on a cement floor instead of a mud one. The windows are open to let in every breeze—just windows with plain glass, no pretty stained-glass pictures in them to delight the eye. But still they come, these miracles of God—frightened heathen folks sitting on the edge of the seat ready to dart away like startled animals at the slightest sudden movement. It is thrilling to watch the miracle develop—to see the change that only the Holy Spirit can bring about in the life. It is thrilling to have even a small part in this miracle!

What is it like in the mission field? It is a place in need of youth.

Young, consecrated people are needed who are enthusiastic about finishing the work in this generation, people who are willing to put God first and themselves last. The need is the same whether the setting for the drama is in the mountain fastnesses, out on the parching desert, or on some coral isle. The need is there for youth who have a burden for the unwarned heathen in our day. If God should call you, what would be your response?

# Borrowing the Tithe

By W. E. Read

"And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof" (Lev. 27:31). The counsel in this text was given to the people of God in ancient days. It was applicable to the time and conditions in which they lived.

Some people feel that this passage gives them authorization to borrow the tithe in a time of emergency—perhaps in time of poverty, or when there is pressure for the payment of bills. They feel that if they follow the counsel of adding one fifth to the amount borrowed, they are guiltless in using the tithe.

How such a concept ever gained currency is difficult to tell. But no authorization for such a practice is to be found in the Scriptures.

It must be remembered that the tithe is not ours. It is the Lord's. It is holy unto Him. This is emphasized, not only in the Scriptures (Lev. 27:30), but in the writings of the Spirit of prophecy. We must ever bear in mind that the tithe is not to be used for purposes other than that which the Lord has permitted.

"That which has been set apart according to the Scriptures as belonging to the Lord constitutes the revenue of the gospel and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live within the means than to use the Lord's money for secular purposes."—*Testimonies*, vol. 9, pp. 246, 247.

The tithe is not to be used by us, even in an emergency. "God has given special direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel

at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Ibid.*, p. 247.

Neither is the tithe to be used to pay debts. "The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings."—*Ibid.*, vol. 6, p. 391.

"I saw that some have excused themselves from aiding the cause of God because they were in debt. Had they closely examined their own

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## I Thank Thee, Lord

By INEZ BRASIER

I thank Thee, Lord, on bended knee,  
For rugged path up life's long hills;  
For strength to climb that comes to me;  
The hardness which Thy goodness wills.

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hearts, they would have discovered that selfishness was the true reason why they brought no freewill offering to God. Some will always remain in debt. Because of their covetousness, the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God."—*Ibid.*, vol. 1, p. 225.

This counsel is very clear and plain. The tithe is holy. As soon as we receive a recompense, whether in money or in kind, the tithe belongs to God. It is His, whether we surrender it to Him or not. If we keep it, we are robbing Him (Mal. 3:8). We cannot retain it for our own use, neither can we borrow it. The tithe is God's. It belongs to Him.

It is a safe policy to pay our tithe into the treasury just as soon as we possibly can. This plan removes a good deal of temptation, especially from our poorer brethren. Then, if

a time of need presents itself, we can call upon God to provide for us in our extremity. This He never fails to do (Mal. 3:10-12).

The counsel given in Leviticus 27:31 hardly applies today, because of the fact that we are living, in the main at least, under totally different conditions than did ancient Israel. At that time the people paid their tithes quite largely in kind; we pay ours in money. And even anciently the provision to "redeem" the tithe did not mean one could "borrow" it for one's own use. Furthermore, the specific provision for redeeming the tithe applied only to cereals and fruit (Lev. 27:30-33).

One can quite easily imagine how this would work. Here is a farmer with fields of grain. He harvests his crops and packs his grain into sacks. Undoubtedly, sacks of grain are lying on the field when this operation is completed. Now comes the separation of the tithe. His servants load nine sacks to be taken to his storehouse. The tithe sack is loaded for the treasury. So the process continues until all the sacks of grain are accounted for. Now the tithe sacks, loaded on a large cart, are taken to the local treasury, where the tithes are collected and temporarily stored. The farmer now has the satisfaction of having rendered to the Lord that which is His own—the tithes are paid.

However, after he reviews the situation and thinks of the needs of his family and some of his relatives (who raise cattle rather than corn), and also of his need of sacks of grain to sow for his next year's crops, he finds he needs more grain than is represented by the 90 per cent he has in his storehouses. He decides to approach the treasurers, and he negotiates with them to redeem some of the sacks of grain he has paid in as tithe. He is not seeking to borrow from his tithe. He is seeking to "buy back" some of the grain he paid in as tithe. The treasurers agree to this proposal, for the farmer is prepared to offer certain fruits or olives on a fair basis of appraisal (made by the treasurers, not by the farmer).

Soon an agreement is reached. The farmer receives the grain, and the treasurers receive its equivalent value in olives or fruit, plus one fifth the amount of the total appraisal, as per the regulation of Leviticus 27:31. Thus, he is satisfied, and yet the treasury does not suffer any loss—in fact, it gains. The farmer has that which he needs for his family, his relatives, and his future crops, yet he has not borrowed from the Lord's treasury. He is clear in his business transactions, before the Lord and before his brethren.





# • EDITORIALS •

## From the Editor's Mailbag

An earnest brother, whose wife is not an Adventist, wants to know whether it is right to take her to a theater to see a "good" motion picture, such as a travelogue. He states that through the years he has refused to enter a theater, but wonders, now, in view of the suggestions of some of his friends, if it might not be permissible to make exceptions. He naturally wishes to please his wife. Our reply follows:

### Our Reply

Let me say, first, that we never want to be bound so tightly by titles that we will be controlled in our decision simply because the word "theater" is found over the portals of an auditorium. There are motion-picture houses devoted wholly and only to presenting current news happenings and travelogues. I think it is a misnomer to label such places "theaters." They have little or nothing in common with the idea that has always been associated with the word "theater."

But what of a regular theater where only in certain instances there are presented on the screen pictures that are above reproach? Is it proper to go on those occasions when something very proper is portrayed? To answer this question rightly we must consider two prime facts. The first is this, that we must always guard our influence so that it will witness for good. Even if we might argue convincingly that we can make a clear distinction between the good and the bad, it would still remain a fact that we were setting before others the example of attending the theater where both good and bad are shown. Such other persons would thus be led to feel that it was all right for them to attend also. Nor would they necessarily enter the theater with any resolute decision as to what they would see or by any clear-cut sense of distinction between what is good and what is bad. Hence we might lead such persons into a grave temptation as a result of what we had done. The Bible has much to say about the significance of our example. Indeed, Paul declared that while there were some things that he considered quite harmless to do, nevertheless he would refrain from doing them if by any chance he would cause someone else to offend.

The second fact is this: the devil routinely employs as one of his most effective devices the mixing of good and evil. Only thus is he able to seduce into evil a certain type of person who would be shocked by immediate contact with outright iniquity. Now unquestionably a theater provides a mixture of good and evil. Hence I must counsel against attendance at such a place, even though the particular picture portrayed may be above reproach.

Remember, it is easy to set up habit patterns. It is easy also to lose one's sense of shock. It is easy to move from what we feel is transparently acceptable to something that is less acceptable. And because it is so easy for the human mind to move, by degrees, from the good to an acceptance of the bad, why should we place ourselves in the way of temptation by going to a place where we will be confronted by subtle transitions?

It is in terms of this question that we must find our indictment of card playing, for example. Certainly no one will attempt to establish that merely shuffling and dealing out some small pieces of cardboard with pictures of kings, queens, et cetera, on them, is going to damage anyone's morals. Then why do we put a ban on card playing? Because card playing leads on to certain associations, to certain experiences, that we feel are inimical to the best spiritual life.

Now, if our reasoning in the matter of card playing is valid—and I'm sure it is—it is tenfold more valid when employed with regard to attendance at a theater, which at times presents something acceptable and other times, something less acceptable, or even wholly contrary to our standards.

In the light of these facts, I can only say to you that I believe you should not attend the theater, even for the showing of some particular picture that might be considered altogether harmless.

We come, now, to the next point in your letter, the relationship that you bear to your wife. I'm sure you do have very great obligations to your wife. She is your own flesh and bone. But those obligations should be ever fulfilled in the context of the highest principles that God has given to us. I do not believe that the way to win your wife to the Advent Movement is by going with her to the theater. To accept the logic that a man may make his decisions as to where he should go, simply by how pleasing it is to his non-Adventist wife, would be to make her desires the measure of his moral and spiritual standards. And that would, in some instances, spell abandonment of all standards.

Now, my brother, I don't doubt but that your refusal to take her to the theater could easily create misunderstandings, and possibly tensions. That is part of the price that we have to pay to follow our Lord Jesus Christ. He declared, in speaking of this very matter, that He came to bring, not peace, but a sword. All who live godly in Christ Jesus shall suffer persecution, said Paul. Some of that persecution can be in terms of mental distress over the fact that one cannot find a way of going along with his wife in her desire for entertainments.

The Adventist husband living with a non-Adventist wife must seek to strengthen the marriage ties and the bonds of mutual affection, not by acceding to her desire to go to places of amusement contrary to our standards, but by living so thoughtfully, so considerately, so graciously, that she will feel he is the most wonderful husband in the world, despite his "odd" notions concerning entertainments. I believe that if a husband makes a real business—as all husbands ought to do—of trying to be the most wonderful husband in the world, of going out of his way to have a sympathetic, understanding nature, to be attentive even to the point of obvious gallantry in all of his associations with his wife, she will find herself so proud of him that she will be proclaiming his virtues to all the countryside.

Now perhaps I am stating the matter too hopefully, but I really do not think so. If I understand human nature at all, I believe that a wife is more concerned about a thousand and one little attentions than she is about an occasional trip to a place of entertainment.

## Will Wisdom Die With Us?

After a particularly impassioned speech by Zophar the Naamathite, Job turned to him with a sigh of pity and the cynical comment, "No doubt but ye are the people, and wisdom shall die with you" (Job 12:1, 2). The words of this rejoinder doubtless echoed the unexpressed sentiments of the one to whom they were spoken. Zophar was so positive of the correctness of his position that, in his own mind, the matter was closed to further debate. In greater or less degree, unfortunately, we all suffer from the same congenital blindness that afflicted Zophar, who understood neither what he said nor whereof he made affirmation (see 1 Timothy 1:7).

Despite the inflexible fact that our knowledge is finite we each tend to suppose that wisdom begins and ends within the small circle described by the radius of our own understanding. To paraphrase Tennyson, we take the rustic murmur of our own little bourg for the great wave that echoes round the world. How could it be otherwise, so long as the horizon of personal experience is limited by threescore years and ten, out of an eternity? Like the medieval geographers we are haunted by the fear of what may lie beyond the familiar horizon of our own little cosmos, little realizing that new worlds lie beyond awaiting discovery and conquest.

The proverbial wild man of Borneo has had little experience with the modern bathtub, and to be sure we grant him the privilege of getting along without one. But we would hesitate to accept his judgment as to the value of such a gadget and the desirability of having one in our home. Many years ago on a visit to a large hacienda in Arizona we met a good brother who affirmed with all the vehemence of his cowboy soul his conviction that preachers should limit their means of conveyance to horse and saddle. Such arrangements had proved altogether sufficient for his own travels, far and near, and he felt certain that anyone else with a modicum of good judgment should be content to do likewise. As for him, he would have no part in paying tithes and offerings any part of which might be used to provide means of transportation that appeared to him to smack of luxury.

How often we have been positive we were right, only to discover later some relevant facts that had eluded our consideration and that altered the picture. Yet how often we forget that at best we know only in part and that only "when that which is perfect is come" will "that which is in part . . . be done away" (1 Cor. 13:9, 10). Shall we not then admit with Paul, "now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (verse 12)?

Whether we be candlemaker or college president, let us be sure that we have all the important available facts before making important decisions.

How many times our hastily formed opinions of other people have altered when all the facts became known! How many times we sit in hasty judgment after hearing only one side of a story, when the other side might change our perspective entirely. It is always a good thing in human relations to give the other person the benefit of the doubt, to credit him with being a better man than immediate circumstances may make him appear to be.

Another area in which devout Christians often tend to err is in the commendable endeavor to understand truth. How often we meet persons so positive of the infallibility of their personal opinions in the realm of theology that they could not even listen courteously to another possible explanation! With what pity the angels must look upon men when they get into a bitter argument about something God has not seen best to reveal. More times than not both are wrong! Yet God could welcome both to heaven, with all of their theological misconceptions, except for the spirit of animosity with which they are prone to discuss their learned misconceptions. Heaven will be adequately equipped for enlightening our ignorance, but it will then have no facilities for transforming unregenerate hearts.

When we stumble in the altogether human process of jumping at conclusions the only fair, gentlemanly, and Christian thing to do is to frankly admit our error and to make amends. There is no valid reason for fearing to admit today that we were wrong yesterday, nor need the admission be embarrassing in view of the fact that to do so is only another way of saying that we are a trifle wiser today than we were the day before. Let us not be like the kitten the city fire department was summoned to rescue from the top of a telephone pole, because she had never learned to back down gracefully. If we find ourselves a long way out on the limb of inadequate information, let us hasten back before someone comes along and succumbs to the temptation to saw it off. There is no virtue in stoutly maintaining an untenable position, nor is there valor in the wounds suffered when we are shaken from it by the facts in the situation. There is no particular pleasure in nursing a head bruised as a result of persistently butting it against facts.

It is not enough to have the truth and nothing but the truth; it is also important to have the whole truth, or at least as much of it as reasonable effort can obtain. And even then let us have the grace to be humble, considerate, and courteous, and in lowliness of mind to esteem others better, and possibly even wiser, than ourselves. R. F. C.

More than five and a half million pieces of literature for the Sabbath schools were printed in 1957 by the periodical department of the Pacific Press Publishing Association, Mountain View, California. The publication having the largest circulation is *Our Little Friend*, the weekly journal for kindergarten and cradle roll children, with 2,806,000 papers printed. Other publications include *Primary Treasure*, the weekly magazine for primary boys and girls; the *Senior Sabbath School Lesson Quarterly*, and the *Primary Sabbath School Lesson Quarterly*.

The lesson quarterly material comes from the General Conference Sabbath School Department to the editorial offices. The book editor studies the lessons and chooses the theme for each of the drawings to be made by Harold Munson, artist, for the *Senior Lesson Quarterly*. Copy editors check each quotation and Bible reference in the lessons.



The Pacific Press also prints two series of branch Sabbath school lessons for the use of our Sabbath school members in community evangelism. These branch Sabbath school lessons deal with the major teachings of the Bible in 52 simple lessons. The series for the children is entitled, "Adventures in the Holy Bible," and the adult series is entitled, "Bible Adventures." A quiz sheet is provided with each lesson. Also available with these lessons is a branch Sabbath school program guide and a teacher's lesson guide.

Some books are printed by the Pacific Press for the Sabbath School Department.

A volume of this type is *Those Tiny Tots* by Mrs. Clara Striplin, an attractive handbook for cradle roll and kindergarten teachers.

The Pacific Press is constantly on the alert to improve the products printed for the Sabbath school. Color has been added to every issue of the children's periodicals. The best art and illustrating techniques are being used to make the lesson materials more valuable. A series of silhouettes, picture aids for teaching young children, has been published to help every teacher.

Never have Sabbath school members of all ages had as many valuable and attractive aids for the study of the lessons as they do today, largely as the result of the cooperation of the publishing houses with the General Conference Sabbath School Department.

MERLIN L. NEFF  
Book Editor

Pacific Press Publishing Assn.

# Sabbath School Lesson Help

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

FOR SABBATH, MARCH 8, 1958

## The Wicked Husbandmen; The Great Supper

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

The word *vineyard* is used twenty-three times in our Lord's parables, and at one period He used it frequently in forceful denunciation of the Jewish leaders (see Matt. 20:1; 21:28, 33; Luke 13:6). Any parable employing this metaphor would appeal to a people to whom a well-run vineyard was a sign of blessing and prosperity.

In the first of the parables before us this week, Jesus led "the chief priests and the elders of the people" to pronounce a sweeping condemnation of themselves.

1. *The Wicked Husbandmen.* Matt. 21:33-44; Mark 12:1-12; Luke 20:9-19.

"A certain householder . . . planted a vineyard." The Israelites found vineyards ready planted in Palestine (Deut. 6:11), and they soon acquired the art of grape growing, the steps in which can be seen in Isaiah 5:1-7 (which should be read here for background to the parable). Fencing (compare Ps. 80:12), gathering out the stones, selecting choice plants, erecting a watchtower against thieves, human and animal, cutting a wine press in the rock, are mentioned here by Jesus. "So God had chosen a people from the world to be trained and educated by Christ."—*Christ's Object Lessons*, p. 285.

"When the time of the fruit drew near." The vineyard was leased, payment to be a stipulated portion of the harvest. When the owner sent for payment, "the husbandmen took his servants, and beat one, and killed another, and stoned another." A second request resulted in the same treatment for another group of servants.

"Last of all he sent unto them his son." The owner of the vineyard did this, saying, "'They will respect my son.'" (R.S.V.). Mark's account reads: "Having yet therefore one son, his wellbeloved, he sent him also last unto them."

"Come, let us kill him." These base husbandmen were concerned only

with their own interests. They took the son, "and cast him out of the vineyard, and slew him." "At this very moment the Sanhedrin was seeking means to do away with Jesus (see Luke 19:47 . . .). Repeatedly during recent months they had met to consider means by which to bring His ministry to a close . . ., the latest occasions being the preceding Sabbath day (see DA 563, 564) and this very morning (ch. 21:23)."—*The SDA Bible Commentary*, on Matt. 21:38.

"What will he [the lord] do unto those husbandmen?" This challenge of Jesus produced a startling self-condemnation from the Jewish leaders: "'He will put those wretches to a miserable death'" (R.S.V.). "Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power."—*Christ's Object Lessons*, p. 295.

"The vineyard of the Lord of hosts is the house of Israel" (Isa. 5:7). The privileges and blessings of the Hebrews were such that they could have become the light of the world (Deut. 4:5-8; 7:6-15; compare Gen. 12:2). But Israel was unfaithful, and became a "degenerate plant," "an empty vine," which at best produced "wild grapes" (Jer. 2:21; Hosea 10:1; Isa. 5:3-7).

The persecuted and slain prophets of Acts 7:52, and the "cruel mockings and scourings," the stoning, destitution, affliction, of Hebrews 11:36-40, are proof enough that Israel lost all right forever to national privilege in the kingdom of God (Matt. 21:43).

2. *True Social Motives.* Luke 14:12-14.

"The man who had invited him" (R.S.V.). His host at this supper was a leading Pharisee, and it was the Sabbath day. The sacred feast was used as an occasion for "watching him" critically (R.S.V.).

To the rabbis it was unlawful to heal on the Sabbath or to pluck and eat some ears of corn, but it was per-

missible to hold a social function. These meals were often small and prepared before the Sabbath; others were more elaborate. Some students agree with G. Campbell Morgan: "At that time one mark of the degeneracy of the Hebrew people was that they encroached upon the Sabbath day for social reception. It is a mark of degeneracy today very often, in the Christian Church."—*Parables and Metaphors*, p. 179.

"When thou makest a dinner . . ., call not . . . thy rich neighbours." Precedence was meticulously followed by the Pharisees, among whom "there was strife about 'the first places'" (Edersheim, *Life and Times of Jesus*, vol. 2, p. 303). Jesus found this spirit even among the disciples (Luke 22:24). Every form of ambition, both inside and outside the church, which leads men to cultivate friendship solely with a utilitarian motive, is unworthy and un-Christlike.

3. *The Heavenly Banquet.* Luke 14:15-24.

"A great supper." "By the great supper, Christ represents the blessings offered through the gospel. The provision is nothing less than Christ Himself."—*Christ's Object Lessons*, p. 222. The excuses for nonattendance in the parable therefore represent men's basic excuses for rejecting Christ.

"A piece of ground . . . five yoke of oxen . . . a wife." Real estate, business, a woman—are these, one or all together, valid reasons for nonsurrender to Jesus Christ? Does a man buy land, and then go to "see it"? Does he buy oxen and look them over afterward? Does marrying a wife blind a man to eternal realities?

"He cannot be my disciple" (Luke 14:26, 27, 33). Three times Jesus spoke these words. A man must put secondary to love of Christ his love of parents, kindred, wife, possessions; he must carry his cross and deny self. And if not—"he cannot be my disciple."

"Take heed to yourselves" (Luke 21:34). Each of the first three Gospels ends this discourse with an exhortation to watchfulness (Matt. 24:36-44; Mark 13:32-36). It is one of the watchwords of true discipleship.

We must watch for the Lord's coming (Matt. 24:42); we must prayerfully watch against temptation (Mark 14:38); we must stand true to the faith like warriors for Jesus (1 Cor. 16:13); we must watch our personal lives in every respect, and be able to endure affliction (2 Tim. 4:5); we are to look to the needs of others, especially of the humble and needy (Luke 14:13); we must be on guard to give Jesus the supreme place in our lives (Luke 14:33).



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Growing Into Maturity—Part 2

By Emil E. Messinger

[Last week the author gave a paragraph on each of the first four of "ten commandments that should be observed by parents, teachers, and all who wish to help adolescent youth." They were: 1. Give proper early training. 2. Give wholesome and rational sex education. 3. Do not tease boys and girls about one another. 4. Do not try to dominate the adolescent. In this concluding article he continues with the remaining six commandments he suggests for those who wish to be of help to youth.—Editors.]

5. On the other hand (while not dominating the adolescent), insist on certain standards. Parents and teachers must not throw all restraint to the winds and feel that because youth are impatient of control and authority, they must be allowed to have their own way in order, as is sometimes expressed, to "have peace in the family." We must deal with our youth in great love and tenderness on the one hand, but also with firmness and strict discipline. Love has a twin sister named Duty. There should be an understanding that children must be at home by a certain hour in the evening. Someone has said that young people who go wrong do so mostly between the hours of supper and bedtime. A careful watch needs to be kept during these critical hours.

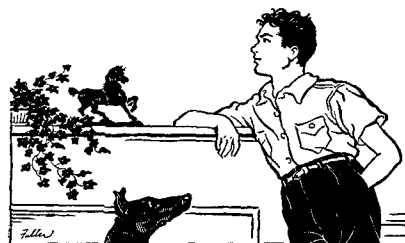
Certain household and routine duties should be assigned to each member of the family, and he should be held accountable for them. Critical supervision needs to be exercised with reference to personal habits, playmates, reading, recreation, and conduct at school. This need not be done in a snooping way, but with a clear understanding that it is best for the home, the school, and society, as well as for the individual.

It is even necessary at times that punishment be administered. Corporal punishment may not be indicated in adolescence, but every act of disobedience must bear its own bitter fruit of unpleasant consequence. Were such a course pursued, there would be more universal respect for law and order, and there would be fewer adolescents in our juvenile courts, reform schools, jails, and penitentiaries.

6. Have a wholesome home life. See that there is regularity in hours of rising and retiring, meals, labor, recreation, and outside activities.

Have good literature available and invite visitors to come into the home. Make the home pleasant and attractive, so that children would rather be there than anywhere else. Allow them to bring their friends home. Discriminate in what you permit to come over the radio, or the television set if you have one, and teach them that in this, as well as in other affairs, we are not to swallow all that comes to us, hook, line, and sinker.

Study the requirements of an adequate dietary, and see that health rules are followed and that all are nourished adequately. If someone is suffering from a disorder, physically, mentally, socially, or spiritually, see that it is remedied. This may be dif-



icult, but "where there's a will, there's a way." Let there be an atmosphere of mutual love, confidence, and happiness about the home. This may not always seem possible, but this is the ideal for which we should strive.

7. Do not make young people feel that they must never associate with those of the opposite sex. Some parents feel that their children should always stay at home with them and never have any thoughts of marrying. Such a course is extremely selfish. If young people have company of the other sex, the best place to associate with them is under the parental roof. Young people should understand that, though considered out of date, chaperonage is still an excellent thing. On the other hand, we should not resent the fact that youth, when of proper age, may impart confidences to one another that no one else may share with them, though in all serious affairs they should still confide in their parents.

When it comes to selecting a life mate, how fortunate it is when parents and children can counsel together and agree upon a certain one! The young man or woman who marries someone merely to please the parents, or who marries in direct opposition to the wishes of the parents, is likely to encounter difficulties in building a strong marriage.

8. Do not make derogatory suggestions. Sometimes parents or teachers will say, "You're going to land in the penitentiary," or "You will surely come to some bad end." Sometimes this will lead the child to feel that he is really worse than he thought he was, and he will think that if he has the name, he might as well have the game.

Dr. William Sadler tells of a young woman whose mother, after a slight misdemeanor on the daughter's part, said, "You are going to go bad." The mother repeated this assertion frequently and in all seriousness. Eventually it made an impression on the daughter's mind. She began to be convinced that she really was going bad. Just what that meant she did not know, but finally she determined that if she was going bad, she might as well do it and have it over with.

She started out for the city where she intended to "go bad," but on the way some social workers learned of her state of mind. It was only with great difficulty and after several weeks of persistent effort that she was influenced to desist from her design. She subsequently married a good young man, and things went fairly well, but her home life could not be said to have been a success. Thus a life was at least partly ruined by the repeated imprudent suggestion of a mother.

9. Do not feel that you must always have your children near you. When the proper time comes they will have to be weaned away from home. A woman of our acquaintance once made the remark that she hoped her children would not go from her when they married. Her wish was gratified. The son and daughter both remained at home after marriage, and a very unpleasant time they had indeed; at least some of them.

Parents should instruct their children to "feather their own nest" when they are wed or else remain single.



Some feel that it is better for related families not to live very near one another. Though we dislike to see our darling children leave us, this painful process is a necessary part of normal life. Sooner or later, most parents must submit to it.

A young woman went from her home to attend a boarding school, but became so ill she had to return home. Immediately she improved and all her symptoms disappeared. The same experience was repeated several times. Eventually she realized that homesickness was the cause of it all, and she decided to overcome it. She went away from home a short time at first, then a longer time, and so on, until she was thoroughly weaned.

It is an excellent thing for a person at a suitable age to go to a boarding school. He gets a training there that he can get in no other way. Parents should be willing for the children's own good to allow them to leave home, go to school, summer camps, and in other ways learn to carry their own load through the world.

10. Work for the upbuilding of the moral character and for the spiritual conversion of the adolescent. This is the time of life when the concrete, as it were, hardens, and what it becomes now it will likely remain throughout life. Most conversions take place during adolescence. We have seen that most characters have been formed for life before the age of seven. If they are wrongly formed, there is still hope for conversion, a new birth. But, alas! most people are never born again.

Now is our supreme opportunity to redeem the past, if there has been a failure or negligence along that line. What we need, however, is not the street crier's sensational revivalism, but that love that works to beget new life in the soul, that will work, not for a momentary experience, but that will labor continually, untiringly for the uplift, the sanctification, and the salvation of our youth and children. When the boy or girl has been baptized and joins the church, our work for him or her is not done; it has only begun.

Youth are apt to be self-centered; we need to help them to find the way out of themselves. One sixteen-year-old of a bygone year brought home and parked in front of the dignified home of his hyperdignified parents, a 1925 Ford, painted bright purple. With this in front of the house, the young man marched in and awaited developments. His mother, a very wise woman, said nothing, and his father cooperated with her.

At the end of the third day the boy said to his mother, "What do you think of the new car in front of the house?"

"I don't know, Son," she replied. "I think it's rather pretty. It reminds me of spring."

"Aren't you really going to fuss about it? Then I guess I'd better paint it black," he said; and there was no further difficulty.

Contrast the following experience: In a certain high school the teacher left the room for a long-distance telephone call. When she returned, the shades were down, the boys all had their coats on wrong side out, and were holding their books upside down. It was obvious that this was done solely to provoke the storm that, unfortunately, followed. Had no attention been paid, this would have been sufficient punishment, for all the trouble to which the class had gone would have been wasted. Unfortunately, this teacher gave the class

members exactly what they wished, and they continued to think of other ways to provoke the same storm of excitement.

Under wise guidance and direction, coupled with earnest and prevailing prayer, our youth will, in most instances, get over the tempests and turbulences of adolescence successfully. When they become established in normal adulthood, they will say, as one boy remarked, "Now I see how foolish I've been." And if we can cooperate with the great Parent and Teacher of the race in saving these youth, we shall be doing the "nicest work" that it is possible for human beings to do. We shall, with the great teachers of all the ages, shine forever and ever, and we shall hear it said, "Well done, thou good and faithful servant."



## The Road Back

By ARTHUR S. MAXWELL

Swift messengers carried the good news all over the kingdom of Medo-Persia. Imagine the thrill it brought to all the Jews in captivity!

Some had been expecting something like this to happen, but many had given up all hope of seeing their homeland again.

Now came the good word that they were free to go back *now*! It was almost too good to be true.

What happened then is described in the book of Psalms:

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."

Of course not everybody was happy. Some were too old to go, and some were too sick. Some had new babies and the journey seemed too long and hard, while others were comfortable and didn't want to go back at all.

Suddenly every son of Abraham found himself asking the question, Shall I go? Or, shall I stay?

"I'm going," said one. "And I, and I," said others.

In no time at all whole families were packing up and moving to the place of departure. Almost 50,000 made their way there, and what a happy crowd it was!

All were in high spirits. It was wonderful to be free at last and to know that in a little while they would be home again in their own country.

King Cyrus had been so kind to them! He had even opened his treasure house and "brought forth the vessels of the house of

the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put . . . in the house of his gods."

Best of all was the thought that God had remembered His promise and—right on time—had ended their captivity. It was good to feel that they were in God's favor once more.

King Cyrus had put Zerubbabel (sometimes called Sheshbazzar) in charge of the expedition. He was to be the new governor of Judah, with Joshua as the high priest. You can imagine how busy these two men were, trying to get everybody and everything into place.

Gradually the huge caravan was made ready. In it were 736 horses, 245 mules, 435 camels, and 6,720 asses—which is quite a lot of animals.

At long last Zerubbabel gave the signal to start. What a shout must have gone up as those ahead stepped forward and the long line of ox-drawn wagons, loaded donkeys, cows, sheep, goats, and people moved forward. I can almost see the boys and girls dancing for joy, can't you?

On to Jerusalem! was the cry upon everybody's lips. They couldn't get there too soon.

In the procession were "two hundred singing men and singing women."

How they sang, their hearts bursting with joy!

I don't know what they sang, but it may well have been that lovely psalm, which says: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south. . . .

"And he led them forth by the right way, that they might go to a city of habitation.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

So the caravan rolled on toward Jerusalem. In God's providence a new day had dawned for the children of Israel. A great new chance had been given them. What would they do with it?

## "Going Steady" With Jesus

By Lois Christian Randolph

At camp meeting in their tent two girls were discussing with their mother various friendships they had observed during their year at college. "Yes, June is now going steady with Daryl. They met in the choir last year."

"We hear that Phyllis and Jim plan to be married this fall. They will teach church school. They have been going steady since their senior year in college." Nine-year-old David listened attentively, but contributed nothing.

That same evening when all were in bed, David's voice rang out in the tent darkness, "Mother, I'm going steady too; I'm going steady with Jesus." The mother's heart rejoiced. She had been praying that David would seek the Lord while he was young and that the meetings in the primary tent would do him good. Now she felt sure that her prayers were being answered and that her young son stood on the threshold of a new experience.

"Going steady" with Jesus should be the most important aim of our lives, whether we are young or old. Jesus' friendship grows deeper and more beautiful with the years. I remember a godly man whom I knew best when I was ten years old—my grandfather. His kind face, his white hair and beard, reminded me of Abraham, Isaac, and Jacob. During one summer we stayed with him on his small acreage where he kept a cow and chickens and raised a large garden. I adored Grandpa, for he had an abundance of time for stories about my uncles, my aunts, and my father.

One day I asked him to dictate his autobiography to me, a request he gladly granted. He told me how his twin sons had died shortly after birth; how he had lost his wife after his other children were grown and gone; how a year later his married daughter had left two motherless children. The closing sentence in his autobiography was, "Never forget what a good friend Jesus is; He has walked by my side for more than fifty years." Grandpa's friendship with Jesus is inseparably linked in my mind with his rock-

ing chair by the porch window and the big family Bible that often lay open in his lap. He was the embodiment of the promise, "They [the righteous] shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. 92:14).

To enjoy the kind of friendship with God that my grandfather had, one must begin many, many years earlier. Solomon tells us when to begin: "Remember now thy Creator in the days of thy youth, while the evil



days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

"How shall I go steady with Jesus?" asks a youth. Answer: Establish a friendship with Him on the same sound principles of loyalty and steadfastness that you show to an earthly friend. Two characteristics mark an enduring friendship: (1) a desire to please the friend; (2) a desire to spend time with him.

If we are going steady with Jesus, He may reveal something in our lives that is displeasing to Him, for He is the wonderful counselor, who gives not only wisdom but strength to obey His commands. One day on a bus I sat next to an attractive young woman in her middle twenties, who told me of her little daughter four years old. Noting that in sharp contrast to the other passengers she did not smoke, I asked her about it.

"I used to smoke; but I quit on June 27, 1957. I had to go to the doctor the day before, and he told me I had a heart condition that made smoking dangerous. Since I want to live to rear my little daughter, I determined to quit. For several years the cigarette had been my daily companion. I smoked two or more packs a day. But I promised the Lord, 'I will stop smoking, if You will give me the power.' And I have had the victory ever since."

"Wasn't it hard to quit?"

"No, because I had Someone who never fails to help me. Once I dreamed that I was smoking, and I awoke crying because I thought I had broken my vow. Jesus has seemed much nearer to me since I have given up the habit. I can't believe that He approved of it."

Smoking may not be a temptation to us; however there are other sins—more subtle—that, like the little foxes, creep into our vineyards. In one place God's messenger lists thirteen ways in which people reveal that they are not going steady with Jesus. These are:

1. By a spirit contrary to the Spirit of Christ.
2. By evil-speaking.
3. By foolish talking.
4. By words that are untruthful or unkind.
5. By shunning life's burdens.
6. By the pursuit of sinful pleasure.
7. By conforming to the world.
8. By uncourteous behavior.
9. By the love of their own opinions.
10. By justifying self.
11. By cherishing doubt.
12. By borrowing trouble.
13. By dwelling in darkness.

"In all these ways they declare that Christ is not in them."—*The Desire of Ages*, p. 357.

We are not, however, left with only a negative presentation. Indeed, we may know without the shadow of a doubt that we are going steady with Jesus. "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All that we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things."—*Steps to Christ* (Pocket ed.), p. 58.

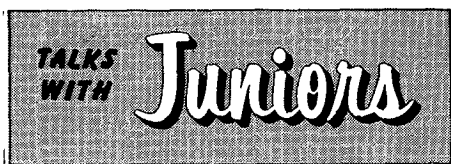
A sure result of going steady with Jesus is that "our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch."—*The Desire of Ages*, p. 668. His "walk with God was not in a

trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord."—*Patriarchs and Prophets*, p. 85.

Noah also "was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9). The invitation to go steady with Jesus was also extended to Abraham: "Walk before me, and be thou perfect" (Gen. 17:1). Abraham accepted this invitation and was rewarded by a visit from the heavenly trio on a confidential errand. The Lord could trust him, and unfolded His purposes to Abraham.

Like these men of God we may by faith walk with Him here below, for "Christ waits to adopt you into His family. His strength will help your weakness; He will lead you step by step. Place your hand in His, and let Him guide you. Never feel that Christ is far away. He is always near. His loving presence surrounds you. Seek Him as One who desires to be found of you. He desires you not only to touch His garments, but to walk with Him in constant communion."—*The Ministry of Healing*, p. 85.

If you have been going steady with Jesus, then when He comes in the clouds of glory, He will not seem to you a stranger. With confidence you will look up and say, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9). What companionship will be yours as you have the privilege of being with your Lord throughout eternity. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. 7:17).



## Rain

By D. A. Delafield

When the rain falls, people are either sad or glad. Farmers are glad because it means that their crops will grow. Juniors are sad because they can't go outdoors and play. Like everything else that is good, rain becomes bad when we get too much of it. Terrible floods follow, and there is immense damage, not only to property but to life.

Did you know that one inch of rain-

fall deposits 113 tons of water on each acre of ground surface? That's a lot of water, isn't it? And water is heavy. A one-inch rain means that enough rain has fallen to cover the ground with one inch of rain, barring absorption by the earth.

Here are some interesting facts about the rainfall in some places. New York has an average annual rainfall of 43 inches. Foggy London has only 25, and sunny Los Angeles about 15. Bergen, Norway, is a wet place, with 73 inches of rain. But Cherrapunji, India, has an annual total of about 430 inches. Do you know how much water that is? Thirty-six feet in one year!

In the little book *Strange and Amazing Facts*, on page 18, two curious types of rain are described. One is called the blood rain, and the other the rain of fish. These phenomena are easily explained. In southern France, in Italy, and in the Balkans, the rain is sometimes a blood color, sometimes pinkish. How does this happen? Well, storms lift the reddish desert dust of the Sahara Desert, and billions of these particles are blown across the Mediterranean Sea into the cloud banks of Europe. When the rain comes down, occasionally it is red. Naturally, those who are superstitious worry, but it is an altogether natural phenomenon.

Now about the rain of fish. It is true that fish up to three pounds in weight have fallen from the sky in the course of a downpour. How did they get there? That is a good question, since the natural habitat of fish is water, while the sky belongs to the birds. The answer is that the fish were pulled up out of neighboring bodies of water by waterspouts and tornadoes, blown through the skies, and, like everything else, pulled down to the earth again by the power of gravity. Imagine walking along in a rainstorm and being hit on the head by a three-pound perch!

There are other kinds of rain that are really important to us. The Bible speaks of "the latter and former rain" (Hosea 6:3). Do you know what that means? It is a figure of speech to describe the descent of the Holy Spirit upon the church. God will open up the windows of heaven and pour out the blessings of His sweet Spirit. With the Holy Spirit to recreate us (former rain), we can become genuine Christians and bring forth in our lives a rich harvest of character. We can also receive the power that we need to overcome every wrong word and thought and action and become powerful witnesses for our Saviour (latter rain). Let us all pray for abundant showers of the Holy Spirit (Joel 2:23).



● Pace setters for the recent Ingathering program in the Little Rock, Arkansas, church were four youth who raised a total of \$583.06. Their individual amounts were: Richard Hancock \$119.09, Milton Larson \$106.76, Tommy Lewins \$182.82, and Tommie Weedman \$174.39. The last two were the highest solicitors in the church.

● Louis T. Mahn, WWC senior engineering student, was recently presented with an Army Suggestion Award Certificate and a \$25 check.

● Highway to Happiness, an inspirational program with sacred music, began its third annual series of 13 weekly radio broadcasts from station KTEL, Walla Walla, January 4, at 2:30 P.M. The 30-minute programs, sponsored by the MV Society, are based on the Sermon on the Mount. Members of the radio production class write the script and give the sermonette on each program, with Melvin Northrup, senior theology major, being permanent narrator. Participants the first two weeks included David Igler, Phil Lindsay, Warren Heintz, and Bob Spies. Student vocalists have been Russell Hoffman, Bill Landeen, Estyn Goss, Rollic Skreslet, Bob Spies, and John Baldwin. Evelyn Leiske has played the organ and vibraharp.

● Students at Cleveland Junior Academy in the Ohio Conference assisted the Dorcas Society of the First church in the preparation of holiday food baskets, by collecting items from house to house. Seven students were in the winning group who brought in the most food. They are Dona Brendel, Harriet Brining, Vera Poguljsky, Gary Harriman, Olga Poguljsky, Jimmy Disbro, and Terry Carson.

● A former Newark, New Jersey, delinquent, Derek Aldridge, is now an active soul winner in the Allegheny Conference as a result of his conversion by L. R. Preston. Street-corner preaching and evening Bible studies now occupy his time in winning other teen-agers to Christ. His story was recently told in a Leadercraft Course in northern New Jersey conducted by A. V. Pinkney, conference MV and public relations secretary.

● Sonny and David Robinson, sons of W. R. Robinson, Uganda Mission president in Africa, and former students at Pine Forge Institute, recently made a 4,000-mile return trip to Pine Forge to complete their schooling.

● Yvonne Shyab, 14-year-old student at Cleveland Junior Academy, recently won the school's temperance oratorical contest. Other winners were Carol Reinke, Harriet Brining, and Ronald Gould.

● The 185 students of Glendale Union Academy Junior High, in Southern California, took as a Christmas project the raising of funds to put the Voice of Prophecy on FM Station KRHM in the Los Angeles area.



# THE SINIST

ON TODAY'S RE

By KENNETH

THE "criminal" was a well-known businessman. His law violation was minor. But, according to testimony submitted, he was treated like a murderer. He was seized by the authorities, frisked, stripped of his watch, wallet, ring, eyeglasses, overcoat, and jacket; then was thrown into jail and ordered to remove his shoes. He pleaded that he had just recovered from bronchial pneumonia so would appreciate it if he could retain his coat or be given a blanket. The request was denied.

An experience from behind the iron curtain? Or, something that happened during the Dark Ages? Neither. The place was New York State; the time, just a little more than a year ago. The crime of which the defendant was accused: selling toys on Sunday.

While the eyes of the world have been focused on the Sputniks and their meaning in terms of danger from abroad, all over the United States a movement has been developing whose import is equally sinister. I refer to the growing demand for the creation and enforcement of Sunday laws.

It would be impossible within the compass of a short article such as this to mention all of the current prosecutions for Sunday-law violations or to name all the communities where there is agitation against businesses that remain open on "the Lord's day," so-called. Those instances that are given are included because they seem fairly typical and reveal both the rising strength of the Sunday-closing movement and also some of the forces uniting back of it.

One thing should be noted at the outset: In spite of protests to the contrary, Sunday laws are religious laws. They are not merely social acts, like the minimum wage law. They are on the statute books to protect the

"sacredness" of the first day of the week. The wording of the laws themselves makes this abundantly clear.

For example, less than a year ago the State Penal Code in Pennsylvania was amended to read: "Whoever performs or authorizes the performance of any worldly employment or business in any retail establishment for the sale of merchandise or services on the Lord's day, commonly called Sunday is guilty of a misdemeanor and upon conviction thereof shall be sentenced to pay a fine not exceeding five hundred dollars (\$500) or undergo imprisonment not exceeding one year or both." Obviously the first day of the week is being protected because it is "the Lord's day," not because it is "Sunday."

Many types of businesses are exempted by Pennsylvania's law, but the selling of new cars is not one of them. Fines have been established at \$100 for the first offense, \$200 for repeated violations. As a consequence, at least two showrooms operated by Adventists in the State are now open only five days a week. They *will not* open on Sabbath because of their loyalty to God's law; they *cannot* open on Sunday because to do so would violate State law. To say that these men are not being discriminated against because of their religious beliefs is nonsense.

## Results of Violation

Perhaps some reader may wonder what would happen if our brethren should continue to do business on Sunday as in bygone days. That is already being tried by others, with unfortunate results. According to an Associated Press dispatch (Dec. 16, 1957), 111 employers and employees in Lehigh County were served with warrants from the district attorney's office between December 8 and 14.

The same news story tells of crack-

downs against violators in Allegheny County. "Police at New Kensington, under orders of Mayor Raymond E. Gardlock, took the names of four retail clerks at one store. The mayor said he would obtain warrants against the clerks for violation of the 'blue law.' The Old MacDonald's Farmers Market in Harrison Township, Allegheny County, was open for business yesterday [Sunday] despite \$4 fines last week against seven clerks. Police, on hand again, said new warrants would be issued."

One store that had ignored previous warrants seems destined for further trouble. "The State has filed a petition with the Dauphin County Court asking that . . . [the store in question] be required to show cause why its business charter should not be revoked for violating the State's 163-year-old law banning Sunday sales."

Pennsylvania is not alone in its new zeal to enforce blue laws. An item in the December 16, 1957, *Washington Star*, declares: "The owners of a Wheaton [a suburb of the nation's capital] toy store were warned yesterday against selling on Sunday. Montgomery County Det. Lt. William M. Whalen said he told operators of the store . . . that any future Sunday sales will result in prosecution under Maryland's 'blue laws.' The owners agreed to suspend Sunday sales. . . . Maryland's 'blue laws' forbid most retail operations on Sunday."

Among those who have felt the heavy hand of the State is an Adventist business man on Maryland's Eastern Shore. For seventeen years he operated a Firestone store, keeping it open Sunday through Friday. Recently, however, he was ordered to close on Sunday, "or else." He complied with the order.

In Ohio also there has been a rising crescendo of voices demanding that certain businesses—chiefly food



# R SHADOW

## IOUS HORIZON

WOOD, JR.

stores—be closed on Sunday. At least one official of a chain store in Cleveland was convicted, and his sentence was upheld by the Court of Appeals. This action was not surprising in view of the fact that all convictions under the State Sunday-closing law during the past thirty years have been upheld by the higher courts.

In the southwestern part of the Buckeye State, in Dayton, a new and significant element entered the picture. When four of the five supermarket chains announced that in the future their nearly forty stores would be open on Sundays, one of the strongest voices of protest came from labor unions. They called for legal action. Supporting them were the Knights of Columbus, who called for a boycott, and Catholic and Protestant churches. Many of the ministers read statements of concern from their pulpits. And the Church Federation called a series of conferences with businessmen, labor leaders, and representatives of civic and religious groups, to chart a course of action.

For years it has been common for Protestant churches to throw their strength behind Sunday laws, but the sight of Catholics and labor leaders actively supporting Sunday ordinances is something new. Only in the past four years have these elements entered the fray to any extent.

Spokane, Washington, is one city in which the labor-church coalition has worked successfully. Chairman of the permanent committee to promote Sunday closing is a labor leader, A. D. Hottell, secretary of the meatcutters' local union. Roy E. Howes, president of the Spokane Council of Churches, is secretary. Present at the meeting that set up the committee was Msgr. John J. Coleman, of the Catholic diocese of Spokane. And a guest speaker was Charles J. Mentrin, a labor leader from Seattle.

Mr. Mentrin was able to speak from experience, because several months before, a Sunday Observance Committee had been set up in King County. Its permanent organization consists of five representatives each from labor, religion, and business. According to a dispatch appearing in the *Christian Science Monitor* (May 24, 1957), "The goal of the committee is to effect observance throughout the state of one day a week as a day of rest and worship." Note the strong religious flavor of this objective. It would be natural for church leaders to be committed to such a program, but for labor and business officials to be active in seeking Sunday closing is surprising.

The news story just quoted also states: "It was a coalition of church and labor groups that initiated the present committee."

What methods are used to achieve their objectives? For one thing, direct appeals through the churches. An Associated Press release dated January 5, 1957, tells of a pastoral letter sent to all Catholic churches in the Seattle area. In it Archbishop Thomas A. Connolly warned Catholics not to "buy or sell or trade on Sunday." He further stated that many markets, stores, and shops are making Sunday another "business-as-usual" shopping day. He described such operations as conducted "in violation of long-standing law of this State."

Besides education through church channels, the committee is promoting the no-Sunday-shopping idea through telephone calls, general word-of-mouth encouragement, and through conferences with store owners. According to the Rev. Mr. A. Dean Osterberg, associate general secretary of the Washington-Northern Idaho Council of Churches, the committee's program has been endorsed by numerous labor organizations, and by representatives of both Jewish and Roman Catholic faiths.

One of the methods used by Sunday-closing committees in many parts of the United States is the distribution of auto bumper stickers reading: "I'm not a Sunday shopper." Committees in Pocatello, Idaho, and in Phoenix, Arizona, used these with

(Continued on page 25)

Sunday agitation has been precipitated in some places by the announcement that, in the future, super-markets would be open seven days a week.

A. DEVANEY



# Bible Texts Explained

By RAYMOND F. COTTELL

and DON F. NEUFELD



## Meaning of Rom. 14:2, 5

*Please explain Romans 14:2, 5.*

These verses must be interpreted in their historical context. The question must be answered, What situation in the early church called forth this counsel? A careful comparison with 1 Corinthians 8, a section of a letter written less than a year earlier, suggests that the problem referred to in Romans 14:2 is that of meats sacrificed to idols. There were certain scrupulous Christians who from fear of contamination refrained from flesh food if there was the least suspicion that it had been sacrificed to an idol. In such cases they would eat only vegetables.

There are those who would use this passage to disparage a vegetarian diet, or to show that a distinction between clean and unclean meats has been abolished. Such violate a basic law in Bible interpretation, namely, that a passage must be interpreted in the light of its historical context. The question is not, What may the words of Scripture be interpreted to mean? but, What message did the Bible writer seek to convey by those words? When this principle is applied to Romans 14:2, all difficulty vanishes.

The same rule must be applied to Romans 14:5. The situation in the early church that called forth this counsel was doubtless that referred to in Galatians 4:10, 11.

The epistle to the Galatians was written about the same time as that to the Romans, namely, during Paul's three-month stay in Corinth on his third missionary journey (Acts 20:2, 3). A certain party known as Judaizers had come to Galatia and had persuaded the Gentile converts there that in order for them to be saved it would be necessary for them to observe the ceremonial law, including its feasts and holydays. It seems that as far as Jewish converts to Christianity were concerned, they were left free to continue certain of the rites of Judaism (see *The SDA Bible Commentary*, on Rom. 14:1; Heb. 9:9).

Thus certain church members ignored the holydays of the ceremonial law, while others believed that God still required their observance. This was the situation that lay behind Paul's statement in Romans 14:5: "One man esteemeth one day above another: another esteemeth every day alike." The observance of the seventh day of the week was not under consideration, for that point was not controverted until the introduction of Sunday worship a century later. To make such an application is to do violence to the fundamental principle of Scripture exegesis noted above.

REVIEW AND HERALD

## Time of Christ's Birth

*Do the Scriptures reveal the time of year that Christ was born?*

There is no information in the Scriptures that reveals with any preciseness the time of year when Jesus was born. We presume that this matter is not of great importance, else the information would have been imparted, for Christ has put in His Word all the instruction necessary for our salvation (see *Counsels to Writers and Editors*, p. 158).

Concerning the day of Christ's birth, Ellen G. White comments: "The twenty-fifth of December is supposed to be the day of the birth of Jesus Christ, and its observance has become customary and popular. But yet there is no certainty that we are keeping the veritable day of our Saviour's birth. History gives us no certain assurance of this. The Bible does not give us the precise time. Had the Lord deemed this knowledge essential to our salvation, He would have spoken through His prophets and apostles, that we might know all about the matter. But the silence of the Scriptures upon this point evidences to us that it is hidden from us for the wisest purposes."—*The Adventist Home*, p. 477.

Certain Scripture statements have been set forth at times as perhaps throwing some light on the approximate time of year when Jesus was born. Among them is Luke's observation that "there were in the same country shepherds abiding in the field, keeping watch over their flock by night" (Luke 2:8). Many take this statement as proof that the nativity did not occur in December, since in Palestine November to April are rainy months and the weather is unsuitable for open pasturage. Others feel that the evidence is inconclusive on the basis that it may have been a mild spell or that the passage is not speaking of wilderness pasturage, which was confined to the summer months, but of pasturage near towns.

Earliest known attempts to fix the day are those mentioned by Clement of Alexandria (c. A.D. 150-200), who speaks of those who placed the event in about April or May (*Stromata* i. 21). Since then chronologers have set forth almost every month of the year as a possible time for the birth of Christ.

As to the twenty-fifth of December, it seems clearly evident that this date was chosen because this season of the year had long been held sacred by the pagans as the birthday of various solar deities. The celebration of Christmas was not introduced into the church till after the middle of the fourth century.

## Did Jesus Baptize?

*Please explain John 3:22 and 4:2. Did Jesus baptize His disciples, or did He not baptize at all?*

John 4:2 is an explanatory note inserted by John to clear up a possible misinterpretation of the statement in John 4:1. Since John 3:22 can be similarly misinterpreted, the explanatory note throws light on that passage also.

The idea that Jesus baptized His disciples arises from a misunderstanding of John 4:2. The renderings of the English versions on this text are somewhat obscure. However, in Greek, the language in which John wrote his Gospel, the passage is quite clear. The word for "disciples" is in the nominative case, hence is the subject of a verb and not the object of "baptized," as would have to be the case if the verse conveyed the idea that Jesus baptized His disciples.

A free translation of the Greek that brings out the force of the original language is as follows: "Although it was not the habit of Jesus to baptize, but it was the habit of the disciples [to baptize]." The verse does not deny absolutely that Jesus ever performed the rite, nor may it be affirmed from chapters 3:22; 4:1 that He did baptize. That question cannot be determined from available knowledge.

These latter verses may simply mean that the baptizing was done at the instigation of Jesus, in the same way that the expressions that a certain man built a house means simply that the house was built at his direction; he may not have performed any part of the actual labor involved in its erection. This much is clear: Jesus customarily, if not always, delegated the work of baptizing to His disciples (compare the experience of Paul in 1 Cor. 1:14-17).

# News From Home and Abroad

## The Congo Union Mission

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

The Congo Union, which embraces the Belgian Congo and Ruanda-Urundi, is a giant in more ways than one. The Belgian Congo is "about 4 times the size of Texas and 77 times larger than Belgium itself." In point of Sabbathkeepers, it is by far the largest union in the world. At the time these lines are being written it may be that the Pacific Union Conference in North America may have a few more baptized members, but it does not begin to have as many converts preparing for baptism as does the Congo Union.

From the report given by R. H. Wentland, the Congo Union president, at the time of the year-end committee meeting, which was held in Elisabethville, December 4 to 11, I quote the following lines:

"The work in the Congo Union is growing in a most remarkable manner. I am confident that it is the fastest growing field in the world. To September 30, 1957, we have 341 organized churches and approximately twice that many companies. For the first three quarters of the year we baptized 6,971, which brings our present membership to 60,241. We have 40,057 in the hearers' classes, 17,972 in the baptismal classes, and 128,800 Sabbath school members. In 1956 the baptisms in the Congo Union alone were one half of all the baptisms in the entire division. The membership of the Congo Union now accounts for one third of the entire division membership."

In 1956 the baptisms totaled more than 10,000. It is confidently believed that when the final figures are all in hand for the last quarter of 1957, it will be seen that this year was equally fruitful.

The constant influx of such a large number of new members into the fold throws an ever-increasing burden and responsibility upon our workers, most of whom are already overloaded. There is certainly a crying need for more workers to meet the demands of this fruitful and fast-growing field.

Through the efforts of mission and government schools an ever-increasing

number of the Congo people are becoming literate. This is opening up a new avenue for reaching them with the gospel. A few colporteurs have already been at work. Now the union has appointed a publishing department secretary in order to build up this important branch of the work. The circulation of our books will not only help to win souls, it will also be a great aid in establishing our members in the faith.

In the Congo Union we have hundreds of schools. The teachers in these schools devote much of their time to soul-winning work. Many of them have charge of baptismal classes; they also serve as officers in their churches. Much credit must be given to these self-sacrificing teachers for the success we experience in the Congo Union.

Three large hospitals and several small clinics are being operated in this field. These are all out in the country, far away from cities and towns. At all times the hospitals are overcrowded. Usually there is a long waiting list. Many of those on the list come from far away and must wait in grass huts that they or their friends construct out in the bush near the institution.

Our doctors and nurses in these medical institutions are doing a noble work. They are true missionaries. While ministering to the physical needs of their patients they also seek to bring healing to their sin-sick souls. As they toil in these out-of-the-way places their praises may not be sounded forth in the world at large, but in the great day of final rewards they will receive crowns set with many glittering stars for the souls they have helped to save.

The work of God in the Congo Union is truly on the march. Under the influence of the Spirit of God it is moving forward with irresistible force. Here is a convincing answer to the question, Do missions pay? Yes, brethren and sisters, missions do pay. Your gifts and your prayers are not in vain.

## New Work in Northern Thailand

By D. Kenneth Smith

The patient labors of a consecrated blind man working under the blessing of the Spirit of God, have resulted in the baptism of seven new believers and the opening up of work in a new district of northern Thailand.

A previous article in the REVIEW told the story of Charoon, the blind man of Chiangmai, hundreds of miles north of Bangkok in the Buddhist



Baptismal candidates in Thailand, standing by river before baptism. At extreme left is a native worker, and at far right, with umbrella, is Charoon, a blind layman. Woman in middle, front was baptized five months ago. Woman at far right was a visitor. The other seven persons were baptized by D. K. Smith.

country of Thailand. Formerly a Buddhist priest, later converted to Christianity, he became convinced of the Sabbath and talked it wherever he went, before he had ever heard of Seventh-day Adventists. Finally being brought into contact with our people, he readily accepted the full message and was baptized. With a great desire in his heart to share his faith with others, he continued his barefoot itinerating from village to village, teaching the truths of God's Word to all who would listen.

In the village of Amphur Prow, 71 miles north of Chiangmai, he found some sincere seekers for truth. After nearly a year of studies he had seven ready for baptism—three fine couples and a young man. One of the native workers from Chiangmai, Chalow Artpadung, spent two weeks with the interested ones, holding public meetings each evening and leading out in the building of a simple chapel.

Sabbath afternoon, December 28, I officiated at a baptismal service in a nearby river for these seven new believers. And so the message has made a beginning in yet another section of the harvest field. But there is much yet to do in this village and in the many other cities and villages of Thailand where the truth has never been proclaimed.

How wonderfully God blesses when we consecrate our talents to His service. Are those of us with two good eyes and the many other talents with which God has entrusted us being used as fully as God would like to use us?

Please pray for these new believers. They have experienced much opposition from the elder and members of the church they formerly attended, but their faith is strong and they want to help carry the message far and near.

## Use of Literature at Lenten Season

By R. R. Figuhr  
President, General Conference

The season of year is approaching when millions of people will through the radio, the press, and the pulpit have their attention called anew to the sacrifice of Christ on the cross and to His glorious resurrection. In harmony with the spirit of this the Lenten season, an appropriate leaflet has been prepared containing the joyous gospel message, "Because I live, ye shall live also" (John 14:19). This tract contains choice selections from *The Desire of Ages* presenting a most beautiful narrative of the resurrection

story. There is also an invitation to join the world's largest Bible class by enrolling in a free Bible correspondence course through which millions are studying the world's best Book.

It has been demonstrated over and over again that there is no more effective and efficient way of teaching our truth than through the Bible correspondence schools. But if they are to function in soul winning they must have students, and students can be enrolled only as they know about the courses offered, and receive invitations to enroll. And that is what this Lenten tract distribution campaign is for. It is an opportunity for our people to engage in personal missionary work in the distribution of the tract with its timely message and its personal invitation to become a student in the world's largest Bible class.

We have come to the closing days

of this world's history. Time is running out. The Lord is ready to finish His work and cut it short in righteousness. But the church needs an enlarged vision of the task before us and of the God-given opportunities that are ours in cooperating with the angel of Revelation 18, who is to come down with great power and lighten the earth with his glory before the end of time. "While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay." —*Testimonies*, vol. 6, p. 21.

While Seventh-day Adventists have not followed the modern Christian world in observing Lent, Good Friday, and Easter Sunday, and we have no thought of suggesting such observance, still the Lenten season affords an excellent opportunity to present to our neighbors and friends, while the



## Campaign for Sober Driving in New Jersey

Commissioner Felix N. Cantore, director of public safety in New Brunswick, New Jersey, is shown attaching to his car a bumper sticker calling for sober driving. Identical strips were placed on all police cars in the area. Looking on are Derrell K. Smith, temperance secretary of the New Jersey Conference; George F. Kane, New Brunswick chief of police; and Mrs. Olive Hagmann, temperance secretary of the New Brunswick Seventh-day Adventist church.

The bumper stickers were part of a sober-driving campaign initiated during the Christmas season by Mrs. Hagmann. She enlisted the cooperation of New Brunswick city police, who joined with the newspapers in bringing to the public the neces-

sity for sobriety. They quoted an Akron, Ohio, traffic court judge as saying, "The drinking driver plays a lot more serious role in causing traffic accidents than statistics tend to show."

"It is deplorable," they said, "that at the season of the year when the thoughts of everyone should be centered on the Saviour of the world, whose birth is being celebrated, that there is more drunkenness, debauchery, and traffic accidents resulting in death and injury than at any other time of the year."

The safe-driving campaign sponsored by the New Brunswick church has helped develop good public relations with the community.

J. A. TOOP



story of the crucifixion is being broadcast everywhere, the true meaning of the cross and its saving grace. Doors may thus be opened for troubled souls to read the wondrous story and to enroll for further study. This, we believe, is one of the golden opportunities that the Lord has given us to witness for Him in personal soul-saving endeavor.

## Evangelistic-Administrative Council, Hong Kong

By W. P. Bradley  
*Associate Secretary, General Conference*

After an absence of four years it was frankly very exciting to be returning to Hong Kong for the evangelistic and administrative council scheduled for the last week of November, 1957. As a political and geographical area, the crown colony of Hong Kong is teeming with interesting and picturesque sights and sounds. There is the added significance of Hong Kong that arises out of the early association of this place with the history of the Seventh-day Adventist Church in Eastern Asia. For Abram La Rue lived for 15 years in Hong Kong; his work was centered there. Here he bequeathed his life savings of about \$1,200 (U.S.) to the General Conference for the extension of the work in China, and finally was laid to rest in Happy Valley Cemetery in Hong Kong, where he sleeps till awakened by the call of the Life-giver on the resurrection morn.

Hong Kong Island, the city of Victoria which is its chief metropolis, and the great city of Kowloon, across the bay on the peninsula that reaches out from the mainland of Asia, have changed considerably since Brother La Rue came ashore in 1888. Impressive bank buildings, hotels, and modern apartment houses are pushing skyward, giving this area a real urban appearance.

One modern feature we know La Rue never saw, are the trim airliners carrying the identifying insignia of a dozen or more of the world's major airlines, landing or taking off at Kai-tak airfield just outside Kowloon. And because level land is at a premium in this vicinity, and the airfield is mostly encircled by hills and mountains, in order to make the airstrip long enough for safe take-offs, an important road has to be closed while the planes are taking to the air.

But to come back to the evangelistic and administrative council and its significance. It was a meeting made up largely of mission administrators, together with a few wives and other

visitors. Total attendance was about 110. These people had come to Hong Kong primarily for the biennial council of the Far Eastern Division, which was to follow. Before that council



## Ingathering Field Day Loma Linda Campus of CME

The College of Medical Evangelists, with its more than 800 students and large faculty, believes that we set the pattern for tomorrow's living by what we do today. This includes not only careful study habits and adequate preparation for our chosen profession but an active interest in the work of the church.

The Loma Linda College church, with its three preaching services, two senior Sabbath schools, and 12 children's Sabbath school divisions, manned largely by students and their wives, gives excellent experience to our young people, who later will fill responsible positions in our churches throughout the world field.

Ingathering also plays an important part in the program of the church. Each year the classes in the various schools, under the direction of the class pastors, organize themselves for this missionary endeavor. December 11 was the day set aside in 1957 for Ingathering field day.

On that day all clinics and laboratories were closed. No classes were scheduled. This gave opportunity for students and faculty alike to take part. In the area around the school the words "College of Medical Evangelists," "Loma Linda Sanitarium and Hospital," and the names of our doctors are held in high esteem. Persons solicited for contributions expressed gratitude and appreciation for the work we are doing in medical lines, and they responded generously to the appeal made. The funds collected will help make up the more than \$6,000 that CME raises for Ingathering every year.

In the picture above, two of the medical students are shown soliciting a neighbor on CME's annual field day. C. W. TEEL

opened, however, they were to spend nearly a week studying how to make more effective the evangelistic program throughout the division territory, from Korea to New Guinea, from Hong Kong to Guam.

The number of workers giving their time largely to evangelism was only a small part of the total attendance, but at the meeting were such outstanding leaders as E. E. Cleveland, associate secretary of the General Conference Ministerial Association; J. R. Spangler, association secretary for the division; Milton Lee, association secretary of the South China Island Union, and other workers from the various fields.

The impact of the council can be described in three words: reflection, inspiration, dedication. It was pointed out in the council that if, throughout the division, about 900 new believers could be baptized into the church each month from November to the time of the General Conference session in June, 1958, the division would probably reach a membership of 100,000 baptized members. When the council adjourned, the workers were determined to attain that goal with God's help.

The progress of the work in the Hong Kong area itself is most encouraging. When Brother La Rue came to Hong Kong 70 years ago, there were no Adventist members, churches, Sabbath schools, church schools, or workers of any kind in the area. There was no literature in Chinese, no budget, no dwellings for workers. In fact, the missionary objectives were just beginning to take definite form and to make themselves felt in the councils of the denomination's leaders. La Rue was discouraged from going on so difficult a mission. But God planned otherwise. Abram La Rue became a voice, a symbol, a champion, a pricking of the collective conscience of the church, so that by 1902 our first regularly supported missionaries—J. N. Anderson, his wife, and her sister, Ida Thompson—were sent to this difficult field.

Through the years others followed through the Hong Kong door, but the work had a tendency to go into inland China. A. L. Ham, who was present at the council, reported that when he came to Hong Kong in 1913 there were scarcely a dozen Adventists in the Hong Kong area. Now we have 15 churches there, including two church buildings that would be a credit to the denomination in any part of the world. One is the Pioneer Memorial church in Happy Valley, Hong Kong; the other, the Boundary Street church in Kowloon.

Attached to these churches are two excellent elementary schools, the Sam

# Easter Opportunities

## *A Project to Challenge Every Church*

Although as Seventh-day Adventists we do not observe church-established days, such as Easter, yet the religious interest of many of our Christian friends and neighbors at this special season of the year presents an opportunity to place in their hands an inspired message

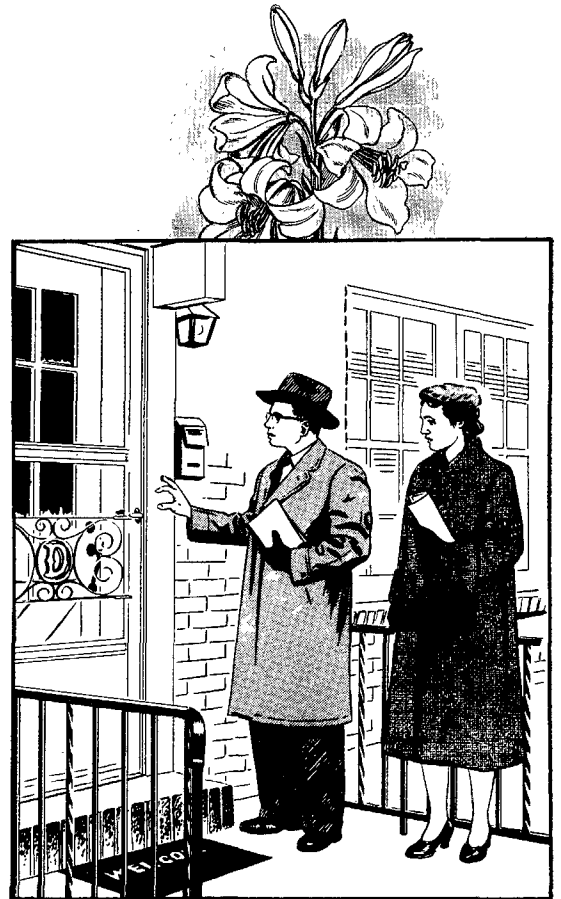
regarding our living Lord. This year we have something new to distribute—a special leaflet containing one of the most inspiring messages ever penned regarding the resurrection of Christ. Entitled *That Ye May Live Also*, it is composed of excerpts from *The Desire of Ages*.

*Our Challenge--* to deliver this thrilling Easter message to every home in North America!

During the five weeks from March 1, our Spring Visitation Day, until April 5, the Sabbath before Easter Sunday, every church will have adequate time to accept the challenge and to cover its territory with this timely message. During these six Sabbaths let us make the CCC Plan (Complete City/Country Coverage) a reality in the territory surrounding every church in the North American Division. “*While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay.*”  
—*Testimonies*, vol. 6, p. 21.

*March 1-  
April 5*

OUR PRE-EASTER  
OPPORTUNITY TO RING  
EVERY DOORBELL IN NORTH  
AMERICA AND TALK  
ABOUT THE LIVING CHRIST!



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.

Yuk ("Threefold") mission schools, operated by Seventh-day Adventists as training and evangelizing centers to serve the church and to a limited degree the public. These schools have a high reputation in the Hong Kong-Kowloon community. Out in the country beyond Kowloon, overlooking Clearwater Bay, is the junior college, where Adventist youth in this Cantonese-speaking area are trained for a part in God's service.

If among our churches throughout the world there is a nostalgic remembering of the old times when there was free access to the mainland of China, when our members could give and send help to extend the work in this most populous of all nations of the earth, we wish to invite you to direct your interests in behalf of the Chinese toward Hong Kong, where are found 3 million of these industrious, energetic, capable people; to the island of Taiwan, with its 10 million more Chinese, and to the countries of Eastern Asia—Japan, the Philippines, Viet-Nam, Thailand, Singapore, Borneo, Federation of Malaya, Indonesia, and Burma—where millions more of the Chinese have gone as emigrants or refugees.

With nearly 1,500 members at present in the Hong Kong area where La Rue found none, with 1,500 more in Taiwan, and with companies and churches of Chinese springing up throughout the Orient, the outlook is good. This is a vast and needy mission field and the calls for our help are exceedingly urgent. We must not fail in our responsibility to bring the message to the Chinese, some of the Master's "other sheep" who are to be called to the gospel fold in these last days.

## Visiting in the Southern African Division

By D. E. Venden, *President Central California Conference*

At the request of the General Conference, last summer Mrs. Venden and I visited camp meetings and mission stations in the Southern African Division. We spent approximately two weeks in each union and visited some of the camp meetings in each place.

Our first stop was at Lulengele Mission, where we have a training school and a dispensary. Two days before the regular camp meeting session, the African workers and teachers, who had been out in the surrounding villages for an evangelistic campaign, gathered for a special meeting where they could relate their experiences and discuss future meth-

ods of evangelism. It was interesting to hear them relate how the Lord had blessed in giving the truth, in some instances in spite of opposition.

Some of these evangelists receive only meager wages, all of which must be used to buy clothing. The wife and children raise a garden to feed the family. But they do not complain; they are happy to be in the Lord's work even though they walk many miles to and from their fields of labor. They cannot afford a bicycle or repairs on one.

We accompanied Elder and Mrs. R. H. Wentland in their Volkswagen bus to Songa Mission, nearly 500 miles away. Elder Wentland is president of the Congo Union. There are very few paved roads in the Congo, so we had a taste of what our missionaries go through as they travel day after day over rough, dusty roads and trails.

Our hearts thrilled as we saw with our eyes and heard with our ears of the work being done by our workers in the hospital, school, and leper colony in this place. During the past two years they have built a new hospital, a church for the lepers with a seating capacity of 500, a duplex for the nurses, and some housing units in the leper colony.

### Experiences Related

During the camp meeting session here, as well as elsewhere, a large number of our lay members were given an opportunity to relate soul-winning experiences. Many who could not read or write and who had been in the truth only a short time, told their experiences in sharing their faith with others during the past year. Some had brought souls as trophies who now enjoyed the blessings of their first camp meeting. We were happy to meet a man who had been a witch doctor but who was now selling our truth-filled literature.

From Songa we journeyed southward, passing magnificent Victoria Falls on our way to Solusi Mission, our oldest mission station in South Africa. We saw the graves of some of our early pioneers who laid down their lives to give the light of the gospel to this part of the world field.

We shall long remember our stay in Solusi and the excellent singing by the student body and believers as they met for their camp meeting. Recently, the Southern African Division voted to make Solusi the training center for our young people in that field. They hope to give those who wish to continue with their education a complete college course. This will be a big help in training more efficient workers to carry on the work for their own people. We were glad to meet

many of the staff members at the school, and learned that many are second- and third-generation Adventists.

A few hours' ride from Solusi brought us to the Lower Gwelo camp meeting. At this mission we also have a training center for our young people and many are availing themselves of the opportunity to become more efficient workers for the Lord's cause. As a climax to this camp meeting, 211 souls were buried with their Lord in baptism. We pray God's richest blessing on these dear converts as they return to their homes and witness for the truth.

An overnight train ride and a short plane trip brought us to Blantyre, Nyasaland, where we were picked up by F. C. Sandford, the Nyasaland Union treasurer, and taken to Malamulo Mission. Several thousand gathered for camp meeting over the weekend. It was a thrilling sight to see nearly 300 young people invested Friday evening. A very touching scene took place on Sunday morning when 48 from the leper colony went forward in baptism in a little stream near the mission compound. The man who did the baptizing that day was once a victim of leprosy, but he has been cured and is devoting his life to work for others afflicted with that dread disease.

The next day N. L. Doss took us to the Tekerani Mission. The grass enclosure where the camp meeting was to be held was neatly arranged and everything was well planned. The neat row of grass huts gave shelter to many coming in from the surrounding villages. The expression on the faces of those who attended witnessed that they received a spiritual blessing by being present at all the meetings.

The regular camp meeting offering had been taken previously in the different churches, but those who wished to give a special thank offering were given an opportunity on Sabbath morning. A long line came forward to give their gifts. Some brought bags of corn, eggs, et cetera. At the close of this camp meeting 108 were received into church fellowship through baptism. R. S. Watts, president of the division, joined us at this camp meeting and went with us as we visited other missions and camp meetings in Nyasaland.

Our next appointment was at Luwazi. The school year at this training school had just been completed, but the students stayed by the next few days to attend the camp meeting held in a lovely spot under the beautiful trees surrounding the mission. Many victories were won, and a determination was expressed by the students to go forward and help finish the work.

We met some students here who had been disowned by their parents when they started to keep the Sabbath; some had suffered persecution. Their testimonies and earnest prayers were an inspiration to us.

On our return to Blantyre we visited the Mombera, Mwambi, and Lake View missions. Our workers are carrying heavy responsibilities in all these places. They need more help and more funds.

Two weeks were spent in the South African Union visiting our mission stations as well as European churches. We were greatly impressed with the excellent work being done at Maluti Hospital. Every bed was full and extra ones had been placed in the hall to accommodate the overflow. Plans are well underway for a greatly needed new church building.

How happy we were to see the fine group of students in training at the Emmanuel Mission school and at Bethel Training College; also at Sedaven High School, Good Hope Training School, and Helderberg College. We are glad for these educational centers where workers are trained for God's service.

From Cape Town we flew to Nairobi and spent some time visiting camp meetings in Kenya and Tanganyika. In some of these places we saw the roads and trails over the hills lined with people coming to camp meeting. Many came by lorry too, so these meetings were well attended. Some of these camp meetings were only 15 or 20 miles apart. We have hundreds of believers around the lake area of Kenya and Tanganyika. Many shops and stores operated by non-Adventists in this area are closed on Saturday because a large percentage of the inhabitants are Adventists and will not buy on that day.

In all our visit to Africa we were deeply impressed by what is being accomplished by the gospel in the hearts of men and women. Many who a few years ago were steeped in superstition and heathenism are now sharing the faith that has changed their lives. Some have suffered hardship and persecution from friends and loved ones, but they remain faithful to this wonderful truth. I think of one young woman 17 years old who was turned out by her family because she was determined to keep God's Sabbath. She sold her bed in order to get money to come to one of our schools. I saw the scars on a young man who was beaten by an enemy of the truth who declared he was teaching the people lies and ordered him to leave the community.

Time and space will not permit me to relate all that we saw and heard while in Africa. We were happy to

have the opportunity to visit the Kamagambo Training School; also the Bugema Missionary College in Uganda and the Kendu Hospital, and learn of the excellent work carried on in these places.

Our hearts were stirred as we stepped into the publishing plant at Gendia Mission and saw the presses turning out literature in seven or eight African languages. The people are hungry for more literature. Our colporteurs are meeting with good success. Our press is not able to print literature fast enough to keep up with the demand. We hope the day will soon come when this part of our work will expand. Our people need more of the Spirit of prophecy books, and they are eager to get them in their own tongue.

The three and a half months spent on this trip tied our hearts to Africa, and we were reluctant to say good-by to the many we learned to love in that short time. The needs are great in many areas, and we trust that our people in the homeland will feel their money well spent when they respond to appeals for mission funds.

## A Tale of Two Literature Evangelists in Brazil

By H. J. Harris

Early in 1951 a colporteur was working the suburb of Caixias in Rio de Janeiro, Brazil. Going from house to house with her books, she came to the home of Laura Maria Furtado. Laura felt impressed to buy, although she had little interest in books, not

even the Bible. She was an active member of a Christian church.

In a few short days she had finished the book and was amazed at the truths it taught. She made no immediate decision to do anything about her interest, however.

About a month later, her brother, seeing the book lying on an end table, picked it up and glanced through it simply out of curiosity. As he turned the pages, his interest grew, so he sat down and read the book through. Like his sister he was convinced that what the book taught was true, but neither of them knew what church taught these truths.

Later God sent another colporteur, this time a man, to the little shoeshop where Mr. Furtado worked. Mr. Furtado began to ask questions about the Bible, not knowing that the colporteur represented the same organization as did the one who had sold his sister the book. In the course of the conversation, however, he learned that both colporteurs were Seventh-day Adventists, so he asked directions to the nearest church.

The next Sabbath found him sitting in the back part of the church, curiously noting all that went on. Sabbath school impressed him more than the sermon that followed, for the Bible was discussed in such a manner that he learned many things. He then and there decided that henceforth his shoeshop would be closed at least on Saturday morning so he could attend church.

Laura, who had not yet decided what to do about the things she had learned in the book, decided to go to church with her brother. Soon she too manifested an interest in the Sabbath school, and together they studied the Sabbath school lesson each night.

A short time later Pastor Enoch Oliveira began a series of meetings in the church, and both the brother and the sister attended faithfully. They drank in the truths and doctrines so clearly presented. Both became members of the baptismal class conducted by Dona Isaula Peixoto, and in a short time were baptized.

The story does not end there, however. There were still unsolved problems—problems with work, a fiancée, family opposition, and others. Nevertheless, Laura and her brother remained faithful, each taking the Voice of Prophecy Bible Correspondence Course.

While they worked for their own salvation, they also worked for the salvation of the members of their family. Their labors were not in vain. Today, because of their efforts, they have each won a member of their family; another is now in the baptismal class and will be baptized soon.



Laura Maria Furtado, won through colporteur-minister cooperation.



# Schools of Health and Nutrition

By Joyce Wilson

An instructor-training program in health and nutrition has been in progress for several years in the North American Division, but not until last year did it proceed on a regularly scheduled basis. The Autumn Council session of 1956 appropriated some funds, which were augmented by the International Nutrition Research Foundation (Arlington, California), to provide for this intensive instructor program. As a result, 559 new instructors were trained in 1957. Added to the number already trained in the four previous years, we now have more than 1,400 lay nutrition instructors serving in nearly every conference in North America.

Why such a program, you may ask. Because we have been given ample instruction that a program of this type should be established. It is important that our members be encouraged to study the excellent counsel given in the Bible and the Spirit of prophecy along the lines of health and nutrition, and apply it to everyday living. But it is more important to provide a method whereby our people may be taught to put into practice what they learn.

For example, we read: "Every church should be a training school for Christian workers. . . . There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, *but actual work under experienced instructors.*"—*Counsels on Diet and Foods*, p. 470. (Italics supplied.) Where may such instructors be trained? How can every church benefit from the privilege of having experienced instructors?

To meet this need, the schools of health and nutrition program was established. Major emphasis has been placed on the training of instructors, similar to the Red Cross instructor-training programs in first aid and home nursing. Intensive instruction, over a period of one week (ten hours a day), has been the plan. Delegates are sent from the churches in the conference to a centrally located school. Lectures, films, demonstrations, practice teaching—these have been the features of every school.

The newly trained instructors then return to their home churches, ready to serve in both church and community. Many of those already trained have taught class after class, some as many as ten series of classes in a three-year period, all on an unpaid, volunteer basis.

We have been fortunate in obtain-

ing the services of Dr. and Mrs. H. W. Vollmer as instructor-trainers. Nowhere could we have found a couple more dedicated to the great principles of healthful living, nor more ardent advocates of a truly balanced program. They have worked tirelessly, forgetful of self, traveling for months without ever calling any place "home." But their work is being felt, seen, and appreciated in conference after conference. This work has not yet been completed, for there are still several areas on the waiting list for such schools.

We are thankful to our heavenly Father for His guidance in the program, for each and every lay nutrition instructor laboring quietly but nonetheless effectively in churches and communities everywhere. We pray for His continued blessing on the schools of health and nutrition.

## The Sinister Shadow

(Continued from page 17)

success in their drive to close certain businesses on Sunday. In the Phoenix area all dairies have discontinued Sunday deliveries, and auto dealers have agreed not to open on Sundays, under penalty of a \$500 fine.

In Billings, Montana, the Protestant and Roman Catholic churches jointly sponsored a series of advertisements in the local paper, aimed at halting Sunday shopping.

The wave of enthusiasm for Sunday "sacredness" is also growing in Canada. For years our neighbor north of the border has had a Sunday ordinance entitled the Lord's Day Act. It is based on a piece of similar British legislation. Compliance with the law has been general, even to the extent that Canadian newspapers have not issued Sunday editions.

Recently, however, the Toronto (Ontario) *Telegram* went ahead with plans to publish on Sunday. The response was both immediate and decisive. Protests poured in, and thousands of copies went to waste as customers refused to buy.

Seventh-day Adventists are much interested in the current increasing agitation in favor of Sunday legislation and enforcement, because of the prophecy found in Revelation 13. In that chapter John points out that the United States, at first pictured as a creature with lamblike qualities, is to undergo a radical change, eventually speaking like a dragon.

Commenting on this development, the Spirit of prophecy says: "Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritu-

alism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*The Great Controversy*, p. 588.

Whether or not the current movement to enforce Sunday "sacredness" will gather increased power until it grows strong enough to crush all dissenters, no one can predict. The situation bears watching, however. Most knowledgeable observers at present would be slow to dispute the view of the commissioner of safety in one large city who said recently, "This is growing by leaps and bounds and is more serious than we would like to believe."

## • In Brief •

### OVERSEAS

#### Inter-American Division

● The Seventh-day Adventist Clinic and Hospital, formerly at Puerto Cabezas, Nicaragua, is being moved to La Trinidad, Nicaragua. Fifteen acres of land situated on the Pan American Highway has been secured, and on January 15 ground was broken for the main building.

● The biennial session of the Panama Conference was held in Panama City, December 8-10, 1957. All of the officers and departmental secretaries were re-elected for a two-year term.

● Therlow Harper has accepted the call of the Central American Union inviting him to serve as president of the Central American Vocational College at Alajuela, Costa Rica. He has served as a teacher at Antillian College, Santa Clara, Cuba, for several years.

● Twenty-two candidates were baptized by R. R. Drachenberg and G. D. Williams at Concepción, Panama, on December 14. E. L. Porras is pastor of the district.

#### Northern European Division

● Our mission program in Ethiopia during 1957 grew considerably as the result of a large interest in the southern part of this mission territory. The largest baptisms ever experienced in this field were conducted, when two groups of 143 and 139 were added to the church. The medical mission program continues to receive the encouraging patronage of the royal household, and there is every indication that our work throughout Ethiopia is making a lasting impression for good upon the community.

● J. M. Bucy, publishing and radio department secretary of the division, is making initial contacts throughout the division territory and has recently returned

from visits in the Netherland Union and in Norway, where the colporteurs and publishing leaders gave him an enthusiastic welcome. During the months of February and March Elder Bucy will be visiting in the West African Union for colporteurs' institutes and Bible correspondence school rallies.

- In connection with his research work L. E. Froom has been spending some time at the library of the British Museum. The workers in the British Union have recently had the privilege of attending a short workers' gathering specially convened to give them the opportunity of benefiting from Elder Froom's recent work in the field of Christology.

- G. E. Vandeman paid a very welcome fleeting visit to the New Gallery on Sunday, December 29. A packed audience listened with rapt attention to Elder Vandeman's sermon, and many were unable to gain admittance to the auditorium. Elder Vandeman was proceeding from London to the Middle East in connection with his evangelistic-film work.

#### Southern African Division

- J. D. Harcombe, president of the Tanganyika Mission, sends the following report of work in the mission during 1957. Fifty-two efforts were held, as a result of which 948 persons joined hearers' classes and 1,130 precious souls were baptized. This was 267 more than in 1956. Faithful members gave approximately \$3,586 in camp meeting offerings, more than twice the amount given in 1956. Tithe receipts held up to the same level as in 1956, being \$21,652 for 11 months. A strong literature work is also yielding good results.

- The Transvaal Conference session was held in Johannesburg, December 29-31, 1957. P. H. Coetzee was elected president and R. E. Clifford secretary-treasurer. A few days later the Cape Conference session was held at Hartenbos (the permanent youth camp), and J. B. Cooks and W. M. Webster were re-elected president and secretary-treasurer, respectively. A. V. Olson, vice-president of the General Conference, attended both sessions with W. D. Eva of the division.

- Fifteen young men were given certificates marking the completion of a three-year carpentry course at Inyazura Mission, Southern Rhodesia, on Sabbath evening, November 30. This ceremony was more significant than would ordinarily be the case, in that it was the first such class in the Southern African Division to complete this course in our schools and to pass external examinations by the industrial branch of the Government Education Department. After much struggling and many ups and downs, a class of 16 candidates was presented, of which 15 were successful. This will make a good point of departure for building up a really good course that will prepare young men to take their places as teachers or tradesmen in this particular line of work.

- Songa Mission Hospital has received a \$5,000 donation from Dr. Robson Newbold to be used in constructing a much-needed ward building. The present ward building was erected by H. G. S. Pratt in

1933, during which year 57 major operations were performed. This building, besides needing major repairs, is no longer adequate for the increased patient load at Songa, where major surgical operations now average 600 a year. Plans for the new building are now being drawn up, and construction will begin as soon as sufficient funds are in hand.

- On November 20 the Vice Governor-General of the Belgian Congo and the Governor of Ruanda-Urundi paid an official visit to the Gitwe Mission Station in company with the Resident of Ruanda and the local administrator. The students and teachers of the seminary presented a short program in honor of the guests. The Governor expressed his appreciation for the solid work that has been done on this mission station during the past 36 years.

- At the beginning of 1956 the old Buganda Mission Station in Ruanda-Urundi, which was established in 1925, was reopened. For many years it had been closed because of the severe health hazards, but the health situation has greatly improved now. This station is under the leadership of an African station director, Pastor Eleazar Semutwa. A large building program is underway to improve the physical plant of the station. The old church building is being renovated and remodeled, and a new four-classroom school building and two African workers' houses will be constructed in 1958. The present adherents on this station number 2,310, and 684 students are enrolled in schools.

#### NORTH AMERICA

##### Atlantic Union

- Charles L. Wilber from the Chesapeake Conference is the new publishing secretary for the New York Conference.

- Agnes R. Eroh, supervisory teacher of grades 3 and 4 at the Browning Memorial School in South Lancaster, Massachusetts, received her M.E. degree from Pennsylvania State University, on January 26, in the field of art education.

- On the last Sabbath of 1957 seven were baptized in the German New York church by G. E. Suckert. One member of this baptismal group is a former Mohammedan who came from the Far East.

- A Bible was presented to Mrs. Stella Forrest by the Fitchburg, Massachusetts, church for her faithful service as organist for the past several years. The presentation was made by the pastor, W. W. Menshausen, at a church fellowship supper and year-end business meeting.

- M. E. Erickson, educational superintendent of the New York Conference, reports that the church schools raised more than \$10,000 for Ingathering through Christmas caroling. This is 171 per cent of their Minute Man goal.

- The temperance society of the Mount Vernon, New York, church, under the leadership of James Wells, has been energetic in promoting temperance in Mount Vernon. Their activities include a display in the city library, bumper strips placed on police cars, taxicabs, and private automobiles, placards shown in

the windows of several business places, and an essay contest in the public schools.

- Eleven were baptized recently by Frank Fletcher, pastor of the Bay Street church in Springfield, Massachusetts, and the Faith church in Hartford, Connecticut. M. J. Bell, a retired colporteur, has been active in fostering interests in the Hartford area.

- Harold Kibble, son of H. W. Kibble and a recent graduate of the Theological Seminary, has become a ministerial intern in the Northeastern Conference, serving as assistant pastor of the Ephesus, New York, church.

##### Lake Union

- Recently 138 people, including young people's leaders, church school teachers, faculty members, and students of Wisconsin Academy, graduated from the Leadership Course held at Wisconsin Academy. Miss Mildred Johnson, from the General Conference MV Department, led out in the course, assisted by Harold Jewkes, Wisconsin Conference MV secretary, and Miller Brockett, Lake Union Conference MV secretary.

- Members of the Marion, Illinois, Seventh-day Adventist church recently collected three trailerloads of supplies for tornado disaster victims at Gorham, a nearby town. Mrs. Reda Brown, missionary leader of the church, made an appeal over a local radio station for gifts of clothing and bedding for the people of Gorham. These gifts were combined with the supplies kept on hand for emergencies by the Dorcas Society of the Seventh-day Adventist church. The Chicago Seventh-day Adventist Mobile Unit also took a truckload of bedding supplies, clothing, and cash for food, dividing the help among the tornado-stricken areas of Gorham, Murphysboro, and Mount Vernon.

- According to R. G. Campbell, Lake Union publishing department secretary, in 1957 the literature evangelists of the Lake Union set a new all-time record for the delivery of message-filled literature. An average of 259 reporting workers delivered literature valued at \$932,867.45 in 221,154 hours, averaging \$4.21 per hour. Students who participated in the scholarship plan numbered 184 and reported 32,439 hours and delivered \$108,225.87, for an average of \$3.33 per hour. Eighteen workers exceeded their \$10,000 delivery goal, working 30,443 hours and making deliveries amounting to \$241,504.70, an average of \$7.96 per hour. Eighty-eight baptisms were reported through their labors.

##### Northern Union

- H. H. White reports one person baptized at Pierre, South Dakota.

- M. C. Horn reports five new members at Watertown, South Dakota, one by profession of faith and four by baptism.

- R. W. Link, assistant pastor of the First English church in Minneapolis, Minnesota, has assumed the pastorate of the Auditorium church in Minneapolis.

- Three adult Indian believers who accepted the message under the labors of

C. A. Lindquist, at Cheyenne Agency, were baptized at Pierre, South Dakota.

● The Twin City evangelistic crusade opened on January 12 at the Lyceum Theater with more than 1,300 in attendance. R. M. Whitsett, Northern Union Conference evangelist, is the speaker, assisted by the pastors of the Twin City churches.

● H. L. Maddox, secretary-treasurer of the Minnesota Conference, has accepted a call to the Southern California Conference, and T. I. Rush, pastor of the Auditorium church in Minneapolis, has been called to serve as secretary-treasurer of the conference.

● Mary Hoffman, president of the Southeastern Dorcas Federation, was selected by the South Dakota Conference to represent the Seventh-day Adventist women of the State at a meeting of 53 women's organizations active in civil defense. Our denomination was one of three religious groups represented at the convention, held at Pierre, the State capital.

#### North Pacific Union

● For the first time in this union a conference reached its Ingathering goal in January. Montana Conference went over its \$16,000 goal by Sabbath, January 18.

● The Investment offerings for Upper Columbia Conference reached an all-time high in 1957. Nine Sabbath schools exceeded \$1,000, including College Place with \$5,301.55. Under the leadership of Edgar Engeberg, the College Place Sabbath school has set a goal of \$6,000 for 1958. Sabbath schools reaching \$1,000 or more are: College Place, Wenatchee, Farmington, Sunnyside, Milton-Freewater, Coeur d'Alene, Grandview, Walla Walla, and Yakima. Total Investment offering for 1957 in Upper Columbia amounted to \$31,959.73.

● Richard Webster, junior engineering student at Walla Walla College, recently was presented a \$100 award by the U.S. Army Corps of Engineers where he is employed as a student engineer. This award was for "sustained superior performance."

● As a result of evangelistic services held from October 8 to December 8 in the church at Ashland, Oregon, 20 people were baptized on December 20. Several others are continuing studies preparing for baptism later. Floyd Bresee was the evangelist.

● Registration for the winter quarter at Walla Walla College stands at 1,319, which is two students more than for the same period last year.

#### Pacific Union

● R. R. Figuhr, president of the General Conference, spoke at the afternoon dedication service for the Paradise Valley church in the Southeastern California Conference, Sabbath, February 1. Others who participated in the weekend meetings were W. B. Ochs, vice-president of the General Conference for North America; F. W. Schnepfer, president of the Pacific Union Conference; and R. C.

Baker, president of the Southeastern California Conference.

● R. E. Dunton, formerly of the North Pacific Union, arrived recently in the Central California Conference, where he will serve as evangelist. Working with the Duntons are Brother and Sister Edwin L. Stewart who will have charge of the music. Their first evangelistic campaign began early this month in Modesto.

● D. L. Olsen, home missionary secretary of the Pacific Union Conference, and Miss Mary Walsh, who gives guidance to the Bible instructors' work in the Pacific Union, spent a few weeks in Hawaii where they helped to lay a good foundation for outstanding lay evangelism in 1958.

● J. M. Doggette, who has been laboring in Wichita Falls, Texas, in the Southwest Region Conference, has recently assumed the responsibility of leadership of the Delaware Avenue church in Southern California.

● The Beacon Light church in Richmond, California, was dedicated Sabbath afternoon, February 8, reports Major C. White, pastor. C. E. Moseley, Jr., associate secretary of the North American Regional Department of the General Conference, preached the dedication sermon. At a special Friday night service on February 7, W. S. Lee, secretary of the regional department of the Pacific Union Conference, was the speaker; and at the 11 o'clock hour on Sabbath, Carl Becker, president of the Northern California Conference, delivered the message.

#### Southern Union

● The Florida Conference tithe was \$1,079,798 in 1957. This is the largest amount ever received in Florida during a single year, and it makes Florida the first conference in the union to reach more than one million dollars.

● The publishing department of the Southern Union reports for the third consecutive year that more than one million dollars' worth of literature was sold in its territory last year. Actual total was \$1,048,722. One literature evangelist sold \$22,136 worth.

● A number of worker changes have taken place recently. H. J. Carubba has gone from Alabama-Mississippi to Carolina; Fred Veltman has moved from Georgia-Cumberland to Carolina; K. A. Wright has taken over the Fort Lauderdale, Florida, district; and A. C. Becker from Charlottesville, Virginia, in the Potomac Conference, has come to Georgia-Cumberland.

● Madison College raised \$15,000 in Ingathering in four weeks. Their singing bands received \$1,000 on Saturday nights and \$500 on nights during the week. O. J. Mills, the pastor of the church, was very happy to give to E. L. Marley, president of the Kentucky-Tennessee Conference, a check for the full church goal.

● Georgia-Cumberland prospered during 1957, as did all the conferences. The president reports that there are now 85 Christian physicians in the conference territory, ten of whom came last year.

New churches opened in Dunlap, Tennessee, and Valdosta, Georgia. Greenville, Tennessee, remodeled its building. Crossville, Tennessee, and Cleveland, Georgia, are now in the process of building, and LaGrange, Georgia, has the money to begin soon. In 1957 the conference spent \$74,384 to operate 32 schools with 50 teachers.

#### NOTICE

##### Course for Nurses Going to the Tropics

Announcement is made of a four weeks' intensive course in Parasitology and Tropical Hygiene, designed especially for nurses going to the tropics or coming home on furlough. The course is to be given April 30 to May 27, 1958, at the School of Tropical and Preventive Medicine of the College of Medical Evangelists, Loma Linda, California.

Unusual responsibilities frequently confront nurses serving in the tropics—especially those serving at mission hospitals and medical outposts. It is important, therefore, that they be given instruction that will enable them to become as versatile as possible and will help them to successfully cope with the health hazards common to warm climates.

*Description of Course.* The student is given opportunity to develop skill in the handling of a microscope and in the recognition of the more common parasites of man.

Emphasis is placed upon prevention of disease through the maintenance of an optimal physical and mental state and by the exercise of personal protective measures. Instruction and demonstrations are given pertaining to insect and rodent control, isolation technique for the control of contagious diseases, and other sanitary procedures.

Attention is given to the diseases commonly encountered in warm climates, their medical and surgical implications, modern therapy, and nursing procedures. The principles of the science of nutrition are reviewed. Basic nutritional requirements, especially as related to a tropical environment, are stressed.

*Requirements and Application.* Both men and women are eligible for admission to the course. Applicants other than graduate nurses must give evidence that they are able to undertake studies on an advanced college level. The tuition is \$65, payable on registration. For application form or further information, address: Director, School of Tropical and Preventive Medicine, College of Medical Evangelists, Loma Linda, California.

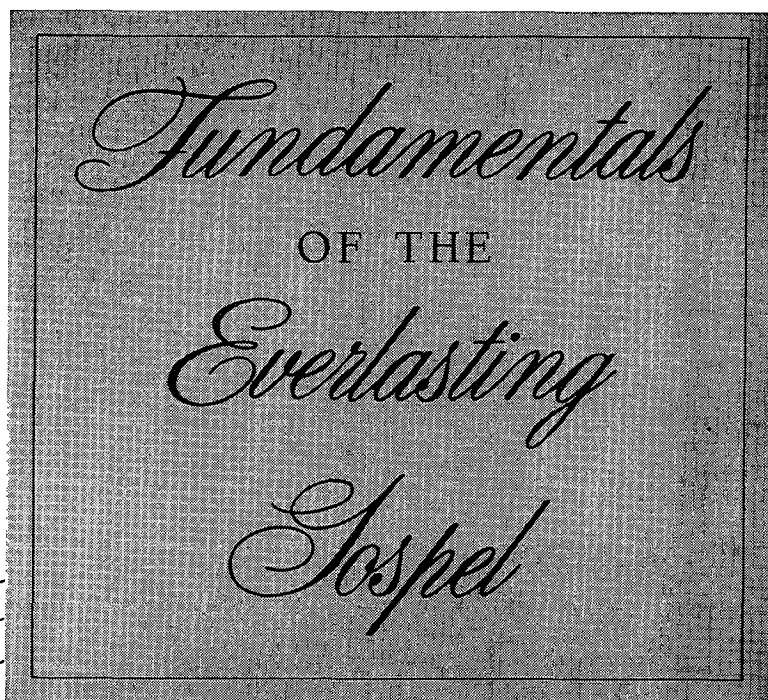
## Church Calendar FOR 1958

<i>Signs of the Times</i> Campaign	Feb. & March
Home Visitation	March 1
Home Missionary Offering	March 1
Missionary Volunteer Day	March 15
Missionary Volunteer Week of Prayer	March 15-22
Temperance Commitment Day	March 22
Thirteenth Sabbath Offering (Southern European Division)	March 29
Ingathering Rally Day	April 5
Ingathering Campaign	April 5-May 17
Home Missionary Offering	April 5
Spirit of Prophecy Day	April 12
Dorcas and Welfare Evangelism	May 3
Home Missionary Offering	May 3
Servicemen's Literature Offering	May 10
Literature Evangelism	June 7
Home Missionary Offering	June 7
College of Medical Evangelists Offering	June 14
General Conference Special Missions Offering	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
Enlightening Dark Counties	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign ( <i>These Times</i> )	October 25
<i>Signs of the Times, and Message</i> )	October 25
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review and Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
Week of Sacrifice Offering	November 22
Home Missionary Day and Offering	December 6
Thirteenth Sabbath Offering (South America)	December 27

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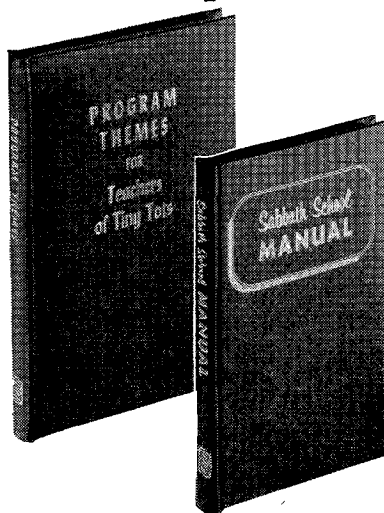


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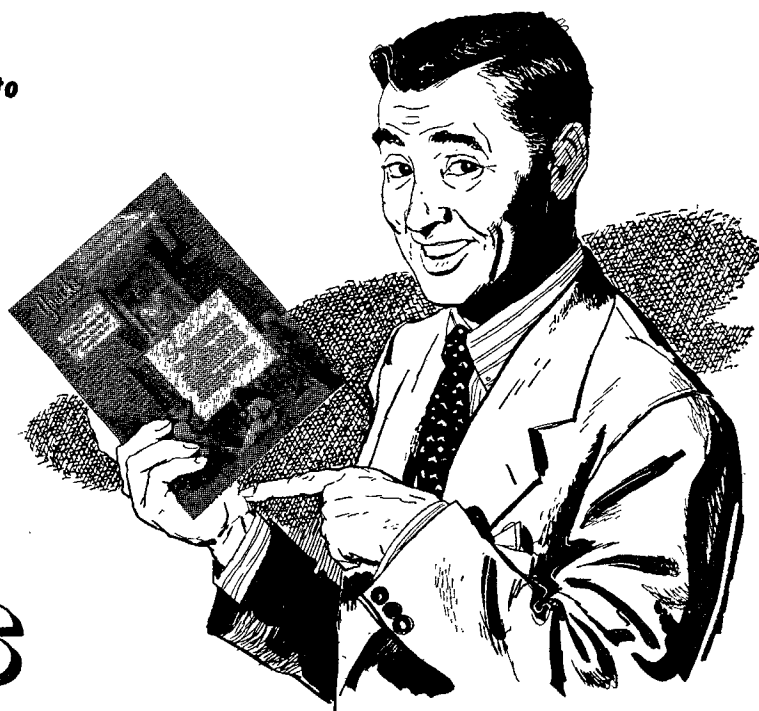
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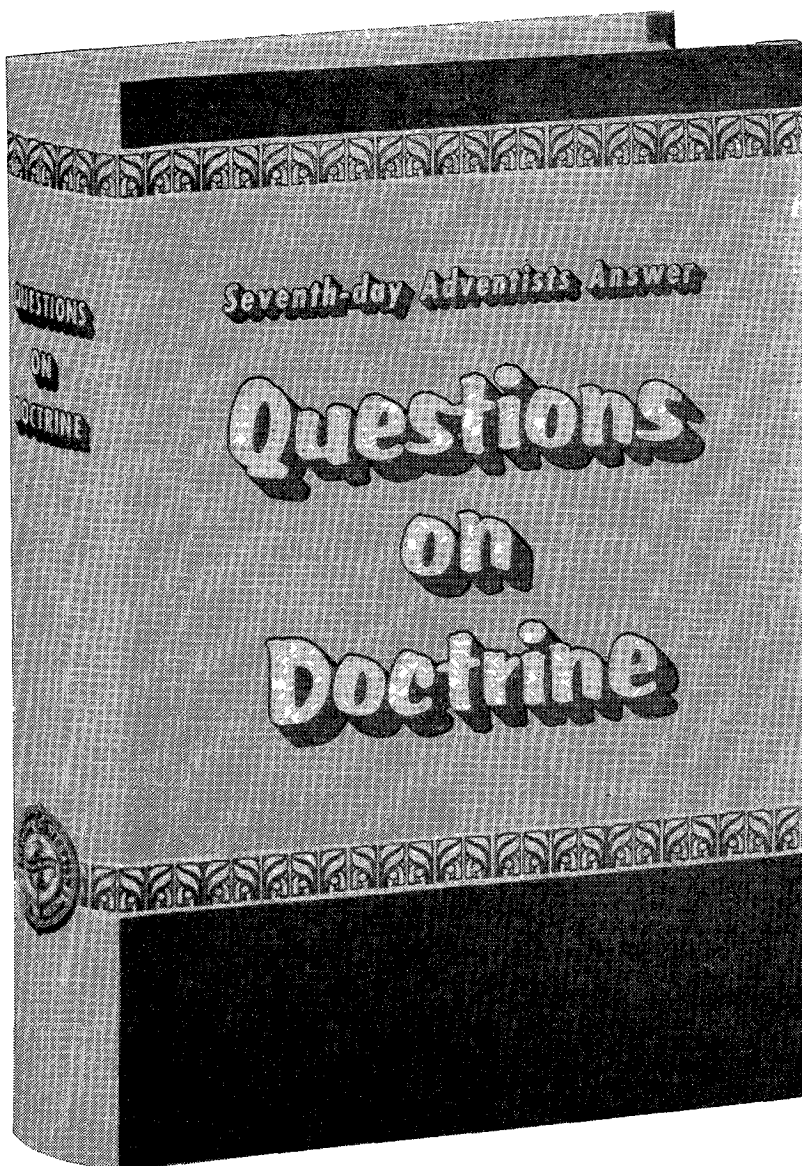
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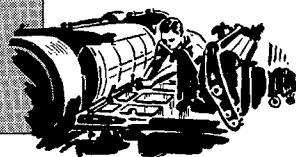
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# As We Go to Press



## New President Elected by Potomac Conference

Howard J. Capman, who has served as president of the New York Conference for nearly four years, was elected president of the Potomac Conference at the 18th biennial constituency meeting, held in the Takoma Park church, February 9. All other officers and departmental secretaries were re-elected.

Elder Capman takes up his new duties with a wide background of experience as pastor-evangelist and conference executive. He has served as president of three conferences—Alabama-Mississippi, Wisconsin, and New York.

C. J. Coon, who has served as president of the Potomac Conference for more than six years, and who has labored faithfully in the Advent cause for over 40 years, is retiring from active church work. W. B. OCHS

## One-Million-Dollar Gain in Ingathering

In spite of business slowdowns and the consequent tightening of purse strings on charity contributions during the past two months, God has marvelously blessed pastors and church members in their autumn Ingathering program.

In the fall of 1956 the caroling plan in North America brought in \$1,758,819. In 1957 the Ingathering returns reached \$2,788,485.

Four conferences—Carolina, Florida, Kentucky-Tennessee, and Texico—have already raised their 1958 Minute Man goals. The following telegram, just received from the Texico Conference, reveals the loyal devotion and untiring service that characterizes conference leaders, pastors, members, and youth in the Ingathering cause throughout North America.

"Texico on January 15 began celebration fiftieth anniversary of conference organization by achieving Minute Man Ingathering goal. For three years this conference has demonstrated by Minute Man victory second-mile devotion for Christ and cause. With five districts unmanned and excessive rains greatly reducing harvest income, churches raised \$60,000, which is \$3,000 more than last year. By enthusi-

astic leadership and thorough every-home coverage by faithful members, Texico loyally holds ropes to world missions."

We praise God for His leading in this important soul-winning campaign and commend our workers and believers for their second-mile service in pressing forward to the North American objective of \$4,850,000 to enlighten the world and extend the message. T. L. OSWALD

## No Special-Group Meetings During General Conference

In order to preserve the spirit of the coming General Conference session and not to encroach upon the limited time available for the regular business, devotional, and departmental hours, the General Conference Committee has voted to discourage the holding of special-group meetings in connection with the session, which are not related to its business or the regular program.

We feel sure that all our organizations, delegates, and our people generally will be glad to cooperate to this end so that the full time of the session may be devoted to the purposes for which this worldwide conference is being called.

We would also invite our people to join in earnest prayer that the Lord will pour out His Spirit on this great gathering of the remnant church, which has been called to meet in Cleveland, Ohio, June 19-28, 1958.

J. I. ROBISON

## 1957 Publishing Record in the Atlantic Union

A recent letter from C. H. Smith, publishing secretary of the Atlantic Union Conference, contains a cheering report of progress. "God has again blessed our work during 1957 with \$420,000 in deliveries. This is the first time the Atlantic Union has ever had that amount delivered. Our missionary report looks good too, with 70 baptisms reported where colporteurs were instrumental in making the first contact."

We pray God's continued blessing on the labors of the faithful men and women who have made this report possible.

## New Correspondence Schools in Southern Asia

According to recent word received from A. E. Rawson, Voice of Prophecy secretary for the Southern Asia Division, the division committee recently set aside money to operate three more branch Bible correspondence schools—the Lushai, Karen, and Gujarati schools. Lessons are already being printed in these various languages, and it is planned that the new branch schools will open before June of this year. When these schools open, we will have an active Bible school work in all the major languages of the Southern Asia Division.

JAMES E. CHASE

## From Home Base to Front Line

F. E. Spiess, of Winston-Salem, North Carolina, sailed on the S.S. *Silver Moon* from New York City, December 31, 1957, en route to India. Mrs. Spiess plans to go forward approximately the first of July. Elder and Mrs. Spiess have previously given service in Southern Asia. They first went to India in 1929 and continued there until 1953. Brother Spiess has accepted a call to the leadership of our work in Assam.

David H. Yang, recently of Lincoln, Nebraska, sailed on the S.S. *M. M. Dant* from San Francisco, California, January 18, en route to Hong Kong. Brother Yang came to the United States to continue his education. The Far Eastern Division has extended a call to him to connect with the South China Island Training School, at Kowloon, Hong Kong, as a teacher, and he has accepted this appointment.

Mr. and Mrs. C. M. Robinson and three children, of Fruitland, Ontario, Canada, sailed on the S.S. *United States* from New York City, February 4, going to India. Prior to marriage Mrs. Robinson was Hilary Josephine Batten. She has had training and experience in musical lines, and also has taught home economics. Brother Robinson completed a course from the University of Toronto, and has had teaching experience. He has responded to a call to teach in the Vincent Hill School, Mussoorie, India.

W. R. BEACH