

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Important Discoveries at Biblical Hazor

By SIEGFRIED H. HORN

IN THE summer of 1958 I passed through London on my way to Germany to take part in a Seminary Extension School for the ministerial workers of the Central European Division. In paying a visit to the British Museum, as I always do when I am in England, I found a great treat waiting for me—a special exhibition of the objects discovered during three excavation campaigns at the Biblical city of Hazor. Although I had read the preliminary reports of the excavations and seen pictures of the discoveries made there, I was amazed at the wealth of material that had come to light.

Palestinian sites are usually rather barren as sources for museum pieces, but Hazor is an exception in having preserved an unusually great number of archeological objects. A large hall in the Assyrian section of the British Museum was filled with cases in which small and fragile objects were exhibited, while the larger ones—such as the many sacred stone pillars found in a Canaanite sanctuary, stone altars, and libation stands, large storage jars, drainage tiles, and stone statues—were standing between the cases. Hazor is the first large Galilean site to be excavated, and has so far richly rewarded the efforts of its excavators.

The city was of great importance in antiquity. Its name is found first in Egyptian texts in Abraham's time (nineteenth century B.C.), and it is the only Palestinian city mentioned in the cuneiform records of Mesopotamia from the second millennium B.C., appearing repeatedly in the royal archive of Mari on the Euphrates, which originates from Jacob's time (c. 1700 B.C.). The city is also mentioned in Egyptian hieroglyphic

records as being among the cities conquered by the Pharaohs Thutmose III, Amenhotep II, and Seti I. It is further represented in several of the Amarna Letters written by Palestinian rulers to their Egyptian overlord in the fourteenth century B.C.

The Biblical records show equally well that Hazor played an important role in ancient Palestine. Its King Jabin was one of the leading opponents of the invading Hebrews in Joshua's time. Israel's victory over a coalition of northern kings who stood under Jabin's leadership, and Hazor's destruction ended the supremacy of that city-state in Galilee (Joshua 11:1-13).

Hazor recovered rather quickly from this blow, and a little more than a hundred years later was able to oppress the Israelites for twenty years.

Then Deborah and Barak defeated Hazor's army at the waters of Megiddo and liberated their people from the yoke of Hazor's king (Judges 4; 5). The city of Hazor was most probably again destroyed at this time.

After this catastrophe it is mentioned in only two more Biblical passages. One of these (1 Kings 9:15) contains the information that Solomon fortified Hazor along with Megiddo and Gezer, probably making it a garrison city for his chariotry. The other text (2 Kings 15:29) says that the city was conquered by Tiglath-pileser III who deported its population to Assyria (732 B.C.). Hazor never fully recovered from this misfortune, and in the course of time was forgotten.

In view of its ancient fame and
(To page 23)



COURTESY OF YIGAL YADIN

A Solomonic gate at Hazor (lower left corner) closely corresponding to those described by Ezekiel.

In This Issue

| | | |
|----------------------------|---|---------|
| COVER | Important Discoveries at Biblical Hazor | |
| EDITORIALS | | Page 3 |
| | Mirages—For Distinguished Service—In Jesus' Name | |
| GENERAL ARTICLES | | Page 5 |
| | "The End of the World," No Longer a Laughable Phrase—Parents' Fellowship of Prayer—A Larger Ship, the <i>Melanesia</i> —A Commandment-keeping People—Full of Years | |
| TO YOUR HEALTH | | Page 11 |
| | "A Prudent Man Foreseeth the Evil" | |
| OUR HOMES | | Page 12 |
| | The Task Assigned to Parents—Praying for Mommy—Flood Tide of Love | |
| FOR ADVENTIST YOUTH | | Page 14 |
| | "It's That Simple"—Your Denominational IQ—New Hebrides Baby—Talents and Rewards | |
| MISSION STORY OF THE WEEK | | Page 16 |
| | Thaipunsum | |
| NEWS FROM HOME AND ABROAD | | Page 18 |
| | Revival in the Bay Islands of Honduras—East African Union Session—It Is Written Effort in Orlando—Regional Meetings in Assam, India—Dedication of Barcelona, Venezuela, Church—Ocean Beach Church in San Diego Conducts Opening Services—Book and Periodical Price Changes—"I Will Wear a Crown"—Path to the Heart—In Brief—From Home Base to Front Line—Church Calendar for 1959 | |
| SABBATH SCHOOL ACTIVITIES | | Page 26 |
| | Loyalty to Missions | |
| SABBATH SCHOOL LESSON HELP | | Page 27 |
| | The Eternal Fatherhood of God (Lesson for Sabbath, July 4) | |
| POETRY | | |
| | When Clouds Are Low, p. 5; If Jesus Were Not There, p. 8 | |

TO OUR CONTRIBUTORS

As the chronicler of the history of the church the REVIEW is always interested in prompt reports with pictures of important happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. An out-of-date report is not news, and is not acceptable. Also, the REVIEW is interested in articles. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

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ON THE Religious Front

[These news items are taken from Religious News Service, Ecumenical News Service, and other sources. 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.]

Sunday Law Ruled Invalid in New Jersey

✓ A church-supported law banning Sunday sales of general merchandise in New Jersey was declared unconstitutional by Superior Court Judge Everett M. Scherer in Newark because the legislation exempted Atlantic, Cape May, and Ocean counties from the ban to protect boardwalk retail trade of coast resorts. The legislation was strongly supported by Roman Catholic and most Protestant groups, but was opposed by Seventh-day Adventists and Jews.

150,000 at Final Graham Sydney Rally

✓ Billy Graham addressed the largest gathering in his career when 150,000 people braved wintry weather to hear him at the final rally of his month-long Sydney crusade. In addition, it was estimated that more than one million Australians listened to a direct radio and land-line broadcast of the meeting, in homes, churches, and halls. Total Sydney crusade attendance was brought to 983,000 for 26 meetings, during which 56,163 persons made decisions for Christ, a Graham team spokesman said.

Veroli Mayor Resigns Over Church Dispute

✓ The mayor of Veroli, Italy, resigned his post after the prefect of San Angelo ignored his order to demolish a Baptist church in the small village on grounds that it was not built in accordance with municipal construction laws. However, the prefect did suspend work on the church for reasons of "public safety" and sent police to the site allegedly to prevent disorder. Veroli's mayor, whose city council administers San Angelo, has been trying to prevent the church's construction since work was begun about a year ago. An earlier attempt by the mayor to have the Baptist church demolished was overruled by the Council of State, Italy's highest administrative authority. The council declared that the Baptist congregation had a "fully recognized" right to build its church.

Jesuit Magazine Sees Church Unity Distant

✓ A leading Jesuit magazine in Rome cautioned against any idea that Pope John XXIII is so anxious for the reunion of Christendom that he is willing to bring it about "at any price." In an article discussing the Ecumenical Council summoned by the Pope, *Civiltà Cattolica* said the fact is that while Pope John has the "amiability of a father," he also has the "clarity and firmness of an Apostle" and is "soundly realistic." The magazine said the council has virtually no chance to reunite all Protestants and Catholics in the near future. However, it stated, the council may bring Catholics and some other Christian groups and individuals closer.

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• EDITORIALS •

Mirages

James H. Gordon was in charge of the United States Weather Bureau at Yuma, Arizona, for 26 years. Since 1947, when he retired, he has devoted his time to making a study of mirages. So intent has he been with his task of sketching, observing, attempting to photograph, and reasoning out the causes behind mirages, that he is known as "Jamie Mirage."

As a result of his 12 years of research, Mr. Gordon has gathered a rather interesting fund of information. In his talks to friends and civic groups he explains "inversion layers," "lenses," and other terminologies involved in his hobby.

Mirages are formed as light is refracted (bent) in passing through an air layer of one density to a layer of a different density. According to Jamie Mirage, a "No. 1 lens" is produced when a layer of cooler air lies over a layer of warm air. This makes a mirage of the kind most often seen on the desert—puddles of water in the road; puddles that always evaporate before one reaches them. The mirage is actually a reflection of a patch of sky near the horizon. The light is bent by the warm air near the ground.

A "No. 2 lens" is the reverse of No. 1. It is formed when a layer of air is colder at the bottom than at the top. This may be on the ground or high in the air; more than a mile high at times. This type of air lens produces pictures of cities, landscapes, ships, and railroad trains, often over distances of many miles.

The most unusual mirage of which Mr. Gordon has heard appeared in 1890 in Yuma—a great ship sailing through the sky. It is assumed that the ship actually must have been in the Gulf of California, at least 100 miles away. An Imperial Valley resident has told him of seeing, on two different occasions, Southern Pacific trains puffing along high over the desert. At Bagdad, on California's Mojave Desert, a vast city is sometimes seen in the sky, believed to be San Jose, 500 miles and several mountain ranges away.

Mr. Gordon has made many attempts to photograph mirages, but he has finally decided that it is almost impossible to get a passable picture of one. "There's a lack of substance that defeats the camera," he says.

Other Mirages

Anyone who has lived very long has come to the conclusion that there are many kinds of mirages, and in places other than deserts. For example, there is the mirage of a juicy story, usually about a neighbor, friend, or well-known citizen. From mouth to mouth the story travels, becoming larger and more vivid with each retelling. At first it is not recognized as a mirage. It is considered to be the real thing. Then it reaches someone who is a bit skeptical. He examines the story closely, even photographs it, as it were. And, like a mirage, he finds that "there's a lack of substance" to it.

There was some truth to the original story, of course, for "where there's smoke there's fire." But smoke doesn't always mean a raging forest fire! And so the few facts around which the original story centered are refracted

and twisted and reflected—even magnified—until they are scarcely recognizable. O for more people who will take a long, hard look at gossip! Chances are that the story that looks so damaging may be merely a mirage.

We think also of good Seventh-day Adventists who through the years have wandered away from the church in pursuit of mirages that to the casual eye appeared as gems of truth. They have followed voices that declared they had found some great "new light." Certain of the voices have even gone so far as to declare that the Seventh-day Adventist Church is in darkness. "Come out of her," they have cried. "Come into the light!"

Some have followed the call. They have forsaken the reality of the remnant church for the mirage of an offshoot movement. They have followed someone whose view of truth had been refracted and distorted by a conjunction of two layers of air—a cold one, produced by his criticisms of the brethren, and a hot one, generated by his misguided zeal to proclaim error as truth. The apostle Paul predicted that men of this kind would appear. Said he: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). What a pity that even honest believers are at times led off by false apostles. Years later they may acknowledge that what they saw was only a mirage. They may come back to the faith, disillusioned and suffering with spiritual anemia. God will welcome their return, but, oh, the wasted years!

Yes, we are living in a world of mirages. They are on every hand. Many things look real but cannot bear close examination. They are devices of Satan to deceive; devices to divert our attention from eternal interests. God give us adequate spiritual insight, that we may always differentiate clearly between fact and fiction, truth and error, the real and the unreal. How terrible if any should be pursuing mirages when the Lord returns!

K. H. W.

For Distinguished Service

A few weeks ago President Eisenhower presented the late Secretary of State Dulles with the Freedom Medal, which is awarded for "a meritorious act or service in the interests of the security of the United States." Heretofore only 14 persons have been accorded this, the highest civilian honor the President can bestow. Our thoughts turned, as they will at this season of the year, to the members of another distinguished group whom we esteem as especially deserving of recognition for meritorious service in the interests of the church. We refer to the legion of able and illustrious men and women who have dedicated themselves without stint to the cause of Christian education.

Our elementary schools, academies, and colleges across the land have now marked the close of another successful school year, with the graduation of thousands of Adventist youth, some to pursue a higher course of study and others to take up the sobering responsibilities of life. It has been, we hope, not only a year of mental growth but also of character and personality refinement, of enriched appreciation for the goodness of God, of strength-

ened loyalty to duty and destiny, of preparation for a wider sphere of usefulness. This year, like each of the 85 that have passed since our educational system came into being, has witnessed courage, determination, and sacrifice on the part of many of our youth and their parents.

As our thoughts turned to teachers and classrooms and books we stole quietly back through the dim-lit corridors of years gone by, to pause briefly in honor and respect before the forty-five cherished portraits—some of them now edged in black—of teachers to whom we personally owe so much, from the first grade on through graduate study.

The first of these portraits is of mother. Who was ever more fortunate than to have his own mother for a teacher through the first reader? We stood next before the portrait of a church school teacher whose patience and devotion to her task helped to lay a firm foundation in character and also, as we remember it especially, in the use of the English language. A little farther on is the picture of a Latin teacher adept at getting her pupils to think problems through for themselves. Next is a history teacher we students knew for his skill in the classroom and for his sound counsel and balanced judgment in personal contacts with us. Another portrait reminds us of a gifted teacher whose versatile genius, towering upward like El Capitan in Yosemite National Park, was a living demonstration of the height to which the human mind, under God, can attain. Next to him is one whose devotion to the principles and practice of Christian teaching unfolded for us the techniques of effective teaching and learning procedures, a man whose mind also tirelessly investigated the Bible, and to whose magic touch plant and flower and shrub responded as we imagine they will in the new earth. Still another portrait reminds us of the one who opened for us a door into a new world—the sacred Scriptures in their original tongues—and whose devotion to serious Bible study inspired us to go and do likewise. We have never ceased to experience a pang of sanctified jealousy whenever we think of another teacher, one who could quote almost any passage of the Bible perfectly from memory and cite the reference for it.

A Tribute of Appreciation

And what more shall we say? For space fails to recount all that we appreciate about the heroes enshrined in our own humble hall of fame. Suffice it to acknowledge a lifelong debt of gratitude to each of these honored forty-five, and to pay to each a tribute of appreciation for his or her distinguished service.

Let us all thank God anew for the excellent Christian educational system He has given us, for the inspired messages that brought it into being and that have nurtured its development through the years, and for the vision and sacrifice of a succession of consecrated men and women who have given their lives to it. Let us, also, express appreciation to the teachers who have guided our own children through the year now closed. Those who have not themselves been in the classroom as teachers know little of the infinite amount of planning and effort and toil a good teacher must put into the task in order to do an effective job, or of the patient and sympathetic understanding required to deal with an infinite variety of personal differences in students, in the endeavor to bring out the best in each. The teacher must be a skilled craftsman in order to mold the minds, the personalities, and the characters of our youth.

Today we salute the teachers of the Adventist educational system and commend them for distinguished service. We believe that in the life to come none will be considered eligible for higher honors than they.

R. F. C.

In Jesus' Name

One of our greatest privileges as mortals is to have communion with the immortal God. Through prayer we may talk to the Infinite One. Yet because the malignant disease of sin has spread through the human race it is not possible for us to enter directly into the audience chamber of the Almighty. God loves His earthly children, but because sin cannot exist in His presence, we can approach Him only through a mediator. That mediator is Christ. Declares the apostle Paul: "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Since we can approach God only through the mediation of our great High Priest, Jesus, it is important that we use His name when we pray. Christ taught this plainly. He said to His disciples (and to us): "Whatsoever ye shall ask *in my name*, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing *in my name*, I will do it" (John 14:13, 14). See also John 15:16; 16:23, 24, 26. It is only through the merits of Christ that we are received into the Father's presence and our petitions are heard.

Encircled by His Arm

A beautiful description of our relation with Christ and the Father is given by the servant of the Lord: "As we approach God through the virtue of the Redeemer's merits, Christ places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in the censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications."—*Testimonies*, vol. 8, p. 178.

As our mediator, what does Christ do? We read: "As our Intercessor, Christ's office work is to introduce us to God as His sons and daughters. He intercedes in behalf of those who receive Him. With His own blood He has paid their ransom. By virtue of His merits He gives them power to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ by receiving and welcoming Christ's friends as His friends."—*Ibid.*, p. 177.

Since we owe everything to Jesus, and since it is only through Him that our prayers can reach the Father, we should always acknowledge this by closing our petitions with some statement such as "We ask this in Jesus' name." The phraseology is not important, but the thought is. We may say, "In Jesus' precious name," or "In the name of the Saviour who died for us," or "In the name of Him who loved us and gave Himself for us," or some similar expression. But something of this nature should always be included. It is not appropriate—in fact it is almost shocking—when Christians abruptly terminate their petitions to the Infinite God merely by saying "Amen."

To pray in Christ's name, of course, means more than mere verbalizing. It "means that we are to accept His character, manifest His spirit, and work His works."—*The Desire of Ages*, p. 668. We must not fall into the error of feeling that simply by mentioning Christ's name at the close of a prayer, we have thereby satisfied the injunction to "pray in my name." No! To truly pray in Christ's name means that the will is surrendered to Him and has been (or is being) refined and sanctified. No longer do we delight in the ways of the world but we find supreme joy only in doing that which pleases God.

Today, as ever, Jesus and His name are indispensable to every child of Adam. May our lives and prayers demonstrate that we are keenly aware how much we owe to the Saviour.

K. H. W.

"The End of the World"— No Longer a Laughable Phrase

Final Comments on the Book,
Cornflake Crusade

By the Editor

[In the last two issues we have reviewed a much-publicized book by Gerald Carson, *Cornflake Crusade*. This book describes the growth of reform in diet, particularly breakfasts, that began in Battle Creek and spread over the land. While Mr. Carson admits not only that Adventists were in the forefront of this reform but that the reform had great merit, he seems to go out of his way to caricature us as a rather foolish, and weirdly unworldly people.]

RUNNING through Mr. Carson's *Cornflake Crusade* are remarks intended to make Adventists seem a bit silly and fanatical because of their belief in the second advent of Christ and the fiery end of this world. There was a time when his viewpoint was shared by almost the whole educated world—statesmen, scientists, educators, and all those belonging to the so-called "respectable" wing of religion. Today, most of the ridicule that once enveloped us seems to have evaporated. Rarely do we hear anyone seeking to make sport of the idea that the world may come to an end. The laughter is stilled. The thinking has changed.

In the forefront of those who have drastically changed their thinking are none other than the scientists who speak of doom and destruction and fiery conflagration in a way that makes all Adventist preaching on the end of the world seem pale by comparison. Of course, the scientists see nothing beyond the fiery destruction. But they certainly see that, and assure us that the time is "minutes to midnight," to borrow their own phrase. Even the theologians, who held out longest and most tenaciously for the doctrine of an earthly millennium, now are far from sure. Many of the most eminent theologians at the last session of the World Council of Churches (Evanston, 1954) spoke in behalf of the doctrine of the second coming of Christ.

The Confession of a Prominent Theologian

A few years ago a highly respectable theological seminary professor, writing in the equally respectable *Christian Century*, had this to say:

Within the pages of the New Testament one is forever stumbling upon passages, long ignored, which suddenly speak directly to the mood of the hour. From utter irrelevance

they become luminous with meaning. The closing lines of II Peter are a case in point. A year ago they were completely foreign to our thinking, but listen to them today!

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth."

Much of the current interest in these words stems from the fact that they are so pat as a prediction of the specific manner in which the world may now be destroyed. My interest, however, is in the mood these words reveal. There is a threat and a promise, a devastating fear and a glorious hope. . . .

This lack of awareness of the common peril points to the task of the Christian church. We must stop smiling complacently at the way in which the Millerites once played upon the fears of the credulous. This time the final explosion can too easily occur. This time it is not the credulous who believe but the incredulous, not the hysterical but the coldly scientific. The task of the church is to make their fear real to the great mass of the people—to make the great mass of the people recognize the full dimensions of the peril in which they stand.—WINTHROP S. HUDSON in *The Christian Century*, Jan. 9, 1948.

So far as painting the immediate future black and predicting fiery destruction, Adventists and others seem to be rather of the same mind. However, there is this one important difference. Scientists, as we noted, speak of "minutes to midnight" and the prospect of sudden destruction for the world, but see nothing beyond. And that is true of many besides scientists. They see the world as in the grip of the evil forces that men have created and are unable to control, as if the destiny of our world is to be finally determined by the whims of

evil men. How doleful, how hopeless a picture!

Adventists believe that the fate of the world does not rest with sinful men, that God has not abdicated His control of the universe, but will shortly bring to an end all evil and all who are committed to evil-doing. Then we go on beyond that moment of soon-coming destruction to paint a picture of the plans of God for the creation of a new earth wherein dwell righteousness, and in which will dwell in happiness and holiness forevermore all those who have committed their lives to Him.

In Honesty We Surrender the Title

The early picture of Adventists as alarmists, as blue-nosed, black-coated prophets of doom, blind to the progress of the world, is a caricature that no longer registers. In honesty we must surrender the title, first to the great scientists and then to others who preach, with them, the doctrine of "minutes to midnight," and then oblivion. Adventists are not preachers of doom. We are preachers of the doctrine of the sovereignty of God in the affairs of the universe. We are preachers of the hopeful truth that the God who has long borne with sin and with determined sinners, will soon fulfill His promise that "the righteous shall inherit the land."

We come, thus, to the end of our comments on Mr. Carson's *Cornflake Crusade*, a book unquestionably readable, especially for those who enjoy a strong sprinkling of sarcasm, caricature, and the like. Mr. Carson must have spent considerable time in gathering the material for his story. That is evident from the references cited at the close of his work. But strangely enough, when he had done all of his research work, he produced a book strangely different in its tone from that written at almost exactly the same time by another author, who sought to tell the story of the development of Battle Creek as a health-food center. We refer to Horace B. Powell's well-written biography of W. K.

When Clouds Are Low

By Inez Brasier

When clouds are low
And dark's the day,
And no light gleams
To show the way;
Oh, then how good
To hear Him say,
"My child, I guide—
Trust Me alway."

Kellogg.* Mr. Powell has written a calm work of some 350 pages that treats, with restraint, the lives of W. K. Kellogg, Dr. J. H. Kellogg, and others prominent in the health-food business. In the same manner he also refers to Seventh-day Adventists.

Another Biographer Testifies

In his prefatory statement, immediately preceding page 1, Mr. Powell says:

But properly to describe the enigmatic, tradition-breaking W. K. Kellogg, much more needs to be told. So—

—this is the story of the Seventh-day Adventists whose ideas on health reform made Battle Creek the cereal food capital of the world. . . . It is the story of a naturally conservative man who was impelled to gamble his savings and credit in a highly competitive field.

A little further on, the author says:

This city, then a village of little more than a thousand people, was to be known over two hemispheres as "the Health City" and to become the world center of the breakfast food industry. Such renown came, not because of any superiority of resources, labor supply or geographic location, but primarily because the Seventh-day Adventists established their headquarters there.

The food industry grew up in Battle Creek because the sanitarium was there. The sanitarium was there because Elder and Sister White and the Adventists established it there. The history of W. K. Kellogg and the corn flakes business is rooted in the history of the Seventh-day Adventist denomination.

In the course of American history, churches have often become expressions of cooperation to attain an end. In the case of the Adventists, their goal was to better the lives, physically and mentally, of the people, and this sect's contribution has not been little to the tremendous and dramatic advances made in modern public health and medicine.

Rooted also in the influence of this movement were the code of ethics and many personality attributes of the subject of this biography. While for most of his adult life W. K. Kellogg was estranged from the Adventists, he always spoke of them as "our people," and the injunctions of the church during his formative, impressionable years made indelible marks upon him. His aversion to alcohol and tobacco, his strict, almost rigid attitudes on mores and morals, his altruism and utter honesty, perhaps even much of his deep humility and loneliness, stemmed in considerable part from the teachings of this minority group. Any recounting of his "long line of ancestors" must include an abstract "ancestor," the Seventh-day Adventist Church, for to understand the somewhat enigmatic W. K. Kellogg, one must have acquaintance with the tenets of the Adventist movement. —Pages 17, 18.

How different from Carson does Powell sound as he speaks of Seventh-day Adventists in relation to the Kelloggs and the creation of Battle Creek as a center of a great health movement. Perhaps Mr. Carson himself provides the clue to the strange difference in the following lines found in his preface:

I have tried to tell the truth—what happened, and why—as I encountered it, recog-

nizing these limiting factors: the historian is human and has his own point of view. "Truth" is shaped primarily by survivors and by those who leave the fullest records. Half-truths are probably the only kind we know, and sometimes the fraction is even smaller. —Page xi.

Here, truly, is an honest confession: "The historian is human and has his own point of view." Read the story of the Civil War as written by a Southerner and then by a Northerner, and note the vast dissimilarities. Read the story of the American Revolutionary War as written by an Oxford professor and by a Harvard professor, and note the differences. Read a history of the Christian church written by a skeptic, and then by a churchman, and note again the great divergence and the vastly different picture painted.

Yes, "the historian is human and has his own point of view." It is this human factor and point of view that explains Carson's further admission: "Half-truths are probably the only kind we know." In some instances that is because further truths are impossible to find. In too many instances, honesty requires us to declare that men set a limit to the amount of truth they desire to unearth before they set their pens to paper. We say this charitably, for we are all human. Nevertheless, we say

it, we *must* say it in the interests of truth, and, in this case, in defense of good men and women long dead, who cannot defend themselves.

We believe that the evidence presented in this review of *Cornflake Crusade* reveals that there were other truths obtainable if Mr. Carson had desired to carry his research further, truths that would have offset certain rumor and gossip that he gathered from the dim memories of some who evidently were not unbiased witnesses.

Mr. Carson could not have gone far in his research without discovering that in Washington, D.C., is found the office of the Ellen G. White Estate, the one prime source of all documentary data regarding Mrs. E. G. White. But the secretary of the Estate informs us that he has no memory of ever having met Mr. Carson, nor do the files of the Estate from 1953 onward disclose any communication from him!

We have no desire either to explore or to impugn Mr. Carson's motives. In what we have here written we have been concerned wholly and only with adding to his confessed presentation of "half-truths" sufficiently more truths to make the record of Seventh-day Adventists in Battle Creek more accurate.

Parents' Fellowship of Prayer

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

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

Son Converted in California

Readers of this column will rejoice with a mother in California who writes: "I want to thank the Parents' Fellowship of Prayer for their faithful prayers in my son's behalf. He has truly been redeemed from the hand of the enemy.

"It was a year ago this past summer that I sent in my request. I received a lovely letter of encouragement, which I kept in my Bible and read and reread. When things looked especially dark I would read it and gather courage, as there were times when the enemy came in like a flood.

"Then this summer, right after things looked the darkest, my son came to me and told me he had been doing many things that were wrong, but now he was going to change and live a different life. I could hardly believe him when he told me how far he had gone, but I was so happy to hear him express his determination to live a new life.

"Several months have passed now, and it is evident that he is a completely

changed boy. It was new to me to witness such an event. It was like watching the miracle of a new creation, a complete change in the nature—new thoughts, new motives, new ideals—a miracle only God could achieve. Before, I had been weighed down with sorrow. My daughter had gone out of the truth, my husband had never been in the truth; and then as I watched my son go further and further away I felt the sorrow of remorse eating at my heart because of the failure I felt I had made.

"But I clung to the hope of prayer, and what a comfort it was to know the Parents' Fellowship of Prayer was praying for my children. God in His wonderful love and pity heard our prayers and worked the miracle. Please continue to pray for my daughter, and thank you so much for your prayers."

Recognizing the tremendous power there is in prayer, let each parent pray with new zeal and greater faith. Our children must be ready to meet Jesus when He comes!

* HORACE B. POWELL, *The Original Has This Signature—W. K. Kellogg*. Prentice-Hall, Inc. Englewood Cliffs, N.J. 1956.

A Larger Ship, the *Melanesia*

By A. G. Stewart

THE missionary activities of a real pioneer in the South Sea Islands cannot be confined to the area within the encircling reef. It was John Williams who fell a martyr on the island of Erromanga who, while having succeeded in persuading many of the people on Rarotonga to accept Christianity, wrote to the head office of the Missionary Society in London: "A missionary was never designed by Jesus Christ to gather a congregation of a hundred or two hundred natives and sit down at ease as contented as if every other sinner was converted while thousands around him and but a few miles off are eating each other's flesh and drinking each other's blood, living and dying without the gospel. For my part, I cannot content myself within the narrow limits of a single reef, and if means are not afforded a continent to one would be preferable, for there if you cannot ride you can walk. But to these isolated islands a ship must carry you."

"Did you know the state of the surrounding islands," he wrote in a letter to the directors in London, "how ripe they are for the reception of the gospel, you would sell the very gods out of your museum if it were necessary, to carry the glad tidings of salvation to those now sitting in darkness."

Such was also the spirit of G. F. Jones as he contemplated what might be accomplished with a deep-seagoing vessel to reach out to the other islands in the Solomons and away beyond to the New Hebrides, lying a thousand

miles to the southeast, and the Mandated Territories of New Guinea lying a little farther away to the northwest.

It was about the middle of the year 1916 that Pastor and Mrs. Jones were advised of a council to be held at the head office in Sydney at which they

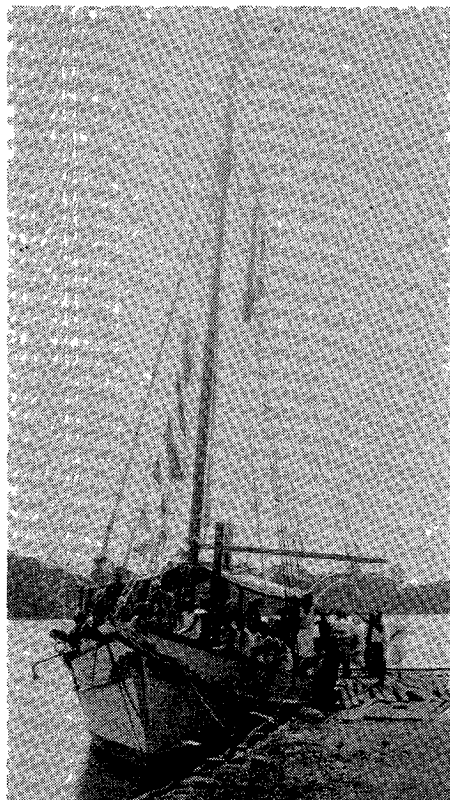
would be welcome if they felt their work could be so arranged. This would also give them a little respite from the debilitating effects of the humidity of the tropics and the consequent attacks of fever. They accepted the invitation, and in the invigorating winter climate of Sydney quickly regained all their old vigor. This was demonstrated by the way they told their story as they visited among the churches in Sydney.

Late in June the annual council was held, with Captain Jones among the delegates. His presentation of the needs of his field was so impressive that on August 2 the following action was taken concerning the newly organized Melanesian Mission field: "Voted, that G. F. Jones be superintendent of the Melanesian Mission and that a seagoing boat be purchased and fitted out at an approximate cost of £2,000 to be at the disposal of the superintendent to all parts of the field independent of the established trade routes. That the raising of funds for the purchase of this seagoing vessel for the Melanesian Mission be undertaken by the Missionary Volunteer Department. That our young people be encouraged to raise the funds for the boat by engaging in the sale of magazines, devoting the whole of the profits toward this objective."

As might be expected, this proposal was taken up with great enthusiasm, especially as each one who contributed five shillings to the fund (\$1.25) became a shareholder. An edition of twenty thousand *Morning Watch Calendars* was soon all sold. Other literature used included an enlarged edition of the monthly magazine *Life and Health*.

The then leader of the MV department of the Australasian Union Conference, Pastor Frank Knight, traveled throughout Australia and New Zealand promoting the proposal. The response was most encouraging, and the amount was soon raised. Pastor C. H. Watson, the division president at the time, had Captain Jones visit a reputable shipbuilding firm in Sydney and place before their draftsman his idea of the size of the vessel required, and her appointments.

Before the building of the vessel was completed four Solomon Island natives were brought to Sydney by steamer to help in sailing the vessel to the islands. These fine stalwarts were from among the recent converts to the mission. They had already had some experience with Captain Jones aboard the *Advent Herald*. While in Sydney they had opportunity to visit and address several of our churches, and their message pro-



The mission ship *Melanesia* in the Solomon Islands.

foundly impressed their hearers, especially as they sang together the plaintive message of the hymn, "Send the light, the blessed gospel light."

The completion of the new ship for mission work created considerable public interest. Her chief dimensions were: Length, 60 feet, 8 inches; beam, 15 and a half feet; depth, 7 feet; ketch rigged [two masts]. She was fitted with a 50-horse-power engine, giving her a speed of 8 or 9 knots per hour. There was accommodation for 22 persons, including the crew.

The providing of the necessary funds for this ship for the Joneses not only found a ready response in the hearts of our people in Australia but also in the hearts of the missionaries in other island fields. One wrote to his union conference treasurer: "We would like the privilege of making a small donation towards the cost of the new Melanesian Mission ship, so will you please debit our account with the sum of £5 (\$20) and credit the Melanesian boat fund."

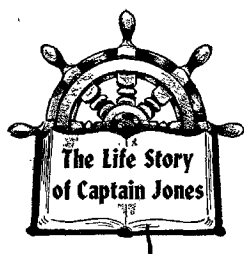
Just three years after Captain and Mrs. Jones had set out on their new venture to the Solomon Islands, taking with them their thirty-two-foot launch, they prepared to sail again for the same field, this time in a vessel twice the size and navigated by the mariner missionary himself right from the port of Sydney.

June 3, 1919, was the day appointed for the dedication of the *Melanesia* at Berry's Bay in Sydney Harbour. Some 500 people met to witness this happy event under very pleasant weather conditions. Some speeches were made, and then Pastor A. W. Anderson offered the dedicatory prayer. Sister Jones christened the ship *Melanesia*, which means "Island of the dark-skinned people," and from the masthead broke the house flag, the emblem of a white dove with a green olive branch in its beak on a blue background, under the large letters A.U.C. (an abbreviation of Australasian Union Conference).

Sailing From Sydney

When all preparations were complete and sailing formalities concluded, the ship cleared the Sydney Heads about 2:30, Monday, July 2, 1917, farewelled by the waving handkerchiefs of friends and spectators on other vessels and along the shores. Aboard were ten persons: Pastor and Mrs. Jones, W. Fairfowl, mate; D. Woolston, engineer; J. C. Radley, boatswain; R. H. Tutty, a missionary designate, and Lokete, Varani, Londi, and Kioto as crew.

Strong head winds and heavy seas pounded the little ship as she made her way north, and the party took shelter for a few days at Brisbane,



Part 7

some 500 miles north of Sydney, where fresh supplies of water and food were taken aboard. This also gave our constituency in that city a good opportunity to visit the ship for which the MV members had worked so enthusiastically.

Some ten days later the ship reached Tulagi in the Solomon Islands. From this port Captain Jones sent back word of a safe voyage in spite of the fact that the course lay through the sunken reefs, where the engine had to be engaged to keep her on course.

"The evening before reaching port," Pastor Jones reported "there was a beautiful display of phosphorus, so we who go down to the sea in ships to do business in great waters are privileged to see the works of the Lord and His wonders in the deep." Mrs. Jones added a few words, saying, "Our white crew were entranced with the beauties of the tropical isles lying in the blue sea. We sailed along merrily, and the wrinkles soon passed away from our weatherbeaten faces. On an island an hour's sailing ahead we sighted a white speck. Yes, it was our new mission station on the island of Telina, in the Marovo Lagoon. No one had seemed to notice our coming in, although they had watched the entrance many days for the arrival of the *Melanesia*. When they heard

our siren the people shouted 'Sail-ho' and ran to the jetty, laughing and crying with excitement. We dropped our anchor in thankfulness, and enjoyed the rest of the day with our island friends. The following day was the Sabbath, when we enjoyed a blessed time together."

A busy program lay ahead of the captain and his crew. The work had advanced; hundreds of people were uniting with the mission. On Redova a new church was being completed, and a message from another part of the island was sent in to intercept Pastor Jones. It was written by a chief who said, "I want you to send me a missionary." He had already erected a church building.

Writing of this experience, Pastor Jones said, "Of course, the opening up of a new mission station always brings us much joy. On our first pioneering trip in the Solomons when Mrs. Jones and I were sailing anywhere to find natives who would receive us, this tribe on Redova was the very first people we visited and they were almost persuaded to have our mission but were suspicious, afraid, and undecided, so we left them. Just two years later at their pressing invitation I visited them again, and, oh, they were so changed. They were so desirous that I should stay and be their missionary. Now more than a whole year has passed but we still haven't sent them a missionary. We are much too slow in sending help to the poor darkened heathen of Melanesia."

After a few busy weeks visiting around the mission in the Solomons and leaving Brother Tutty to man one of the new stations, the *Melanesia* sailed for the New Hebrides. There was great excitement on Atchin Island, off the heathen coast of Malekula, when this trim, white-painted vessel with sails set arrived at the mission station. I was stationed there at the time. My wife recognized the ship through the field glasses and gave the signal, to which our native people responded in one loud shout, "Sail-ho, *Melanesia*," for by that time the name on her bow was decipherable.

We brought in our only other mission family in the group, the late Brother Norman Wiles and his wife, and enjoyed to the full a week of happy association and mission council, highlighted by the experiences of these veteran missionaries with their years of successful work. This spotlessly clean ship with her transformed native crew with jet-black skins and flashing white teeth, made a profound impression on Europeans and natives alike wherever they went.

(Continued next week)

If Jesus Were Not There

By Sara Schulster

Should I be counted worthy to walk those streets so fair,
Heaven would not be heaven if Jesus were not there.
Though all my best beloved walked those streets with me,
It still would not be heaven if Him I did not see.
Though angels bid me welcome and I had a mansion fair,
I would not count it heaven if Jesus were not there.

A Commandment-keeping People

By Robert H. Pierson

SEVENTH-DAY ADVENTISTS are a people of the commandments. We are known as such in many parts of the world. In Nyasaland, Central Africa, one of our largest mission stations is named Malamulo, which means "the Commandments." For hundreds of miles around, our people are known as members of the commandment-keeping mission.

This is as it should be. The remnant church is distinguished from other churches because she keeps "the commandments of God," and has "the testimony of Jesus Christ" (Rev. 12:17). The Author and Finisher of our faith likewise declares that those who are ready to meet Him in the clouds of heaven are those "who keep the commandments of God" (Rev. 14:12). The ones who sweep through the gates of pearl onto the streets of gold in the New Jerusalem will be those who "do his commandments" (Rev. 22:14). Because I am a member of God's remnant church, because I want to be ready when Jesus comes, because I want to be a part of the blood-bought throng who will tread the streets of the Holy City, I want my life to be in harmony with God's ten commandments.

Jesus is the head of the remnant church. He is the perfect Pattern for every member. We should "follow [in] his steps" (1 Peter 2:21). Centuries before Christ was born in Bethlehem's manger the gospel prophet foretold Christ's attitude toward the Ten Commandments. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable" (Isa. 42:21).

Not Come to Destroy Law

During His earthly ministry the Saviour fulfilled the prophecy of Isaiah. When evil men sought to trap Him into a repudiation of the holy law, Jesus declared with authority: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (Matt.

5:17, 18, R.S.V.). Thus in the early days of His ministry the Master sought to forestall any attempt His enemies might make to link Him with the abrogation of heaven's holy precepts.

Christ's stand on the Ten Commandments is clear. He *taught* the eternal claims of the law. He also *practiced* what He preached. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). He likewise made the observance of His will and way of life a test of His followers' love, for all time. "If ye love me," He declared, "keep my commandments" (John 14:15). Love for Him will constrain His followers to keep His commandments. Because we intend to follow the Lamb whithersoever He goeth in the earth made new, we begin to follow Him in this life here and now.

The death of Christ upon the cross is the crowning proof of the immutable character of the law of God. John 3:16 is the clinching text in any defense of commandment keeping. If the law could be abrogated, then naturally the penalty for breaking it ("The wages of sin is death," Rom. 6:23) would likewise be abrogated.

The penalties for disregarding special laws brought into existence during wartime are revoked with the laws themselves when there is no longer use for them. But because the law could not be done away with, the death penalty for sin likewise must stand, so Jesus must die upon the cross to save repentant sinners. When we accept Christ's death, members of the remnant church likewise accept the binding claims of His law.

Does this make Seventh-day Adventists legalists? If bringing our lives into harmony with the principles of God's law makes us such, then we are legalists indeed. If it is meant to imply that we make commandment keeping our savior, then, No. A thousand times No! We are not legalists in this sense of the word at all. Seventh-day Adventists do not make commandment keeping a *condition* of salvation! We make it, as Christ

makes it, a *result* of experiencing His love and saving grace.

The law in itself is not a saving agency. It points out sin—shows the seeker for truth and heaven wherein he comes short, so Christ can make him whole. The Ten Commandments reveal man's "whole duty" (Eccl. 12:13), both to God (first four commandments) and to his fellow man (last six commandments).

"Sin is the transgression of the law" (1 John 3:4). The law reveals the transgressor guilty before God. The law points out sin. "For by the law is the knowledge of sin" (Rom. 3:20). "I had not known sin," the apostle declared, "but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7).

A person who is given to the use of oaths looks at the law and reads, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). Immediately he is revealed to himself as a sinner. The law does not cleanse him of sin; it only reveals his sin to him.

The Law a Mirror

The apostle James likens the relationship of the law and the gospel to that of a man looking into a mirror. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:23-25).

A working man comes home from a hard day's labor. His face is smudged with grease, but until he looks into the mirror he is not conscious of it. The mirror reveals his need of cleansing.

What does the laborer do? Does he take the glass and attempt to wipe off the grease with its smooth surface? Not at all! It would never bring him cleansing. Does he throw the mirror to the floor, smashing it to pieces because it has revealed his soiled condition? Such a foolish tantrum would not clean his face. His soiled face would remain to mock his folly.

What then does the law do? Paul explains it so all may understand in Galatians 3:24: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." "In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law

reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by experiencing repentance toward God and faith toward our Lord Jesus Christ."—*Selected Messages*, book 1, p. 234. The moral law, once it has pointed out sin in our lives, then brings "us unto Christ" for cleansing, "that we might be justified by faith." Only through His precious blood can we find the cleansing the law can never bring.

Relation to Gospel

The saving logic of the gospel makes clear its relationship to the law. The law of God *points out* sin; the blood of Christ *cleanses from* sin. The law of God is a *mirror*; the blood of Christ is *soap and water*. The law of God *reveals*; the blood of Christ *heals*. The law of God *diagnoses my trouble*; the blood of Christ *makes me whole*. We do not keep the commandments in order to be saved, but when we have made a complete dedication to the Lord and are safe in His blessed arms we will keep the commandments because we love Him. We do not keep the laws of our land in order to earn a reputation as good citizens, but as good citizens we want to keep the laws!

As Seventh-day Adventists we accept the commandments as our standard of right and wrong because Jesus, our Example, during His earthly ministry kept and taught others to keep His perfect law. The Saviour clearly taught that the way of life is the commandment-keeping way.

When a young ruler came to Him with the question, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied, "If thou wilt enter into life, keep the commandments" (Matt. 19:16, 17). Christ left no question as to which commandments He meant, for He quoted several from the law given to God's people on Mount Sinai. (See Matt. 19:18, 19.) Because we desire to "enter into life" we accept Christ's commandment-keeping way.

Has Grace Taken the Place of Law?

"But," some opposer objects, "don't you Seventh-day Adventists know that grace has long since taken the place of law in God's plan of saving man?"

No, as a lifelong Seventh-day Adventist with a quarter of a century in the church's ordained ministry, I do not know that grace has "long since taken the place of law in God's plan for saving man."

Law and grace go hand in hand. They are not two independent entities, distinctly apart. Law was not the basis for salvation in one dispensation

and grace the only hope of the sinner in another. Law and grace have always gone hand in hand. Unless there be a broken law with its shadow of certain penalty there need be no grace—that loving act that pardons the guilty lawbreaker.

"Where no law is," Paul reminds us, "there is no transgression" (Rom. 4:15). If there is no law against parking in a certain area of the city, a person would not be violating a law to park there, nor could he be fined. If there were no penalty, then one could not be 'pardoned' for doing something that was not against the law. Only the guilty person who has received a pardon he does not deserve is under grace.

Grace is *unmerited* favor. It means receiving something one does not deserve. A person who has broken no law deserves no punishment; how then could he be pardoned—be under grace? Grace exists only where law exists. Grace is extended only where existing law has been violated. If there is no law to be broken, then there can be no need of grace.

Is there sin in the world today? Are the commandments of God constantly

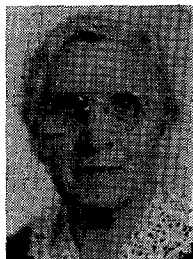
being violated? Is there idolatry? thieving? murder? adultery? covetousness? All will agree that these sins prevail in every land on earth. "Sin is the transgression of the law" (1 John 3:4). On the basis of Paul's words in Romans 4:15, "where no law is, there is no transgression," we may say conversely yet correctly, *if there is sin there is law*.

Grace does not license a person to violate law. Grace is God's provision for rescuing a repentant sinner who has fallen into transgression. Grace and law have always gone hand in hand, just as the law and the gospel are closely associated. Grace, law, and gospel, are inseparable. The Bible teaches it, the life and character of Jesus confirm it, so Seventh-day Adventists believe and herald it to the world!

True commandment keeping is possible only where true *love* exists. *Love* for God and *love* for our fellow man is the only source of true commandment keeping. God grant that such love may fill our hearts as members of His remnant church. Only then can we truly keep God's commandments.



Miss Alzire E. Robert



Alzire E. Robert was born in 1858 in Switzerland. A letter from her niece Mrs. Myrte Steiner Robert, tells us that "when Miss Alzire was twelve years old, during the Franco-German War of 1870-71, the army of the French general Bourbaki was cornered between the German lines and the Swiss border. The winter was extremely cold and the Bourbaki troops preferred to enter Switzerland where they were disarmed rather than be taken captive by the Germans. Long, pitiful lines of wounded and half-frozen French soldiers made their way into the country. The Swiss cared for them in their homes and even in the churches when the houses were overcrowded. The horses, nearly starved, ate the bark off the trees." Miss Robert witnessed these tragic events.

In 1875 she and her mother attended meetings held by Elders J. N. Andrews and A. C. Bourdeau, and Alzire was bap-

tized. She was then about eighteen. In the spring of 1880 her family came to the United States and settled in Eau Claire, Wisconsin. A few years later Miss Robert joined her two brothers who were working in the Review and Herald Publishing House in Battle Creek, Michigan. There she was active as a Bible worker for some time. In 1886 Elder W. C. White, then in Europe with his mother, requested Miss Robert to return to Switzerland for service. She did so. It was during this time that she translated sermon material given by Sister White.

Returning to Battle Creek in 1891, Sister Robert taught French and engaged in other activities. Later she lived in Colorado for a time and then in North Carolina. In 1927 she went to Florida and remained there until 1949. In that year her brother, Jules Robert, invited her to his home in Switzerland where she has lived until recently. She is now with her niece in that country. Miss Robert's other brother, Fred Robert, is living in Nashville, Tennessee. He is ninety-two years old, and was formerly connected, as an artist, with our Nashville Publishing House.

Miss Alzire Robert is probably the oldest Seventh-day Adventist in Europe. "Her health is good and she is still busy with her knitting, sewing, and reading, and takes an interest in all that goes on around her. She is happy in the Lord and all her hope is centered on seeing Him soon." ERNEST LLOYD

"A Prudent Man Foreseeth the Evil"

By T. R. Flaiz, M.D.

A PRUDENT man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3).

It has been stated by competent authorities that a large portion of the medical problems presented by patients in doctors' offices are problems that might have been avoided by a sensible understanding of health and a properly functioning will power. The statement may seem slightly radical, but it is true that even cancer and heart disease are often the result of neglect on the part of the victim. The wise man says "the simple pass on, and are punished."

A few weeks ago I was consulted by one of our respected ministers, a middle-aged man, concerning abdominal pain he had been suffering. He did not say so, but it was obvious that he feared possible cancer. My first question was, "When did you have your last physical examination?"

He replied, "Oh, it has been so long I don't remember; I'm just scared to know what they'll find."

Just as sensible would be a man crossing a treacherous glacier blindfolded. "Oh, I couldn't stand it to see those awful crevasses or ice cliffs; they are too frightening!" "The simple pass on, and are punished."

When did you have your last physical examination? During recent weeks reports have come to my desk telling of laboratory tests done on women workers or workers' wives, reports indicating the presence of early or incipient cancer. These cases have been cared for by their respective physicians and in all probability there is no cause for these good people to worry. Except for the physical examination, and the recommended laboratory work, these women would inevitably have gone on to an early and unnecessary death. The "prudent man [or woman] foreseeth the evil."

Degenerative diseases may in many cases be dealt with sufficiently early to cancel out their deadly threat. But what can we know or do about the heart attack, which apparently gives

no warning? Or the stroke that leaves its victim paralyzed? There probably was a warning but not a warning seen or understood by the prospective victim. It requires the trained ear and the observing eye of a competent physician to see and interpret the evidences of approaching danger.

When it has been made clear to the patient that he is practicing habits that if not checked will ultimately take his life, the problem is one for the patient to decide. He can accept the counsel with the assurance of a larger measure of safety or he may join the band of the simple ones, pass on, and be punished.

You do, of course, know that discreet limitations of diet, proper selection of food, sensible recreation, rest, avoidance of stress situations, and wholesome physical activity are significant factors in avoiding coronary heart disease.

How many are giving serious regard to this number-one health problem? Approximately two out of every three funerals in the next year will result from this disease. Many of these people might well have postponed their tragic experience by many years, had they been prudent on matters of health.

Not Only Degenerative Diseases

We have mentioned the degenerative diseases, but our discussion is equally applicable to the more common medical problems. Among the digestive diseases 75 per cent or more are the direct or indirect result of dietetic indiscretion.

Traveling in a certain part of the world, I was amazed at the eating habits of the well-to-do classes. The night meal was the heavy meal of the day; and I mean heavy. In addition to the trimmings and extras, three and four full meat courses were the rule, served with vegetables, gravies, and dressings. Desserts were rich, served in substantial quantities.

On arrival at our sanitarium, I made rounds with our physicians visiting from room to room. I was not

surprised to find a marked predominance of digestive diseases.

"But surely you do not mean to say that my indigestion, my colitis, my gall bladder trouble, are the result of intemperate eating!" These conditions that, after all, are perfectly respectable diseases, develop very rarely among people who from force of circumstances must satisfy themselves with an abstemious diet, a diet so frequently recommended to us in the Spirit of Prophecy writings. In those parts of the world where the economy permits the selection of a wide variety and an unlimited quantity of food of our choice, these diseases, and some directly related, are of frequent occurrence. In those areas where food is scarce and limited to a few staple articles, these diseases are rarely seen.

With these facts before us we can easily conclude that our food habits and the health of the digestive system are closely related. If related, how desirable it is that we study our habits of eating, that we take into account the bearing of overeating, even just a little, or the bearing of too much rich dessert, too much ice cream, excessive use of cold and sweet drinks, too much rich pastry, too much butter and oil in the cooking.

Is it, then, true that we are in a measure responsible for at least some of the diseases that overtake us? Without doubt we are, and it should be worth our while to make ourselves intelligent on those questions that bear upon our health and life expectancy. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."

It is easy to picture the original setting of this proverb. The prudent man, alert as he goes along a wilderness way, comes upon the tracks of a lion, or perhaps the hoofmarks of a band of horsemen, perhaps robbers. He recognizes danger ahead. He sees that persistence in following these tracks will lead him to the lion or to the robbers. He chooses another path well removed from the danger and thus "hideth himself." The "simple" man sees the same tracks but takes no warning. He walks right into the lion or the band of robbers and is "punished."

The lion tracks may not be nearly so serious a danger sign as the evidence turned up by the stethoscope, the ophthalmoscope, or laboratory tests. Does your attitude toward health place you among the simple who "pass on" disregarding important health facts and evidences, or are you among the "prudent" who intelligently keep an eye open for the lion tracks and take action?



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

The Task Assigned to Parents

By Mrs. T. Gordon Reynolds

[A talk given at the White Memorial Sabbath school, Los Angeles.]

SOME young people undoubtedly give a lot of thought to the establishment of their home. Perhaps you remember the story of the woman who said that when she was first married she had seven theories about how to raise children, but no children, and after several years she had seven children and no theories.

In a sense I was in a worse state than she because I didn't even have any theories. However, shortly after I was married I read a report of a study that had been made on children who came from homes where the parents were lenient in their discipline, and also where they were strict disciplinarians. It seems that the children turned out equally well, because the parents were either consistently lenient or consistently strict. Two common factors seemed to be very important, according to the survey, and that was that the children were dealt with consistently and fairly and that the children felt that their parents loved them.

It has always bothered me that so many children resent their parents. Even when people have grown older some of them still carry bitter resentments against their parents. Sometimes I think this is a form of immaturity, and again I think that it is because of our inadequacy in fulfilling the job of being good parents.

It used to be that children resented their parents because they were too strict. I discussed this with a woman physician who has worked with city schools in a large metropolitan area for the past thirty years. She said: "You may think that children resent their parents because they are too strict. This is nothing to the resentment they feel toward their parents if they are too lenient and the child gets into trouble. I have talked to many of these delinquent children who have said with great bitterness, 'My parents never cared anything for me. I could come and go as I pleased. They were never interested in where I was or what I was doing.'"

"Many children," she said, "want the security of feeling that they can lay the blame on their parents if they can't do something that the crowd is doing. Perhaps deep within themselves they do not wish to do a certain thing. They do not feel that it is right. But they do not wish to appear to be different from their group. If they can lay the blame on their parents, it helps a lot. They may even be angry at their parents and make them perfectly miserable for preventing them from doing something that they really didn't wish to do anyway."

It has been said that the parent stands in the place of God to the child. This is a pretty terrifying thought.

How big is your child's God? Is your child's God a roly-poly Santa Claus, always laughing and jolly, pouring out lavish gifts and expecting nothing in return? Is your child's



Praying for Mommy

After our minister spoke on "The Most Unruly Member of the Church—the Tongue," he gave opportunity to testify. A woman stood up and gave the following testimony:

"The other day I lost my temper and began berating my six-year-old son for some minor thing. While I was scolding him his eyes filled with tears and he said, 'Mommy, I'm so sorry!'

"I began to wonder what he was sorry about, for he hadn't done anything to be sorry about—I was the one who had lost my temper and was doing wrong.

"I looked at my little son and said, 'What are you sorry about?'

"Oh, Mommy, I's so sorry I forgot to pray this morning and ask Jesus to make you a good mommy.'"

I don't know the woman's name, as she was a stranger to me, but I thought it really helps us mothers to be prayed for by our children, doesn't it?

JULIA LELAND NELSON

God a Dr. Jekyll and Mr. Hyde?—one day the perfect gentleman who seats his wife at the table, brings her roses, kisses the children when he comes home, brings them a new toy, takes them for walks, and buys them candy; the next day he shouts at them, curses them, berates their mother, slams the front door as he leaves the house for work, and doesn't come home for dinner?

Is your child's God a strong young God?—clean shaven, with a crew cut, an ivy-league manner, thoroughly familiar with the sports page, the latest names in sports news, a person who flies through the air in the latest model sports plane, but has very little time for sportsmanship in religion?

Is your son's God a clever statesman?—one who can slyly undermine the existing church government by clever insinuations? Can he outsmart the church tax collectors, instill little seeds of doubt as to the value of this old-fashioned thing called Christian discipline, undermine faith in the integrity of teachers, ministers, and this outdated thing called sin? One who makes it seem right to measure ourselves by ourselves?

I never understood this statement until one day, when I was about thirteen or fourteen, I decided to piece a quilt. All the women of the neighborhood were doing it and some of the quilts were very beautiful. I cut out a block for a pattern and then laid it on the table. I used the last block that I cut out for the pattern of the next block. Then I laid that one neatly on the table and again used the last one cut out as a pattern for the next block.

To my horror when I sewed the pieces together I had a grotesque thing that in no way resembled the lovely pattern shown in the newspaper from which I had cut the original block. I had failed to use the original pattern for cutting each piece, but had measured each block by the last one cut out, and so I had strayed far away from the original pattern. This is what happens to our children's God when we take our eyes off our Pattern and fashion ourselves like other gods.

As a matter of vital interest, How large is your own God? Have you had a look at Him lately? Is He a God who rules the universe with justice

and precision? A God who had the courage to create beings as free moral agents with the capacity for good or evil, and was willing to (and did) sacrifice His only-begotten Son when they chose to do evil instead of good? Is your God a God who has a plan for you and yours, a loving, well-thought-out plan?

Is your God this majestic God or is He a little puppet that you shove around each morning as you hurriedly bow and mumble a few words and make your demands for your daily bread, success in your business ventures, and His approval of your attempts to get the better of your fellow man? What kind of God does your son or daughter see reflected in your own face?

The task of being a parent is the biggest one assigned to us. You may be ever so clever in ushering into this world a new life, but are you as clever in ushering your own son or daughter into life everlasting? You may be very clever in straightening the bones of some crippled child so that he may walk again, but are you making straight paths for your own feet so that your son who is following in your footsteps may not fall and become broken in the paths of sin and folly? You may be very clever at healing broken minds, but are you as clever when it comes to helping your own child to meet the mind of Christ?

O Lord, this child is mine to keep today.

Tomorrow never comes.

May I somehow do my task so well, So understandingly,

That in that great day he may be mine For all eternity.

THE Children's Story

Flood Tide of Love

By Arthur S. Maxwell

From this moment on it seemed as though a flood tide of love was being poured from heaven upon the people of Galilee.

Jesus had come from heaven to earth to let everybody know that God is love, and now He set about it by doing one kindly deed after another. Not only did He talk about God's love, He proved it by healing the people of all their sicknesses, great and small. After He had passed through a city or village there wasn't one sick person left in any home.

Boys and girls felt the warmth of His love. Yet He was just as thoughtful of the oldest grandpas and grandmas who came to hear Him.

Opening the floodgates of love kept Him busy every moment of His life. The Bible says that "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

In homes all over Palestine children were saying, "If only we could take mother to see this wonderful Man, perhaps she would get well again. Perhaps He could do something for her dreadful headaches. And dad—poor old dad—with his backache and that sore on his leg—perhaps he could be cured too. Somehow we must take them both to the Great Healer."

In thousands of homes children and older people were talking like this, wondering how they could find Jesus, then

setting out with their sick folks to meet Him.

"And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan."

No wonder! Wouldn't you have gone to see Jesus, too, if you had lived back then? Of course you would.

The sick—some hobbling along, some riding on donkeys, some being carried by friends—came to Him from all directions and great distances, as if drawn by some powerful magnet. In His presence their groanings ceased; their cries of agony were stilled.

As news about the great Teacher and Healer spread ever farther and farther abroad, more and more thousands came to Him. In His wonderful love "he healed them all." He didn't stop to ask to what race or nation they belonged, or how much money they had, or how great sinners they were. If they needed help and believed that He could give it to them, their wish was granted.

"Come unto me, *all* ye that labour and are heavy laden," He said, "and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Rest! That is what they all wanted. Rest from pain, rest from sorrow, rest from worry.

"Come!" He pleaded. "All of you, come!"

They came; and even as they listened to Him their poor, sad hearts were comforted.

One day word reached Jesus that Peter's mother-in-law was ill. Busy as He was, He went straight to her house. The poor woman was very sick, having "a great fever." Jesus looked at her, then tenderly touched her hand. Immediately "the fever left her," and her strength returned. A moment later she was up and about, waiting on her visitors.

That same evening, "when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

"Devils also came out of many, crying out, and saying, Thou art Christ the Son of God."

What a time was that! Earth had never seen the like. The God of love was making Himself known, letting everybody see how kind, and good, and tenderhearted, and forgiving He really is.

He had told Moses long ago that "The Lord, The Lord God" is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin." Now everybody could see it with their own eyes. From now on there could be no doubt. God in Christ was all that love could be.



H. A. RUDERIK

Daddy knows how to fix it!



"It's That Simple"

By Roger McNeily

TWO men were in a foxhole in the jungles of the South Pacific. It was night and the enemy was throwing up an occasional flare accompanied by a barrage of shells. The men in the foxhole were trying to get some sleep.

Suddenly, over to the right of them some distance away they heard a man crying, "I'm afraid. I don't want to die." One of the men in the foxhole went out to get him and bring him back.

After finding him the rescuer discovered he needed assistance in carrying the wounded soldier back to the foxhole. He called to his buddy to come and help. His buddy arrived and suggested that they wait for another flare to see how badly the man was wounded.

In the light of the next flare they saw that the wounded man had been hit in the stomach by a shell. They carried him to their foxhole and made him as comfortable as possible. It was apparent that he could live only a short time. The wounded boy, only eighteen years old, kept repeating, "I'm afraid to die."

He was asked, "Why are you afraid to die?"

He answered, "I don't know what will happen afterward."

"Don't you know about God?" asked one of the men.

"No," said the boy, "I have never had time to learn about God."

What would you have said to that boy? Would you have said, "Now look, boy, before you die I'll tell you about the 2300-day prophecy, the prophecy of Daniel 2, the seventh-day Sabbath, and the tithing question. Then you must be baptized"? Just what would you have said to him?

One of the men in the foxhole bent over the wounded boy and said, "I will tell you about God. God made this earth. Everything you see is the handiwork of the Creator. He made the animals and created man. And because man sinned He even gave His own Son, Jesus, to die for you and me that we might have eternal life. Now, all you have to do is accept by faith Jesus' sacrifice for you. If you put your trust in Jesus, He will take care of you after you die." He then

added these words, "It's that simple."

Is it that simple for you too? Why did Jesus die? Not to prove to us what day is the Sabbath. I believe in the Sabbath and keep it. I am glad I am fortunate enough to know the truth on this question, but keeping the Sabbath will not get me into the kingdom.

Jesus did not die to prove to me the validity of the 2300-day proph-



ecy. I believe it and am glad that I know about it, but mere knowledge concerning this prophecy will not get me into the kingdom. Salvation does not come through knowledge of these things but through the blood of Jesus Christ.

Why did Jesus die for me? Because He loved me. The plan of salvation is based on love.

The wounded boy in the foxhole never kept a Sabbath; he never paid a dime of tithe; he wasn't even bap-

tized. But if he put his trust in Jesus as his Saviour in those last few minutes of his life, he will be resurrected when Jesus comes again.

Jesus kept the Sabbath for him. Jesus was baptized for him.

Why was Jesus baptized? Was He baptized for cleansing from sin, as we are? No, Jesus had no sin. He was baptized as an example to us and because in His great wisdom He knew there would be men and women in the last few minutes of their lives who would find Him as their Saviour and would have no opportunity to receive this rite. His baptism is imputed to them.

Why do I keep the Sabbath, pay tithe, and observe the beliefs of my church? The answer is simple. I want to, because Jesus has changed my heart. People often say to me, "Your church doesn't allow you to dance, smoke, drink, and attend movies." I answer that it isn't because my church forbids these things that I refrain from doing them, but God has called me to live this way, and I have united with a people who have chosen to have their lives guided by these ideals. I don't follow worldly practices because I don't want to. I have a better way of life.

If you are keeping the Sabbath merely to fulfill a legal obligation, better rethink your religion. You are wasting your time and are not a happy Christian. If you are paying tithe because you are afraid God will withhold a blessing, study into the matter. You'll discover that no one can buy blessings from God. He gives them; they are a gift.

I keep the Sabbath because I love the Man who came from heaven and showed me how to keep His day holy. I pay tithe and offerings because I love Jesus who came to earth and asked me to have a part in helping Him with His work. Christ died for me because He loved me and when I understand and grasp this great love, I cannot help loving Him in return.



Your Denominational IQ

By Idamae Melendy



Match the individuals listed in the first column with the distinguishing beliefs each one brought out, listed in the second column. Rate yourself by the answers and scale on page 26.

1. () O. R. L. Crosier
2. () Hiram Edson
3. () J. H. Waggoner
4. () Rachel Oakes Preston
5. () William Miller

- a. Obligation of the 4th commandment
- b. Second advent of Christ
- c. The heavenly sanctuary
- d. The atonement
- e. The investigative judgment

As a personal testimony concerning my Christian experience I can say this: I am having fun being a Seventh-day Adventist Christian. It is the way of true joy and happiness. How do you feel about your own experience? Are you enjoying it, or are you merely fulfilling legal obligations?

A little boy who was dipping his finger into some honey was asked by a man how it tasted. The boy said, "It is very sweet."

The man continued, "How sweet is 'very sweet'?"

The boy tried to explain and finally gave up, saying, "Here, you dip your finger in and see for yourself."

I give you the same challenge. Have fun being a Christian, then you too will know how sweet it is.

Junior Talks

New Hebrides Baby

Part I

By D. A. Delafeld

"'Bolai bovan! Bolai bovan! ['You take it, and you go!'] Over and over these words were repeated to me. Where was I? Away out in a little village in the New Hebrides."

Mrs. Norman Wiles, brave and happy missionary from the South Pacific Islands, was addressing the General Conference family in morning worship. As she told her story I was very much impressed. This is the story she told.

"That morning someone had come to the mission station to say that there was a woman very sick in the village. And so, with what few medical supplies we had, I started out. After walking about a mile through the little jungle trail, and up over a high stone fence, I finally reached the compound—a large house for men and two or three small houses occupied by the women and the pigs. In a small house lay a sick mother.

"I soon saw that I could not do anything for her. Somewhere, though, was a baby two days old. Where? I searched. I looked in through the doorway. I looked everywhere I could; but I couldn't find any baby.

"I appealed to the father. 'Where is your baby?' But all he would say was, 'Bolai bovan! ['You take it, and you go!']' He wasn't interested in his little baby. All he could think of was the fact that his wife, for whom he had paid so many pigs, was now dying, and he would have nothing left to show for all he had paid.

"I searched again. Finally my eyes became accustomed to the darkness and way back in a corner of one of the tiny huts—you couldn't call it a house, just a roof on the ground, no chimney, no windows, with a tiny tunnel door—I saw something move. On a few dried leaves on the ground lay the new baby.

"I went back to the father. 'What are you going to do with your baby?' He had no interest. 'Are you going to give it to me?' 'You take it, and you go!' That was all the response I could get.

"But what could I do with a tiny baby? In the first place, we had nothing to feed her. We had no cows. We had no milk except some thick, brown condensed milk, and there was no store within a hundred miles. I wondered what I could feed her. Then, too, we had no mission natives. What could I do with a brown baby? I went back to the mission to talk it over with the other folks there.

"Elder and Mrs. Parker were there at the time. But all day, all afternoon, I had before me the picture of that baby who must die if I didn't do something. So I gathered up a bundle of rags and hurried back to the village. When I reached there, they

were digging a shallow grave right in the house to bury the mother. But an old woman had picked up the baby, and she held it out to me. I took it, wrapped it in the rags, and noted that the sun was nearly down. I must hurry if I was to get home before dark. Back along the little narrow trail I hurried, finally reaching home.

"Now how about the food. Could the baby ever digest that terrible condensed milk? We prayed that she would. And she did.

"The next morning before we were up we heard voices outside, and when we went out the question that greeted us was, 'Is the baby dead yet?'

"'Why, no, she's not dead.'

"'What! In a white man's house, and not dead!' And away they rushed to bear the news to the village. 'That baby is not dead.' The news spread all over the island, and all day long we were besieged with callers with the one question, 'Is the baby dead yet?' Then the news spread to two little islands, one on one side and one on the other, and the next day people came in their canoes to see this baby in a white man's house that wouldn't die."

(Continued next week)

As It Looks to Me—2

Talents and Rewards

By Arlene Friestad, Dean of Women, Emmanuel Missionary College

Jesus was invited to a banquet at the home of Simon, whom He had healed of leprosy. The guests included His disciples, Lazarus, and other friends. Mary, hearing that Christ was at the banquet, slipped in unobserved and sought to testify of her love by anointing Him with costly ointment.

This selfless, generous, loving act displeased Judas, and he led the disciples in sharp criticism of Mary's extravagance. Fearful of reproach, even from Jesus, Mary was about to leave when He spoke in her defense, "She hath done what she could" (Mark 14:8).

These few simple words of commendation sum up the Master's requirement for our service to Him.

Before this, Christ had told the story of the talents to show that whether we have five talents, or two, or one, He expects us to serve Him to the limit of our ability. Not all are endowed with the same measure of gifts. There are indi-

viduals who have potentialities for contributing in a major way to the needs of the world, and the Lord designs that they shall give fullest expression to their talents. But the faithful, loving, perhaps obscure, service of a one-talent person is equally honored by Him. He simply asks that each do what he can.

This has always been His expectation. In the Old Testament the record tells of a captive maid who referred leprous Naaman to the prophet Elisha. It also tells of Queen Esther who saved the lives of her people. Both did what they could, and their faithfulness has been an inspiration from that time to this.

You and I need not be concerned about the station we occupy or the relative importance of our work, but we must be very conscientious in giving a full measure of devotion to our tasks. Then one day Christ will commend each by saying, "Well done, thou good and faithful servant."

PROBABLY no other city in the world has a population as cosmopolitan as Singapore. At the crossroads of world trade, thousands of ships from the four corners of the world bring goods and people to the city. The variety of costume, culture, and custom makes Singapore an ever-changing picture of color and interest.

Since the people come from different lands, and bring with them their religious customs, practices, and beliefs, the missionary has an opportunity to observe many things that are shocking to the Western mind. For example, *Thaipusam*, a religious practice brought to Singapore from India by devout Indians. We invite you to join us as we go to view this annual religious ceremony.

The gray mist of early morning still hovers over the city, yet the heat is already oppressive. Not a breath of air stirs the fronds of the overhanging coconut palms. Heavy clouds of dull-blue smoke slowly ascend from the many incense burners. Hundreds of Singapore's faithful Hindus are already making their way through the gate into the tiny Perumal temple, adorned with grotesque figures. This is the high day for the little temple on Serangoon Road, for it is here that the *Thaipusam* ceremonies are to begin.

To the right of the pathway as we approach the temple is a small walled enclosure where the rites of purification are performed. Here, the men who are soon to bear the ordeal of pain, carefully bathe themselves. Two fine-looking young Indians, dressed in saffron loincloths, are coming out the door. Their bodies are glistening and cool from the buckets of re-

freshing water that they have just poured over their heads.

Just ahead of us is the temple pavilion. Inside are the usual gods, gongs, drums, and incense burners. To the left is a little building less than six feet square, having a roofed porch of equal dimensions. The door is open, revealing an ugly, squat god decorated with fresh flowers, an urn of smoking incense before him.

The porch of the little idol house is occupied by three temple priests who are chanting, one standing beside the doorway leading to the temple god, the other two standing on either side of a devotee who has but recently come from the purification bath. As the priests chant, the devotee dances up and down, his eyes glazed, his head rolling from side to side. He appears to be in a trance. Occasionally he seems about to collapse, but is steadied by the priests, each of whom has an arm thrown loosely about the man's waist. The chant becomes faster, the drums beat, the bells ring, and the devotee becomes wild, leaping higher and higher.

We turn our attention to the area along the roadway. Here are a score or more wooden frames about four feet long, a foot wide, and two feet high. All are highly decorated with palm leaves, flowers, peacock feathers, fruit, and glittering ornaments. On the ground before these ceremonial racks newspapers are spread, on which is an array of spears, long steel needles with ornate heads, and other instruments of torture. Some of the needles are three feet long. There are also pans of sacred and holy ashes made from burning the dung of sacred cattle. In front of some of the racks are scores of small silver dishes, shaped very much like baseballs. Countless incense burners are sending up clouds of suffocating smoke.

Suddenly there is a loud cry. We look again toward the house of the squat god. The devotee who has been leaping before the doorway of the hideous idol, jumps from the porch, seizes one of the heavy racks, and places it on his shoulder. Then, followed by a crowd, he begins to circle the temple grounds.

Soon a score or more other devotees join him, preparing for the pilgrimage of pain, which is made as their payment of vows to their gods.

A middle-aged man, thin and gray-ing, his loincloth hanging loosely about his bony legs, stands before a rack and a layout of silver urns before it. A priest chants in a monotonous tone, and the sacred ashes are rubbed on the man's head.

As the chant becomes louder the



A devotee in Singapore extends his tongue to have it pierced with a steel pin.

An eyewitness gives a vivid
ordeal

Thaipusam

By L.



Heavy decorated frame rests on worshiper's shoulders, as needles pierce the flesh of his chest and back. Note hooks in forehead.

man's eyes become glassy. Then, as the devotee falls backward into the arms of a helper, the priest picks up some of the long steel pins and forces one after another through the skin and into the flesh of the forehead of the devotee. The man stands shivering as if he were having a chill. Another temple helper is busy pouring goat's milk into the round, ball-like dishes, and covering them with a very tough piece of dried leaf tied tightly around the rim.

The priest now reaches into a dish of holy ashes and takes out a hook. It is like a double fishhook. Deftly he drives hook after hook into the chest of the devotee. Then, he hangs a silver urn, filled with milk, on each hook. The man is turned around, and twenty more hooks are driven into the flesh of his back. Each hook pulls the flesh as it receives its burden of a silver dish filled with goat's milk.

To our right we see a handsome young Indian standing before a huge

REVIEW AND HERALD



Participant in the ceremony of *Thaipusam* shows his back, into which sharp needles have been thrust.

count of a painful religious
Singapore

usam

MART

array of spears. He does not appear to be hypnotized as do many of the others. He is calm and talks quietly with a well-dressed Indian gentleman. A small Indian approaches and begins chanting, but this devotee's expression does not change. Soon other temple assistants approach, and begin to construct a huge superstructure from the man's waist and shoulders. There are scores of holes in the frame they are fastening about him.

A priest picks up a score or more of the long steel spears. One by one he slides these through the holes of the frame and forces them into the quivering flesh of the young man. Beads of perspiration stand out on his brow, but he utters not a sound. The holy ashes are applied and more arrows are forced into his back.

Suddenly the young man leans over, retches, and then vomits. The gods are displeased.

A priest approaches, and reaching through the maze of spears that extend from the young man's chest, he

forces the youth's mouth open and rubs ashes on the inside of his cheeks. Quickly the priest produces a steel pin about eight inches long and forces it through the young man's cheek, on through the tongue and out through the cheek of the other side of his face. Tears stream from the devotee's eyes, but he makes no sound. A small weight is fastened on each end of the pin that now impales cheek and tongue.

But the torture is not complete. The young man's tongue is now drawn forward as far as it can be stretched, and another steel spike is brought. This spike is slowly forced down through the protruding tongue. When it has completely pierced the tongue, it is twisted by the priest. The young man pales but does not faint. He stands silent and still for a few minutes, then begins to turn slowly around and around. The drums beat faster and faster. The people chant. The gongs sound. The young man spins like a top.

Nearby stands a cart, resembling the undercarriage of a baby buggy. Upon it has been constructed a highly ornamented temple. The over-all height of cart and temple is about four feet.

A devotee approaches the cart, accompanied by a priest. The incense burner by the cart is replenished, and the gray ash is rubbed on the back of the devotee. The priest takes up the three ropes by which the cart is to be drawn. At the end of each rope is a large hook. Slowly the priest forces the hooks into the tender flesh of the man's back. The devotee starts down the path leading from the temple. As he does so, the ropes tighten and the hooks bite deeper into his flesh. The pilgrimage begins.

The temple yard is now filled with milling humanity—hundreds of Indians, a few Chinese, and European spectators with cameras. The atmosphere is tense, but the crowd is orderly.

As the priests complete their work, inserting spears, needles, and hooks, and inflicting other tortures, the devotees leave the little temple one by one, by twos and threes, each bearing his burden of pain, some wearing wooden shoes, the soles of which are filled with tacks. Others are drawing behind them carts fastened to hooks in their flesh. As each leaves, other devotees step forward to receive their tortures and to fulfill their vows.

The pilgrimage is long and the tropical sun beats down on the unsheltered and unshaded streets. Heat shimmers from the pavement that is nearly hot enough to blister bare feet. Curious onlookers line the streets as the devotees, accompanied by friends

and companions, make their way slowly along. The little carts bump over the rough pavement, straining the ropes by which they are pulled, and causing the sharp hooks to bite more deeply into the flesh on the backs of those drawing them.

One mile, two miles, three miles to another little temple on Tank Road. Here hundreds of people are milling about. Other hundreds are crowded into the small space inside the temple. The tenseness and excitement increase with the arrival of each devotee. Gifts, many costly, are being presented before the idols. Charity is being dispensed to the poor who have come to the temple for the occasion.

The devotee, completing his pilgrimage and temple ritual, is once more in the hands of the priests. One by one the scores of pins, spears, and spikes are removed from the flesh, each leaving its own peculiar scar. Strangely, no blood flows from the wounds, not even from the holes in the tongue.

Another ceremonial washing, and the pilgrims—once again well-dressed businessmen, professional people, students, ordinary working people—step into the streets of Singapore. Nothing about them sets them apart from thousands of others on the streets.

We turn from the temple, appalled by the mighty challenge of the spiritual darkness of the Orient. These, whom we have just seen inflicting their bodies in search for spiritual peace and the sense of divine approval, long for the assurance of salvation. May God help us to know how to reach them with the gospel of Christ.



Looking like a pincushion, this earnest devotee prepares for his pilgrimage to a temple on Tank Road, Singapore.

News From Home and Abroad

Revival in the Bay Islands of Honduras

By Kenneth L. Fleck

IN JANUARY, 76 persons made definite decisions to follow the Master in baptism during special revival services held at Bonacca in the Bay Islands of Honduras. Robert E. Dunton, Central California Conference evangelist, was graciously loaned to the Honduras Mission to conduct the series. Several meetings were also held in the capital, Tegucigalpa, and in Jonesville, French Harbour, and Coxen Hole on the island of Roatán.

Each night the commodious church in Bonacca was packed to capacity—many times well before the service began—with many standing outside the building. A loud-speaker was installed so they, too, could hear the service. Elder Dunton's timely and spirit-filled messages created great interest among all classes and age groups. An interesting musical program was presented each night, and all took an enthusiastic part in the congregational singing.

Victories Gained

Many victories over the tobacco habit and other vices were gained as the truth of God penetrated the hearts and lives of the hearers. Great peace and joy came to many as they found release from the devil's grasp by complete surrender to Christ. Surely there was also great joy in heaven as

night by night the people responded to the invitation to go forward. Many wept quietly as the Spirit of God did His work in their hearts.

In response to the request of many it was decided to hold early morning services for special heart searching and consecration. These 5:00 A.M. meetings were well attended and proved to be a blessing to all.

The devil, unhappy, of course, with the great success that attended the meetings, tried in many ways to hinder the work. One local church sent to the mainland for a minister to come and oppose the meetings. Nevertheless, the Lord's blessing was evidenced in an even greater attendance, including some of the flock of this accuser of God's people.

On the last Sabbath of the meetings a beautiful and impressive baptismal service for 22 candidates was held on the shore of the little cay where the city of Bonacca is situated. A great crowd was on hand. Many visitors were present who had never witnessed a baptism before, and they were impressed with the spirit and dignity of the service.

The remaining 54 candidates for baptism are being prepared by Peter Wood, and are expecting to be baptized in the near future. It is also ex-

pected that many who asked for special prayer to be able to make a complete surrender will soon decide to follow Christ fully.

Work Started in 1885

The Adventist message found its way into the Bay Islands early in the history of the Inter-American Division. In 1885, Mrs. E. Gauterau, of Honduras, accepted the truth while visiting in California. She carried back with her an abundance of tracts and other literature. When the interest among her friends and neighbors had developed considerably, the General Conference sent Colporteur T. H. Gibbs, in 1887, to visit that country and the Bay Islands, where the truth of the Second Advent had already taken root.

Great interest was aroused, and in 1891 Pastor and Mrs. F. J. Hutchins arrived to carry forward the work along the Central American coast. Pastor Hutchins passed to his rest in 1902, but even today many of the older members in Bonacca love to recall the zealous work of the Hutchinses as they traveled from place to place in their little sailing schooner, *The Herald*. Many other workers followed in their footsteps, until today the Bay Islands seem to be ablaze with God's last message.

The workers and members of the Honduras Mission are earnestly working and praying that the spirit of revival and soul winning that has been so greatly evidenced in Bonacca may spread quickly to all parts of the field. They ask an interest in the prayers of God's people everywhere that this work may prosper.



A group of those baptized on the last Sabbath of the meetings at Bonacca, Bay Islands, Honduras, stand in front of the Bonacca church. Robert E. Dunton (bow tie), and R. G. Jones at his right, in background.



Frank Haylock, for many years a pillar in the Bonacca Bay Islands church, watched the baptism of his granddaughter from his wheel chair. With Brother Haylock are a few of the members of the large Haylock family.

East African Union Session

By E. D. Hanson
President, East African Union

When one reads that the East African Union held only its third quadrennial session at Bugema Missionary College in Uganda February 17 to 21, 1959, one might get the impression that this is a young field. But this is not so. The work was begun in Tanganyika in 1903, in Kenya in 1906, and in Uganda in 1927; but during that time it has been under the old European, the Central, the Northern European, and the Southern African divisions; and with each reorganization naturally we have had to start anew in numbering our quadrennial sessions.

During the past four years the Highlands Mission has been organized to foster our European and Asian work. In this same period our Voice of Prophecy Bible School, offering lessons in Swahili, Kikuyu, and Luganda, has been fully organized under the direction of Mrs. E. D. Hanson. It has proved the entering wedge into the Kikuyu country, which had been closed to evangelistic work, especially during the Mau Mau emergency.

It was a source of deep inspiration for our missionaries, their families, and the members of the Highlands Mission, to gather for a special three-day camp meeting before the session, and to be blessed by the spiritually helpful ministry of W. E. Murray, D. A. Delafield, and R. H. Pierson.

The East African Union now includes six missions, one publishing house, two union-operated hospitals, two union training schools, and the Voice of Prophecy Bible School.

The Quadrennial Report

During the quadrennial period 16,565 persons were baptized and the membership increased by 8,142 to 46,750. The tithe for the four years totaled \$363,382.23 and the offerings \$180,763.29.

Some high lights of the quadrennial period brought courage to the 110 delegates in attendance. Under the leadership of R. L. Osmunson, the new permanent MV camp on the shores of Lake Victoria was purchased and building construction begun. Also the first youth's congress, with 1,600 in attendance, was held in Nairobi. Under the able leadership of J. N. Hunt, recently called to the South African Union, the number of books sold increased from 35,926 in the preceding quadrennium to 104,372 during the period 1955-1958. This, in turn, enabled the East African Publishing House to make record gains in the printing and sale of our literature in



Kikuyu Dorcas leader (left) who was tortured by the Mau Mau.

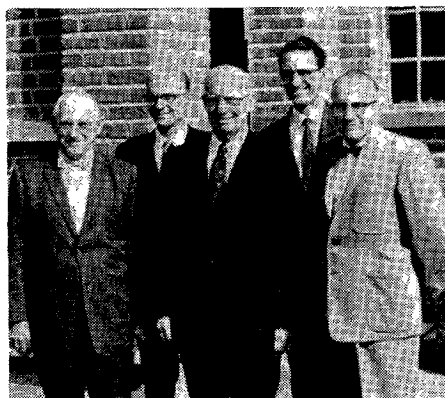
eight languages. The number of books published was 145,500, plus three magazines with a circulation of nearly 30,000. Under the management of D. K. Short, the publishing house now has one of the most modern plants in East Africa.

G. F. Clifford, the new principal of Bugema Missionary College, reported that under the able leadership of former principal C. T. J. Hyde, the college had built its enrollment up to nearly 300 and is now offering courses up to two years beyond the academy level.

W. W. Oakes, the new principal of Kamagambo Training School, reported that under the leadership of F. E. Schlehuber, the school had developed strong courses in teacher training, carpentry, and commerce. Its total enrollment is now nearly 600.

Dr. S. A. Kotz reported on the work at Kendu Hospital on Lake Victoria. The 110 beds of the hospital are nearly always full, and the nurse's training course is rated highly by the Nursing Council of Kenya. The 18 dispensaries in the union had nearly 160,000 outpatient visits, and three dispensaries treated 600 lepers during 1958 alone.

Those elected to serve for the ensuing term are: East African Union Mission: president, E. D. Hanson; secretary-treasurer and auditor, E. J. Gregg.



Leaders attending East African Union session. Left to right: E. D. Hanson, W. D. Eva, W. E. Murray, D. A. Delafield, R. H. Pierson.



Entrance, Sandra MV Camp, situated on Lake Victoria, Kenya.

Departmental secretaries: MV, home missionary, education, temperance, R. L. Osmunson; publishing, Sabbath school, Voice of Prophecy, public relations—a call was placed overseas. Uganda: president—call placed overseas due to W. R. Robinson's illness; secretary-treasurer, J. W. Buckley. Central Kenya: president, R. J. Wieland; secretary-treasurer, M. B. Musgrave. South Kenya: president, F. G. Thomas; secretary-treasurer, P. Ong'uti. Kenya Lake: president, H. W. Stevenson; secretary-treasurer, E. G. Olsen. Tanganyika: president, C. T. J. Hyde; secretary-treasurer, M. W. Cuthbert. Highlands Mission: president, union president; secretary-treasurer, union secretary-treasurer; departmental secretaries, union departmental secretaries.

A spirit of harmony and good will prevailed at the session. The presidents reported progress in every department of the work, but everyone emphasized the need for more adequate shepherding of the flock and a still larger and more aggressive program of evangelism.

It Is Written Effort in Orlando

By Charles R. Beeler

A three-week decision effort was held in March and April by George E. Vandeman in Orlando, Florida, to consolidate interests created by the *It Is Written* telecast. The weekend meetings were held in the Orlando Municipal Auditorium, which seats 3,200, and the week-night services in the new Central church with a capacity of 1,600. Both facilities were well filled night after night. Interested *It Is Written* viewers came from outlying towns all over the area covered by the Channel 9 telecast. Some came quite regularly from as far away as 70 miles.

The pastors and Bible instructors of the three churches in the city of Orlando, as well as those of eight or ten nearby districts, worked in close

association with Elder Vandeman at the meetings and in the visiting. Hundreds of requests for printed sermons and special prayer were received and processed. The Spirit of God was manifestly present. About 250 responded to specific altar calls for decision. At the close the pastors reported a total of some 400 homes of excellent prospects for continued personal work.

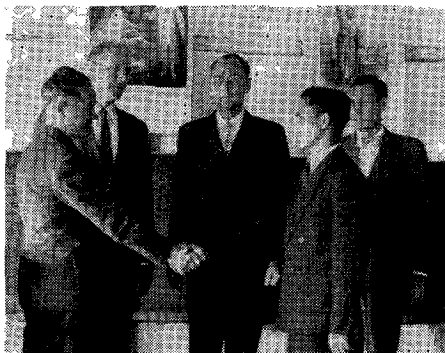
Baptisms were held in several churches in the Orlando area on April 18 for some 35 persons, many of whom were It Is Written interests. A second baptism was held early in the month of May.

The It Is Written telecast was begun in Orlando September 28, 1958, and continued through June 14, 1959, for a total of 39 programs.

Regional Meetings in Assam, India

By D. S. Johnson

A series of excellent regional meetings were held during the month of March in the beautiful and interesting Assam Section of the Northeast India Union. W. F. Storz, president of the union; B. J. Williams, president of the Assam Section; W. G. Lowry, of the Lushai Hills, and the writer, from the division, joined in this modern



W. G. Lowry (left) extending the welcome to Holiwell Dkhar after ordination. Associated in the Assam ordination were (left to right): D. S. Johnson, secretary, Southern Asia Division; W. F. Storz, president, Northeast Union; B. J. Williams, president, Assam Section.

missionary journey through the Garo, Khasi, and Lushai Hills, and Manipur.

Others have sown; today our workers reap. Only recently has the news of Jesus' soon return been preached in these areas, but thousands now attend our meetings, study our Bible lessons, and enjoy our literature.

At each of the gatherings baptisms were conducted, communion was held, and marriages were performed. The thank offerings received during the meetings expressed the gratitude of our people for the truth as well as their determination to have a part in finishing the work.

Three of our well-trained young

Indian workers, Prem Bazroy, Holiwell Dkhar, and C. Saikuma were ordained to the gospel ministry. The latter two are hill men. These three brethren serve vast areas in which there are millions of unwarned souls. Our workers and people need their guidance and leadership.

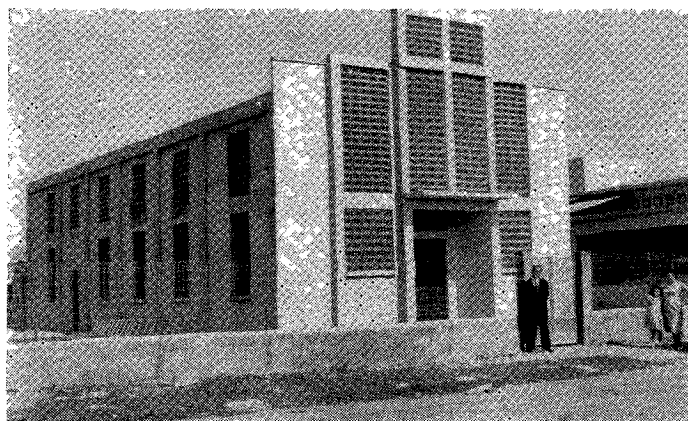
Prem Bazroy, W. G. Lowry, and D. J. Donesky baptized 25 persons in their areas during the meetings. Pray for our workers and believers as they labor in these tremendous ripening but yet unreaped harvest fields of the Southern Asia Division.

Book and Periodical Price Changes

By C. E. Palmer, *General Manager Review and Herald Publishing Association*

Higher subscription rates for the REVIEW and our other periodicals—also many of the books published by this house—will be announced soon in the advertising pages of the REVIEW. These changes are made necessary because of rising costs of production and circulation.

The villain in the cost-price-profit problem might be described in one word, "inflation." Personal income and spending have reached all-time highs along with industrial produc-



Dedication of Barcelona, Venezuela, Church

On Sabbath, February 7, our new church building in Barcelona, Venezuela, was dedicated. The president of the Colombia-Venezuela Union, A. Ray Nordcliffe, preached the sermon. Harold Bohr, president of the East Venezuela Mission, gave the prayer of dedication. Antonio Ceballos, pastor of the Catia district, also was present and participated in the service.

For many years the little group of believers met in the living room of Sister Rosa Rodriguez, but in time the company grew too large for these quarters. The first steps in the construction of the new church were taken in 1956. Three years later the building was completed.

We thank God for His blessing on the people of this district, and for this beautiful church.

MANUEL RAMIREZ, *Pastor*



Ocean Beach Church in San Diego Conducts Opening Services

Five years of planning, praying, and doing were climaxed Sabbath, March 28, when the new Ocean Beach church in San Diego, California, was formally opened.

R. C. Baker, president of Southeastern California Conference, gave the sermon. Present also were former pastors Philip Knoche, R. E. Delafield, and Calvin Osborn, under whose leadership the church was organized five years ago. The Honorable Frank Curran, vice-mayor of San Diego, represented the city in the formal opening services.

We thank God for this new edifice erected to His glory, and pray that He may bless this church as its members live and witness for Him in these last perilous days.

B. L. HASSENPFUG, *Pastor*

tion and commodity prices. Federal Government outlays are billions of dollars greater than a year ago, and the stock market is active far beyond what intrinsic values would seem to warrant.

This array of facts tends to produce a temporary feeling of elation, for our volume of business usually has been good when business on a national scale is good. We use the word "temporary" advisedly because on second thought there comes the chilling realization that there is a fever of inflation behind this seeming prosperity that robs it of much of its value.

The Dizzy Whirl of Inflation

From this dizzy whirl of inflation we have no escape, for we must buy our paper, ink, cloth, board, et cetera, and pay for outside services in the open market where the pattern of ever-increasing labor costs is superimposed on everything we buy.

The story of what has happened in recent years to daily newspapers is significant, for the cost of paper, as in our plant, accounts for approximately 50 per cent of cost of production. There has been a 30 per cent mortality in large city dailies in recent years because profits have been cut 50 per cent in the cost-price squeeze. We can remember when newspapers that sold for decades at one or two cents a copy went to five cents. Now the single-copy price is more often ten cents; and if their circulation is suffering, at least the ten-cent papers are still alive, while those that have tried to hold to the five-cent price are being numbered among the 30 per cent that are casualties, and this in spite of the help they received from large advertising revenues. We might mention also *The Saturday Evening Post* that has gone up from five cents to fifteen cents, and *Reader's Digest* up from twenty-five cents to thirty-five cents. The only reason *Reader's Digest* made so conservative an increase was that it began to take advertising, which brings in millions of dollars.

Announcements now being prepared will show an increase of approximately \$2.00 a volume on our large subscription books and \$1.00 on medium-sized books. The same hard financial facts that led us to these decisions have caused us to raise prices on our periodicals. This blow is softened somewhat by the fact that there will be opportunity for our church members to enter new and renewal subscriptions at the old prices for a limited period.

Reports presented at our constituency meeting revealed that our profits in 12 years were just over two and three-quarter million dollars, and that



Part of the Sabbath school workshop at Ernumu, West Nigeria.

an almost equal amount was paid out by this house during the same period for denominational endeavors and activities. We would not be living up to our responsibilities if we did not plan to keep this institution in a strong position so as to continue this support of the worldwide work of the church.

On previous occasions when it has been necessary to announce price increases there have been misgivings, but these have always melted away like dew under the morning sun when consecrated colporteurs have gone forth with faith and courage to spread the gospel of salvation through the printed page. We claim with complete confidence the promise that the work will go forward with increasing success.

"I Will Wear a Crown"

By Eric B. Hare

You should have heard them singing:

"I will wear a crown
In my Father's house.
There'll be joy, joy, joy!"

There were 160 workers gathered from all parts of the West African Union at the Ihie Training School in East Nigeria. The brethren had asked M. E. Lind, Northern European Division Sabbath school secretary, F. C. Barfoot, West African Union Sabbath school secretary, and me to conduct a Sabbath school institute and workshop, January 9 and 11.

We had a delightful time. Every moment was filled with instruction or the actual making of rainbow flags, golden crowns, and other object les-

sons. Children all over the mission station, at work or play, were singing, "Who Made the Beautiful Rainbow?" and the crown song.

The West African Union Mission is a large field. In a population of 45,100,000 we have 601 Sabbath schools and 52,328 Sabbath school members. The largest missions are East Nigeria, with 215 Sabbath schools and 25,914 Sabbath school members; and Ghana, with 236 Sabbath schools and 15,737 Sabbath school members. The next largest is West Nigeria, with 61 Sabbath schools and 4,458 members; then Sierra Leone, with 16 Sabbath schools and 2,399 members; Liberia, with 16 Sabbath schools and 1,650 Sabbath school members; North Nigeria, with 16 Sabbath schools and 1,560 members; and the smallest field is Ivory Coast, with 20 Sabbath schools and 610 Sabbath school members.

I saw the beautiful school building at Beckwai, Ghana, erected with our 1954 third quarter offering overflow; also the Monrovia headquarters in Ivory Coast erected by our 1957 fourth quarter overflow. You would be pleased with them.

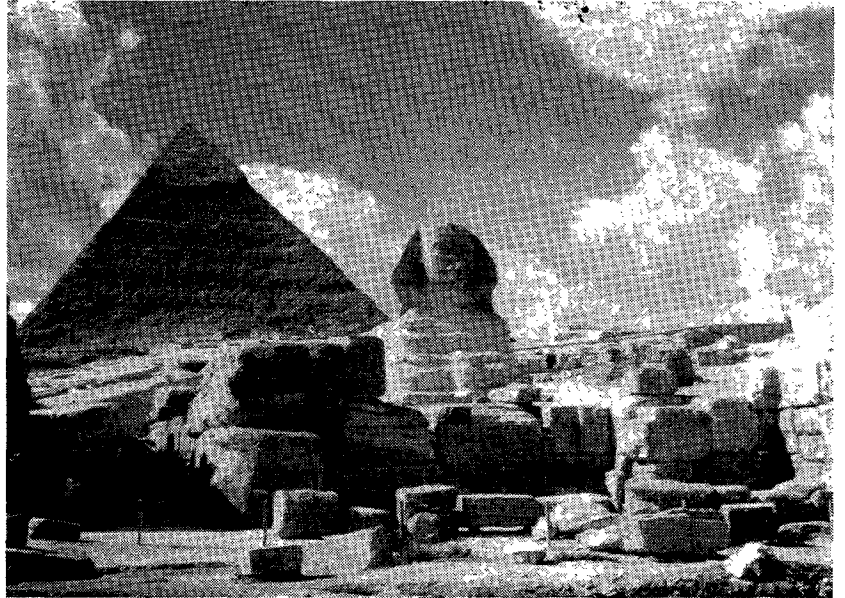
In our six weeks in the West African field we held nine Sabbath school institutes and workshops, we left 800 rainbow flags waving behind us, 506 crowns, about 200 obedient boxes, and many other newspaper object lessons for the instruction and pleasure of the hundreds of boys and girls who crowd our Sabbath schools and branch Sabbath schools.

In my heart I can still hear them singing:

"I will meet you there
In my Father's house.
There'll be joy, joy, joy!"

Lands of the Bible

LOOK to the
People of the
Bible



To Help Provide:

1. Medical and Welfare Work in the Sudan
2. Relocating the Baghdad School

*Medical Evangelism and Christian
Education Need Your Help*

**This Thirteenth Sabbath
June 27, 1959**

There is a great need to train medical evangelists who can work as Jesus worked. Small clinics and mobile units should be spread around. Training centers should be increased and strengthened. What we do we must do quickly. Won't you give liberally while you can?

General Conference Sabbath School Department

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.

Important Discoveries at Biblical Hazor

(Continued from page 1)

importance it is strange that Hazor's site remained completely unknown until it was rediscovered in 1928 by Prof. John Garstang, at that time director of the Department of Antiquities in Palestine. During an early morning ride he noticed the long shadows of certain ruin mounds cast by the rising sun, and was struck by the tremendous size of this ancient site, which no one seemed to have noticed before. Since it lay in the general region where it was thought Hazor had stood, he identified it with this important ancient city. Although nothing so far has come to light that proves beyond question the correctness of this identification, scholars have generally accepted it, and recent excavations have made it more certain.

The site of ancient Hazor, now called *Tell el-Qedah*, lies about nine miles north of the Lake of Galilee and about two miles southwest of the southern tip of Lake Huleh. It is a matter of satisfaction to see that this important place has finally been attacked by the spade of the archeologist. A well-staffed expedition worked there from 1955 to 1958 under the able direction of Prof. Yigael Yadin, of the Hebrew University at Jerusalem.

Yadin is one of the foremost archeologists of the young state of Israel. He learned his profession under his father, the late Prof. E. L. Sukenik, a well-known archeologist who was the first scholar to identify and purchase Dead Sea scrolls. Yigael, therefore, grew up in an archeological climate, but as a man of many gifts exchanged his spade for a sword when the Israel-Arab war broke out, and with the rank of a general became chief of staff of the Israeli Army. Returning after the war to his profession of archeology, Yadin has during the last ten years done outstanding work in this more peaceful occupation. His latest and most notable work has been that of directing the exploration of Hazor.

Date of the Exodus

The excavations have shown that Hazor was about 182 acres in size, probably being the largest city of ancient Palestine. It had a citadel and a residential section, both areas surrounded by a strong wall. The city's history, as far as it is known from literary sources, has been fully confirmed by the excavations.

It is of special interest for every student of the Bible that Professor Yadin

found the city to have been destroyed twice in the second millennium B.C., once in the fifteenth century and again during the thirteenth century. Yadin, believing that the Exodus took place in the thirteenth century, attributes the second destruction to the children of Israel under Joshua, and the first to either Thutmose III or Amenhotep II, two eighteenth-dynasty kings of Egypt, who carried out military campaigns in Palestine during the fifteenth century B.C.

While I accept Yadin's dates for the destructions of Hazor as indicated by the archeological evidence, I disagree with him in regard to the identifications of the two destructions. Believing in a fifteenth-century Exodus, I identify the first of the two destructions with that wrought by the Israelites shortly after their invasion of Canaan, and attribute the second one to Deborah and Barak.

For the reader who is not familiar with the Biblical evidence leading to a fifteenth-century Exodus date, it may be explained that the clear statement of 1 Kings 6:1 puts 480 years between the Exodus and the building of Solomon's Temple in Jerusalem. A combination of secular and Biblical data allows us to date the beginning of construction on the Temple in 966 B.C. with a great degree of certainty. Hardly any scholar will dispute the

general correctness of this date. If one then accepts the statement of 1 Kings 6:1, as I do, there is no alternative but to put the Exodus 480 years before, which brings us to the middle of the fifteenth century B.C. The invasion of Canaan followed the Exodus by some forty years, thus must have taken place toward the end of that same century.

The destructions of Hazor fit perfectly well into this chronological scheme, and the archeological evidence can therefore be considered as a supporting proof for a fifteenth-century Exodus date. This gives to Yadin's excavation of Hazor a special importance.

What Was Found

Two Canaanite temples were excavated, from which the archeologists extracted many ancient cult objects that had been left in these temples when they were destroyed. Among these objects, all made of stone, are altars of sacrifice (one decorated with the Hittite emblem of the sun), libation tables, storage jars, standing pillars (which were objects of worship), and sculptures of humans and animals. Among other objects found during the excavations are carved pieces of ivory and other objects of art, a great variety of pottery, a metal standard, some short inscriptions, weapons, tools, and many utensils of daily use.

An interesting discovery was a city gate found on the Solomonic level. Yadin discovered to his surprise that it was identical in size and layout with one unearthed several years earlier by an expedition of the University of Chicago at Megiddo. Hence it is quite probably that the same architect was responsible for the building of both gates. Yadin furthermore pointed out that a city gate of Gezer excavated many years ago was also very similar to those of Hazor and Megiddo, and must be considered to be of Solomonic origin. It is certainly not accidental that the Biblical record of 1 Kings 9:15 mentions Hazor, Megiddo, and Gezer as three cities rebuilt by King Solomon. Apparently the same architect was employed in the designing of the fortifications of these cities, which therefore received virtually identical gates.

Several years ago Dr. C. G. Howie called attention to the fact that the layout and measurements of the Temple gates described by Ezekiel almost exactly fit those of the Solomonic gate at Megiddo, showing that Ezekiel in his description of a future temple had Solomon's structure in mind. The new evidence found at Hazor supports this observation.

Many other interesting discoveries were made at Hazor, such as a pil-



Path to the Heart

By Glenn A. Coon

Review and Herald Publishing Association, \$2.50

By following the inspired instruction of the Bible and the Spirit of Prophecy, the author of this book has found the way to break through the barrier that blocks many sincere Christians when they seek to share their beliefs with their neighbors and friends. Elder Coon first presented this subject at the North American laymen's congresses in 1955. He illustrates the principles he preaches by stories of real experiences. Here is a book that every church member should read, regardless of the type of missionary work he plans to do. His reactions may well be the same as those of one reader who remarked after completing the book, "If that is all it takes to do missionary work for God, I believe I can do it even with my limited abilities." Soul winning requires training. This book will provide some of that training in a most interesting and effective manner.

lared structure of the time of King Ahab, and a strong city wall, but these are of greater interest to the expert archeologist than to the general reader of the Bible, and are left therefore undiscussed in this brief survey of the fruitful excavations at Hazor. These excavations have once more revealed that the soil of the ancient Near East is still covering up much material that illustrates, supplements, and in many cases vindicates the Biblical records.

[References: Preliminary reports of the excavation results, written by Y. Yadin, have been published in *The Biblical Archaeologist*, vol. 19 (February, 1956), pp. 1-12; vol. 20 (May, 1957), pp. 33-47; vol. 21 (May, 1958), pp. 30-47; vol. 22 (February, 1959), pp. 1-20. Discussions of the Solomonic gates of Hazor, Megiddo, and Gezer are found in *Israel Exploration Journal*, vol. 8 (1958), pp. 80-86, and in *The Biblical Archaeologist*, vol. 21 (December, 1958), pp. 103, 104. C. G. Howie's study on Ezekiel's gate appeared in the *Bulletin of the American Schools of Oriental Research*, no. 117 (February, 1950), pp. 13-19.]



OVERSEAS

Australasian Division

- For the past several years the denomination has not had a missionary doctor in the Solomon Islands. To provide some medical help and in harmony with arrangements entered into with the Sydney Sanitarium and Hospital, Dr. James H. Price, of the sanitarium staff, visited the Solomon Islands during the month of April. During a stay of less than two weeks Dr. Price saw 1,100 medical patients. Although the facilities available were not up to the standard of those in the homeland, the doctor was able to perform 20 operations. When writing concerning the visit of Dr. Price the union president, E. A. Boehm, said "Our people in the Solomon Islands will be eternally grateful."

- The North Queensland camp meeting and conference session convened on April 30. A. R. Mitchell, formerly home missionary and Sabbath school secretary of the Trans-Tasman Union Conference, was invited to serve as president of the conference.

- W. L. Pascoe, treasurer of the Far Eastern Division, arrived in Australia recently on furlough. Pastor Pascoe, accompanied by his wife, has been warmly welcomed back to the field he served so faithfully in former years.

Middle East Division

- Manoug Nazirian, assisted by Aram Aghassian and the teachers of the Beirut Armenian day school, have held evangelistic meetings five nights each week. After the first three weeks of this effort, when the Sabbath question was presented for the first time, 100 persons not belonging to the church indicated their conviction that the seventh day is the Sabbath.

- Recently two persons were baptized in the village of El Husn in Jordan by Mousa Azar, and one was baptized by George Raffoul for Evangelist George Issa in Bishmazzine, a village in the northern part of Lebanon.

- Two families have been moved from Baghdad, Iraq: Dr. and Mrs. S. D. Karmy and their boys, and Mr. and Mrs. Ayoub Azar and their children. Plans are now under way to transfer these workers to the Adventist hospital in Benghazi, Libya.

- New missionaries arriving in the Middle East Division include Ivan C. Peacock for physiotherapy work in the city of Teheran, Iran; A. G. Zytoskee as president of the Nile Union; R. C. Skinner as president of the Iran Section, and his family; and P. G. Crestakos, with his wife, for ministerial work in Cyprus.

- R. E. Osborn, treasurer of the Middle East Division, recently made a visit to Benghazi, Libya, to arrange for the continued use of certain property needed by the Adventist hospital in that city.

- K. L. Vine, head of the Middle East College theological department, assisted by Maurice Katrib, editor of the two Arabic monthly periodicals *Hope* and *The Call to Health*, is conducting a series of evangelistic meetings in the Beirut church five nights a week. June Soper and Ed McGee and their students are providing excellent music.

Southern African Division

- In the North Nyasa Mission progress is reported on all sides. At Mwami new work in the Nyimba area is promising while at the hospital the practice is being steadily and enthusiastically built up by Dr. Karl Seligmann. At Luwazi the response to G. L. Goodwin's special meetings in the mission church has been very good. G. A. Otter is more than busy with a large building program at Mombera, which includes a new church, dormitories, and classrooms. At Mzimba the new mission headquarters building will soon be completed. The project has included a president's home, mission office, church, and homes for African workers. While busy with these matters, N. L. Doss, the mission president, has carried forward an aggressive and successful work in this large mission.

- A strong program of evangelism is being conducted in all parts of the division. The Transvaal Conference reports continued large attendances at A. E. Cook's meetings in Johannesburg. Hundreds of names of people have come in, many of whom have still not been visited in spite of the fact the conference has made every possible worker available to assist, and all workers are doing their utmost.

- In Nairobi, Alexander Snyman and his helpers began their meetings in the city hall on April 26, and there are reports of a good interest.

- J. G. Evert and A. L. Hands report crowded meetings and a deep interest at Elisabethville in the Triangle church. Night after night scores and hundreds are turned away when there is not even standing room in the large church.

- S. G. Maxwell reports that in the Bible correspondence schools in this division there were 34,884 active students in 1958; 3,871 completed various courses; and 199 were baptized.

- More than 100 juniors attended the first junior camp to be held by the Rhodesia Conference at its new permanent campsite in the Vumba Mountains in the eastern districts of Southern Rhodesia, April 27 to May 6. This camp was followed by a camp for underprivileged children, May 7-15.

- T. W. Staples, president of the North Congo Union, reports that 78 souls decided for Christ during the camp meeting of that mission held between March 6 and 26. Tithe receipts for the first quarter of 1959 are up by 31 per cent over the previous quarter. This is excellent progress for the small membership in that new and far-flung field.

- In two days the staff and students of Helderberg College collected £1,236 (\$3,560) in this year's Ingathering campaign.

- On December 31, 1958, the membership of the Southern African Division stood at 171,367. In addition, there were 70,454 members in hearers' classes and 32,113 in baptismal classes, making a total of 273,934 Sabbathkeepers in the division. In 1958, 16,930 persons were baptized throughout the division.

NORTH AMERICA

Atlantic Union

- E. C. Harkins, principal of South Lancaster Academy, has accepted the position of assistant business manager of Atlantic Union College. The new principal of the academy is Lloyd S. Davis, who has been dean of men at Emmanuel Missionary College.

- L. A. Pomeroy, publishing secretary of the Southern New England Conference, has accepted a call to a similar position in the Wisconsin Conference.

- Donald E. Wright, a pastor in the Southern New England Conference, and Mrs. Wright are leaving for foreign service. He is to be Bible teacher at the Taiwan Training Institute in Formosa.

- Paul G. Ford, mathematics and science teacher, is retiring after 14 years at South Lancaster Academy and 43 years of teaching.

- Ministers of the Northeastern Conference have plans for eight summer evangelistic campaigns to begin at the close of camp meeting.

Canadian Union

- Daniel Skoretz, minister of the Edmonton (English) Seventh-day Adventist church, has been named home missionary, Sabbath school, public relations, and radio-television secretary for the Alberta Conference. He succeeds William E. Kuester who was called to a similar post in British Columbia.

- To fill the vacancy caused by the appointment of Berthold H. Stickle, secre-

tary-treasurer of the Ontario-Quebec Conference, to serve as secretary-treasurer of the Northeast Union in the Southern Asia Division, the conference executive committee called R. J. Radcliffe, secretary-treasurer of the Manitoba-Saskatchewan Conference, to this post.

- L. H. Davies, secretary-treasurer of the Alberta Conference, has been appointed to serve in a similar capacity in the Manitoba-Saskatchewan Conference to succeed R. J. Radcliffe.

- The Alberta Conference executive committee has appointed A. N. How, formerly Book and Bible House manager for the conference, as its new secretary-treasurer, succeeding L. H. Davies.

- Harold E. Coupland, Book and Bible House manager of the Maritime Conference, has been called to serve in a similar capacity for the Alberta Conference, as a result of A. N. How being named secretary-treasurer of the Alberta Conference.

- Everett D. Tetz, manager of the British Columbia Conference Book and Bible House has been called to the Southern Asia Division. E. F. White of British Columbia has been asked to take his place.

Central Union

- P. M. DeBooy has accepted the call of the Central Union Conference to be secretary of the MV, temperance, and war service departments. He has held the same post in the Central California Conference. Elder DeBooy with his family will move to Lincoln about July 1, when he will assume the responsibilities of the departments in the Central Union.

- The Central Seventh-day Adventist church in St. Louis, Missouri, under the leadership of Ray Davidson has established a Health and Welfare Center at 1257 N. Kingshighway. Open house for the general public was held Sunday, April 19.

Lake Union

- Last summer the Rockford, Illinois, church congregation began to build a new church and school. The school building with four classrooms was ready for occupancy in January of this year. This summer they are putting up a new auditorium adjacent to the school. The congregation, which has been meeting in two of the classrooms will use the new auditorium for services until the new church is erected.

- The John Haines family of Detroit, Michigan, had an active part in caroling for Ingathering at the Van Dyke church. Mr. Haines, though not a member, drove a sound truck many nights, while the other members of the family joined various caroling bands. As a result the seven of them brought in about \$900. They expect to raise \$1,000 next year.

- C. B. Newmyer conducted a baptismal service for 19 new members at Jackson, Michigan, Sabbath, April 18.

- Thus far in 1959 workers in the Lake Region Conference have reported a total of 66 baptisms: E. S. Dillel bap-

tized 22 in Chicago, J. P. Winston 22 in Detroit, C. F. Warren 11 in Detroit, O. E. Gordon 7 in Chicago, and W. G. Mills 4 in Milwaukee.

- W. R. Robinson, president of the Uganda Mission, in East Africa, has recently returned to the States for health complications caused by the African climate. The Lake Region Conference has invited him to join their staff of workers as a pastor-evangelist.

Northern Union

- R. G. Lucht, pastor at Minot, North Dakota, reports placing 150 temperance bumper strips on official city and county cars and many dairy trucks.

- C. E. Larsen reports the baptism of three persons at Spencer, Iowa. These people took their stand during meetings held at Ruthven in April by Elder Larsen and E. F. Coy.

- Roger Heinrich, who has been pastor of the Watertown, Ash Grove, and Madison churches in South Dakota, will attend the Theological Seminary in Washington for one year.

- Ground was broken for the new Minnetonka church to be constructed west of Minneapolis, Minnesota, on Highway 12. M. C. Horn, the pastor, reports the estimated cost of this new building to be \$84,000.

- Climaxing a two-week crusade at Hutchinson, Minnesota, by the Barron brothers, 17 were baptized on May 3 by C. E. Felton and L. E. McClain. Nineteen others are planning for baptism in the near future.

- A new building is being erected on the Oak Park Academy campus at Nevada, Iowa, for use by the Book and Bible House during camp meeting and to permanently house the State Welfare Depot. The building measures 40 x 92 feet.

- Thirty years after the first Seventh-day Adventist church was organized at Hebron, North Dakota, a beautiful new building was dedicated on April 25. R. H. Nightingale, Northern Union Conference president, gave the dedicatory sermon, and K. D. Johnson, North Dakota Conference president, read the Act of Dedication. Three charter members of the church were in attendance: Frank Fisher, Herbert Chase, and Mrs. Henry Petri.

North Pacific Union

- The North Pacific Union Conference and the General Conference have joined with the Oregon Conference in preparing and operating a beautiful exhibit in a fine location in the Exposition Building in connection with the Oregon State Centennial. Leo B. Halliwell and V. T. Armstrong will spend time at the booth daily, together with other selected persons. The Oregon Conference has ordered 50,000 copies of the *Signs of the Times* for distribution to the public at the booth. This issue has a beautiful picture of Mount Hood on the cover, and contains a special four-page center insert featuring our work in Oregon and the Northwest.

- Ralph T. Carter, principal of Platte Valley Academy in Nebraska, has accepted the invitation of the Gem State Academy board to be principal and business manager of the academy in Idaho. He will replace B. M. Kurtz who will do further work on his graduate courses.

- The United States Atomic Energy commission has announced a grant of \$3,535 to Walla Walla College to purchase equipment for the nuclear physics laboratory, according to Dr. R. H. Brown, head of the physics department. The financial assistance will be used to purchase pulse-height analyzing equipment and a scintillation well counter. Last spring the AEC loaned the college a plutonium-beryllium neutron source as a part of its program of assisting institutions to train nuclear technologists.

Pacific Union

- Southeastern California Conference Pathfinders were well represented at the National Orange Show recently held in San Bernardino, California. The first prize for booths in the hobby display section went to the Redlands club, under the direction of Don Overton; they also received a first prize for marching when they participated in the parade. The Arlington club, directed by Lawrence Paulson, received a special trophy for having the most outstanding working display.

- C. W. Becker has accepted a call to Emmanuel Missionary College to teach organ and theory. He has been on the staff at Pacific Union College since 1945, having served as head of the music department since 1955. Professor Becker is a graduate of Walla Walla College and received his M.A. degree from the Eastern School of Music.

- More than 500 youth from the fifth and sixth grades of Southern California Conference elementary schools sang on Sabbath afternoon, May 9, in a great massed choir at the White Memorial church. The choir was directed by Lorne Jones, conference band and chorus director.

- The Pacific Union College Class of 1959 held graduation services the weekend of June 5 to 7. Speakers were: L. H. Hartin, senior class sponsor, consecration service; A. G. Maxwell, baccalaureate sermon; and D. R. Loutzenhiser, commencement address.

- On the evening of May 23 the Prophetic Crusade for Christ evangelistic team, Gerald Hardy and Gordon Henderson, opened meetings in the Anaheim, California, area.

Southwestern Union

- The Twin Oaks, Oklahoma, church, is the latest addition to the sisterhood of churches in the Oklahoma Conference. This church was dedicated on Sabbath, May 16. W. A. Dessain, president of the Oklahoma Conference, was speaker at the 11 o'clock worship hour. L. C. Evans, president of the Southwestern Union Conference, gave the dedicatory address. It was largely through the distribution of literature by one of the lay members, G. B.



Loyalty to Missions

The week-by-week study of the *Missions Quarterly* is not only interesting but instructive. In our world mission program we are now working in 185 countries and 787 languages and dialects. In our *Missions Quarterly* we have mission stories from earth's remotest bounds. These stories give the geographical location of the country concerned and the customs of the people in these areas. We also learn the names of our mission stations and the names of our missionaries. Then, too, our missionaries on furlough sometimes appear in the Sabbath school, wearing costumes of the people for whom they have been laboring.

In this way the problems and needs of both the people of the country and of our missionaries are kept before our Sabbath school members. The members

become not only enlightened people, but also sympathetic and mission-minded people, willing to sacrifice liberally for the salvation of others.

The Sabbath school, for years, has raised approximately 50 per cent of all funds given by our people for the support of the world mission program. This is not a time for us to settle back and pat ourselves on the back. On the contrary, it is a time for us to stretch every nerve, to press on from victory to victory. The Lord would not have us center our affections on houses and lands. We must be careful lest bigger and better automobiles, larger and more modern homes, and similar things cause us to give a smaller percentage of our income dollar to Sabbath school and other foreign mission offerings than in past years. It is disturbing to note that mission offerings have not kept pace with tithe increases.

The best way to correct this situation is for each member to allocate a predetermined percentage of gross income for Sabbath school offerings. This is in harmony with the Bible plan to give "as God hath prospered" (1 Cor. 16:2), and

will help us to be systematic in our giving.

"The constant practice of God's plan of systematic benevolence weakens covetousness and strengthens benevolence. If riches increase, men, even those professing godliness, set their hearts upon them; and the more they have, the less they give to the treasury of the Lord. . . . God knows our danger and has hedged us about with means to prevent our own ruin."—*Testimonies*, vol. 3, p. 548.

What percentage of one's income shall be set aside for Sabbath school offerings? Since this is a matter of personal conscience, one that each individual must decide between himself and God, no man or organization should attempt to set a percentage for another to give. All will want to give freely and cheerfully. Furthermore, we should give in proportion to our income, "as God hath prospered."

For your prayerful consideration the General Conference Sabbath School Department suggests 3 per cent. Make the giving of three pennies out of each dollar earned part of your plan of systematic benevolence. G. R. NASH

Boswell, that this church congregation was raised up.

● E. H. Schneider and family recently visited a number of places in the Southwest. Elder Schneider is president of the East Jamaica Conference.

● After 30 years of teaching, Roy Cole of Ozark Academy, is retiring. Mr. Cole has spent the last 17 years teaching industrial arts, mathematics, history, Bible and science, at Ozark Academy.

● The Sabbath school offerings of the Texas Conference for the first quarter showed almost a \$3,000 increase over the same period last year.

● A number of district changes have been announced in the Oklahoma Conference by W. A. Dessain, president. W. S. Lawrence will pastor the Shawnee district, C. L. Jordan goes to the Bartlesville district, E. A. Lemon to the McAlester district, and C. W. Pine will serve the Muskogee district.

From Home Base to Front Line

Erna McCoy left Sydney for Samoa on April 1, to take up a secretarial appointment in the Samoan Mission office. Miss McCoy graduated from Australasian Missionary College in 1958.

Mrs. J. M. Sherriff left Sydney for Lae, New Guinea, on April 7, to join her husband, who recently took up his appointment as secretary-treasurer of the Coral Sea Union Mission.

Pastor and Mrs. T. R. Potts and two children sailed from Sydney on the *Strathnavar*, April 8, en route to Bombay, India. The family will be located at Bangalore. Pastor Potts, who engaged in evangelism in the North New Zealand Conference for a number of years, has accepted a call to continue this important type of work in the South India Union.

Marion Snelling sailed from Adelaide, Australia, on the *Strathnavar*, April 13, en route to Bombay, India. Miss Snelling has been called to the Southern Asia Division office in Poona, where she will engage in secretarial and clerical work. Miss Snelling has served as a member of the staff in the Tasmanian Conference office.

Dorothy Piper left Sydney for Lae, New Guinea, April 13. Miss Piper has accepted appointment to take up work as a member of the medical staff of the Mount Hagen Hansenide Colony in New Guinea.

Pastor E. L. Martin left April 13 to take up his responsibilities as president of the Papuan Gulf Mission in New Guinea. Brother Martin, who served in New Guinea several years ago, has in recent years engaged in evangelism in the North New Zealand Conference. Sister Martin will shortly join her husband in the Papuan Gulf Mission.

Mr. and Mrs. Colin Winch and two children, having completed a fur-

lough, returned to Rabaul April 28. Brother Winch is in charge of the Central school on the island of Musau, north of New Guinea.

E. E. ROENFELT

ANSWERS TO Your Denominational IQ

(Page 14)

1-e; 2-c; 3-d; 4-a; 5-b.

Rating: 5 correct, excellent; 4, very good; 3, average; 2, not so good; 1 or none, better do some studying.

Church Calendar FOR 1959

| | |
|--|------------------------|
| Thirteenth Sabbath Offering (Middle East Division) | June 27 |
| Medical Missionary Day and Offering | July 4 |
| Midsummer Missions Service and Offering | July 11 |
| Enlightening Dark Counties | August 1 |
| Home Missionary Offering | August 1 |
| Educational Day and Elementary School Offering | August 15 |
| Oakwood College Offering | August 29 |
| Literature Evangelist Rally Day | September 5 |
| Home Missionary Offering | September 5 |
| Missions Extension Day and Offering | September 12 |
| JMV Pathfinder Day | September 12 |
| Sabbath School Rally Day | September 26 |
| Thirteenth Sabbath Offering (Far Eastern Division) | September 26 |
| Neighborhood Evangelism | October 3 |
| Home Missionary Offering | October 3 |
| Voice of Prophecy Offering | October 10 |
| Review and Herald Campaign | October 17-November 14 |
| Temperance Day Offering | October 24 |
| Witnessing Laymen | November 7 |
| Home Missionary Offering | November 7 |
| Week of Prayer and Sacrifice | November 7-14 |
| Week of Sacrifice Offering | November 14 |
| Ingathering Campaign for 1960 | November 21-January 9 |
| Home Missionary Day and Offering | December 5 |
| Thirteenth Sabbath Offering (Southern Asia Division) | December 26 |

Sabbath School Lesson Help

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

FOR SABBATH, JULY 4, 1959

The Eternal Fatherhood of God

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

THIS week we begin a new series of lessons, on "Great Themes of the New Testament." A glance at the 13 lesson titles on the inside front cover of your *Sabbath School Lesson Quarterly* will reveal their importance, and also give you something to think about in advance of each week's lesson.

Our Lord's references to God as Father are too numerous to list here, but see Matthew 6:1, 6, 8, 9; Mark 11:25; Luke 11:2; John 14:7, 10-13, 28; 15:16.

1. The New Name

MATTHEW 6:9. "Our Father." Compare 5:16: "your Father." Christ and Paul teach the truth that God is our Father in a much more frequent and conspicuous manner than appears in the Old Testament, though the doctrine is there also. See Romans 1:7; 8:15; compare Isaiah 63:16; Malachi 1:6. See also senior lesson notes in *The Sabbath School Worker*.

The leaders in Christ's day "had so misrepresented God that He was looked upon as a stern judge, incapable of compassion, mercy, and love. . . . Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name—'Our Father.'"—*Fundamentals of Christian Education*, p. 309.

MATTHEW 18:14. "Not the will of your Father . . . that one of these little ones should perish." The lost sheep was found (verse 13), and God's will is that all of His lost sheep be found (1 Tim. 2:4; 2 Peter 3:9). The whole purpose of Messiah's mission was to "save that which was lost" (Matt. 18:11). Satan seeks to cut this life line, and to let God's creatures perish. The new name revealed an intensified love in action.

1 JOHN 4:8-10, R.S.V. "The love of God was made manifest among us." "The supreme manifestation of this love is that God gave up to die for men One whom in ch. 11 [see reference below] we shall find to be a Partner of His eternal glory. Only when the eternal Son appeared in human form was this manifestation of divine love possible."—J. AGAR BEET, *Manual of Theology*, pp. 81, 82. For further reading: *Thoughts From the Mount*

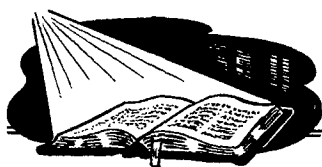
of Blessing, pp. 40, 41, on Christ and His people as channels for the revelation of God's love to the world.

2. The New Relationship

JOHN 14:6-9. "He that hath seen me hath seen the Father." Philip understood that to see the Father was entirely sufficient for man (verse 8), but he failed to realize that his prayer to see the Father was already answered. He did not understand companionship with Jesus. "Life with Him is the vision of God and inability to recognize this is both ignorance of Jesus and ignorance of God."—HOSKYNs, *The Fourth Gospel*, p. 455. "I and my Father are one" (John 10:30), hence Christ's words and acts are God's also (John 12:44-50).

GALATIANS 4:6. "The Spirit of his Son." In after years the apostles came to know that the Holy Ghost continued the Son's revelation of the Father by the heart cry: "Abba, Father." "The *Abba* of Jesus became a watchword of His Church. . . . This precious vocable is carried down the ages and round the world in the mother-tongue of Jesus, a memorial of the hour when through Him men learned to call God Father."—*The Expositor's Bible*, on Gal. 4:6.

ROMANS 8:14. "The sons of God." The new birth produces a new relationship. In this verse those who are led by God's Spirit are the sons of God. In John 1:12 those who receive Jesus are given "power



to become the sons of God." "Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God."—*Thoughts From the Mount of Blessing*, p. 150.

HEBREWS 12:5-12, R.S.V. "It is for discipline that you have to endure. God is treating you as sons." The divine discipline is not like harsh human censure. See *The Ministry of Healing*, page 166. Its object is to give God's children a sense of worthy sonship, a consciousness of belonging to God's family, and a fitness for

their eternal inheritance. It is part of a divine system of education. "The word for 'chasten' may be rendered 'instruct' as in 2 Tim. iii. 16 and Titus ii. 12. . . . All that contributes to the education of a son is within the care of a father."—W. H. G. HOLMES, *Hebrews*, p. 417.

3. The Approach to God

HEBREWS 4:16. "Boldly unto the throne of grace," or "with confidence draw near to the throne of grace" (R.S.V.). The imagery is that of the Levitical system, the high priest and the people, but in reverse order. There the high priest drew near in the atonement and the people stood afar off. In Christ the people, trusting in divine merit, draw near to "the very centre of divine sovereignty and love" (Westcott). Under the old "let him not approach" (Lev. 21:17) was the warning to faulty man; under the new it is "let us draw near with a true heart" (Heb. 10:22). It is the true in heart that "the Father seeketh" (John 4:23).

"The word for 'draw near' is a favorite one with the writer [of Hebrews]. He uses it seven times and always of the approach to God. . . . Its use here suggests the dignity of the Christian's state. Not outside the sanctuary is he to stand, but . . . he is to draw near."—HOLMES, *Hebrews*, p. 193.

ROMANS 8:35-39. "Who shall separate us from the love of Christ?" Verses 31-39 are in a sense the application of the doctrines Paul has been teaching—faith, acceptance, justification, redemption, holiness. "The Apostle brings his converts out into the open field of trial, and bids them *use his doctrine there*. . . . What power in the universe . . . can really hurt them? For what can separate them from their portion in their glorified Lord, and in His Father's love in Him?"—*The Expositor's Bible*, on Rom. 8:30.

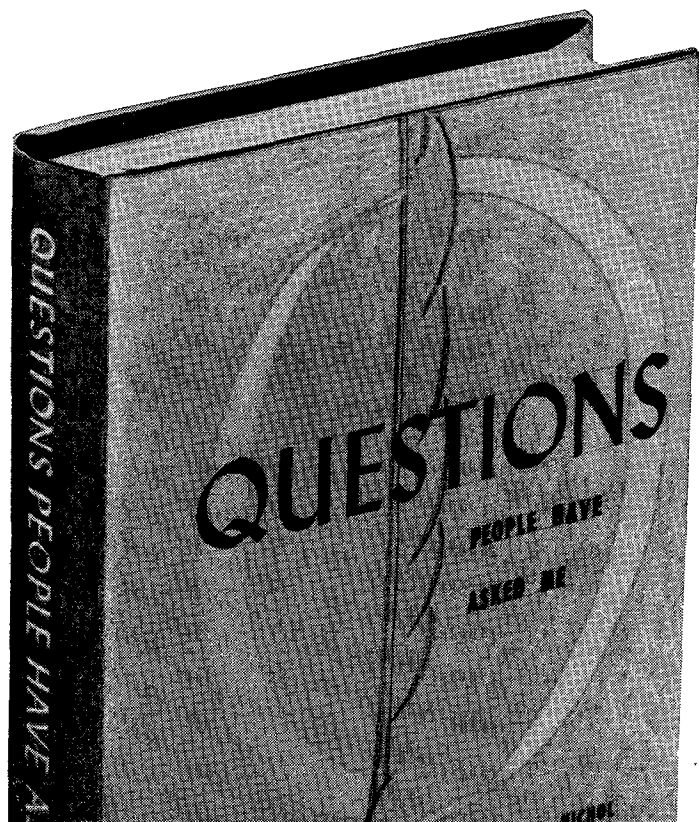
Paul was one of those great souls whose life was irradiated with the love of Christ even while passing through life's darkest shadows. Moses was another, whose "life of toil and heart-burdening care was irradiated with the presence of Him who is 'the chiefest among ten thousand,' and the One 'altogether lovely.'" With these great sons of the eternal Father, we may live "a life on earth blessing and blessed, and in heaven honored" (*Education*, p. 69).

What wonderful assurance is ours when we remember that our God is not only loving and eternal, but "greater than all," and "no one is able to snatch them [the sheep of His fold] out of the Father's hand" (John 10:29, R.S.V.).

"Neither material nor moral forces, neither seen nor unseen powers, neither the enacted past nor the unenacted future, shall triumph over the love of God. . . . The hope of the world is the love of God which is in Christ Jesus our Lord. This is our holy apostle's favourite refrain. So ends another glorious strain of his heavenly music; so ends that burst of eloquence that even heathens admired; so ends that mine of celestial treasure, the eighth of Romans."—*The Preacher's Homiletic Commentary*, on Rom. 8:33-39.

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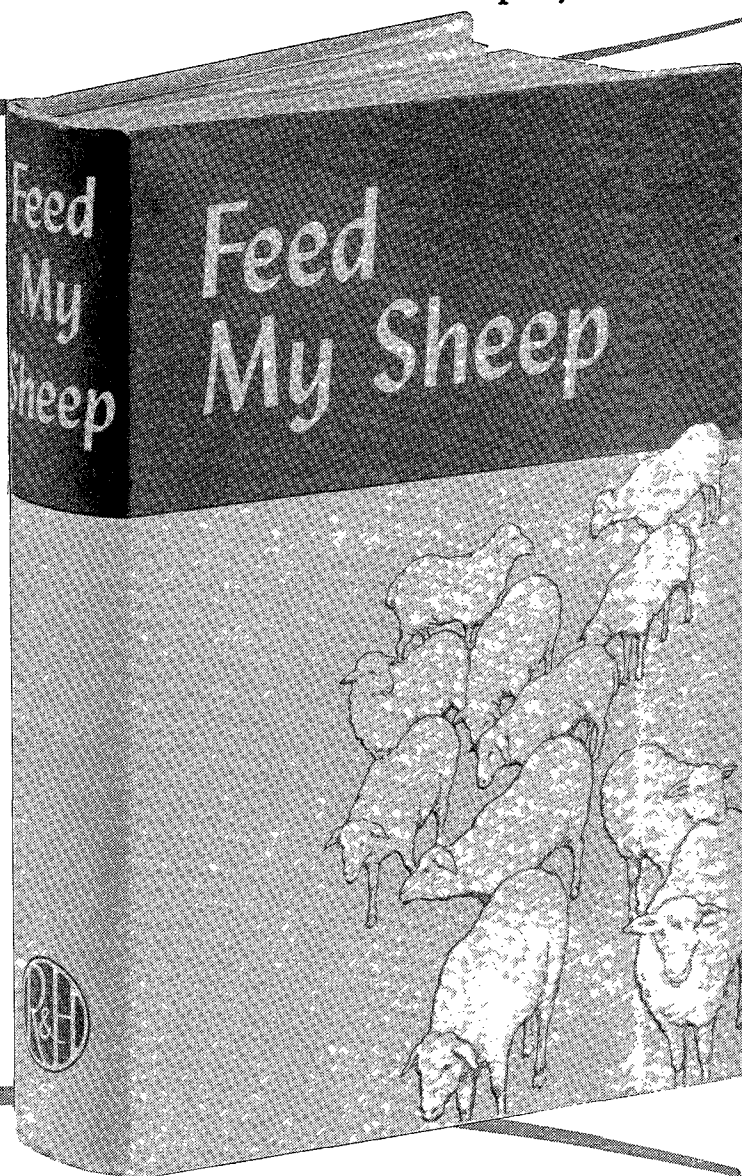
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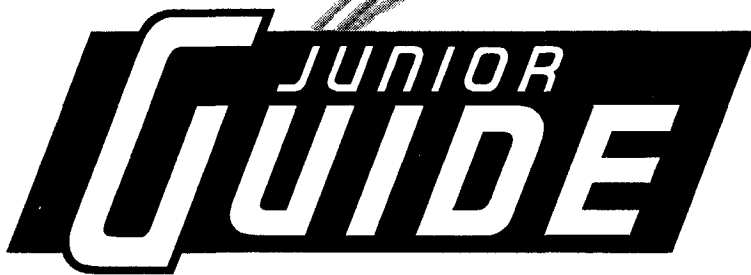
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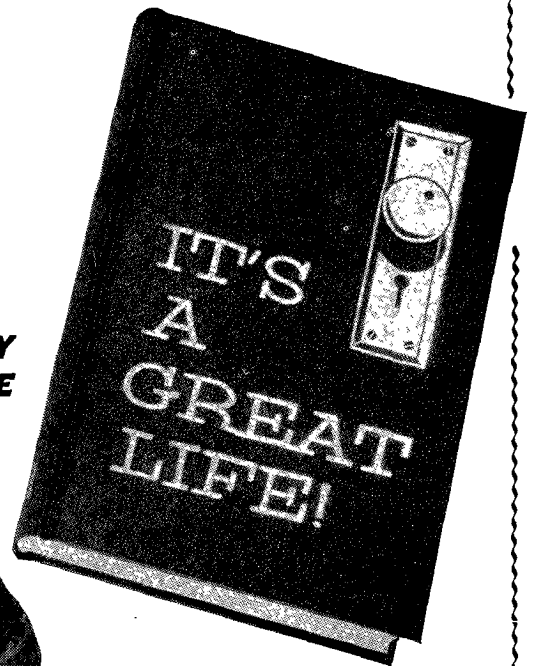
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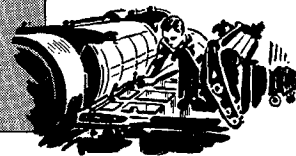
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As We Go to Press



New Series on Archeology

Siegfried H. Horn, professor of Archeology and Antiquity at the Seventh-day Adventist Theological Seminary, is well known to readers of the REVIEW through his many excellent articles on the subject of Biblical archeology. On the cover page of this issue appears the first article of a new series in which Dr. Horn presents a survey of the latest discoveries in this fascinating field of study that has done so much to confirm the historical accuracy of the Scriptures and to make its inspired messages more understandable and meaningful to our generation.

Baptisms in Bolivia

A letter just received from N. M. Merkel, president of the Bolivian Mission, contains this cheering paragraph:

"We are most grateful that God has so abundantly blessed in this important Bolivian city of Oruro. To date we have baptized 183. Most of them are of the middle class and include quite a number who are semiprofessional people."

Garden State Academy Master Guides Invested

The Garden State Academy, Plainfield, New Jersey, demonstrated what can be done when concerted effort is put forth to emphasize leadership in the Missionary Volunteer Society. On Friday evening, May 22, thirty-six Master Guide candidates were invested and welcomed into the worldwide fellowship of Missionary Volunteer Master Guides. Among those installed in the leadership group was the pastor of the Plainfield church, Floyd Strunk. M. K. Eckenroth, president of the New Jersey Conference, was among the group of veteran Master Guides who participated in the ceremony.

The academy faculty, under the leadership of Loren Poole, has lent its support in a very enthusiastic way. Carl Pinterich, academy sponsor of the project, explained that the MV Society has recently been reorganized, and this was a demonstration of new life not only in the school but throughout the church.

Nine hundred fifty Missionary Volunteer Honor awards were presented in connection with the Investiture service. D. K. Smith of the New Jersey Conference and E. M. Peterson of the Columbia Union joined in the ceremony as Missionary Volunteer secretaries.

L. A. SKINNER

MV Evangelism in the Far East

The Missionary Volunteer Society in the village of Simbolon, North Sumatra, is conducting a baptismal class with 45 members attending, most of whom are young people, according to a letter just received from C. D. Martin, MV secretary of the Far Eastern Division. The church membership in this village, situated on an island in Lake Toba, is only 50, which means that this planned baptism will almost double the membership of this congregation.

For a strong program of youth evangelism to be launched in the near future in Japan, the MV Voice of Youth material has been translated into Japanese. This material, provided by the Missionary Volunteer Department, consists of a complete manual for direction of this every-member evangelistic plan, and a book of youth sermons. The Far Eastern Missionary Volunteers are being systematically trained, and there is a vigorous, widespread Share Your Faith program in operation.

THEODORE LUCAS

Price Changes

Inflation is hardly a new word today, and the problems it creates are rather distressing and baffling. Every year prices of endless products creep—when they do not jump—up. The products of publishing houses are no exception. The cost of paper stock is one of the major expense items in all published material. And unfortunately, paper costs have risen sharply through recent years. The result, inevitably, is increased prices for our books and journals. We would call your special attention to an article on the subject on page 20, by C. E. Palmer, general manager of the Review and Herald Publishing Association.

Death of S. Christoffers

A cable, dated June 1, sent by Wilhelm Mueller, president of the Central European Division, reports that S. Christoffers, manager of our Hamburg Publishing House, died after an automobile accident, and that his funeral was to take place on Thursday, June 4.

This is, indeed, sad news. Brother Christoffers was a man of exemplary Christian character, of wide experience, wise counsel, and inspirational leadership. That he should be taken in death at the height of his usefulness to the cause of God is difficult to understand, but we know that He who permits one of His servants to be taken by death is able to raise up others to carry on His work. May the Lord comfort the hearts of all who mourn this sad loss.

ERWIN E. ROENFELT

Seventy-fifth Anniversary of the Swiss Conference

One of the first European countries to hear the Advent message was Switzerland. It was in the year 1874 that J. N. Andrews, sent from the United States, began preaching the message in that land. Soon believers were raised up in such numbers that in 1884 a conference organization was established. This was one of the first conferences to be organized outside North America.

From Pastor Charles Monnier, president of the French-Swiss Conference, the following message has just been received:

"The delegates of the Swiss Conference meeting at Renens-Lausanne, May 7-10, 1959, on the occasion of the seventy-fifth anniversary of the organization of the first Swiss Conference, send greetings to the General Conference. We are most grateful for the brotherly spirit and the spiritual and material help extended. We pledge ourselves under God to greater missionary action than ever before."

Like a prairie fire, the Advent Movement has swept from land to land—over mesa, desert, and tundra—around the world since the small beginnings of those early days. May it soon embrace in its scope, not only every nation but also every kindred, tongue, and people.

E. W. DUNBAR