

REVIEW

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★ BEFORE THE STORM BREAKS

—Page 4

★ MEDICAL WORK IN KOREA

—Page 14

The Essential Equipment for Christian Service - 1

By Erwin E. Roenfelt, *Associate Secretary, General Conference*

PREACHING the gospel to men and women everywhere is the mission of the Christian church. Christ clearly established this when, speaking to the newly organized church, He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Although through the centuries the church has engaged in various phases of Christian work such as medical, welfare, and educational (and such service is needful and important), the essential fundamental mission of the church has been and still is to proclaim the gospel, which is the power of God unto salvation, to men everywhere.

The Scriptures reveal that in the last days of human history there is to be a special and universal proclamation of the gospel. Jesus emphasized this when speaking of the signs of His return. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

John the revelator, on the Isle of Patmos, foresaw this final phase of God's work on earth, and wrote: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). This, he declared, is to take place beginning with the time when the hour of God's judgment "is come" and culminating in the return

of the Son of God to reap the harvest of earth.

To the remnant church has been committed this tremendous and solemn task. And what a task it is! For more than a century we have engaged in this colossal enterprise. Our people, moving out to many lands, even to the ends of the earth, have preached the gospel, and much has been accomplished. The task, however, has by no means been accomplished. In fact, we have barely touched it with the tips of our fingers. Multiplied millions of people have never had an opportunity to learn of God's plan for their salvation. How is the purpose of God to be fulfilled? How will His work be finished?

God's People to Go

The assurance is given that God will finish His work and "cut it short in righteousness" (Rom. 9:28). God has ways, providences, and resources at His command of which we are unaware. To Him the preaching of His message to every creature in the little time that remains before the close of human history is a simple problem. However, He has not chosen to do this work apart from His church. "Go ye into all the world, and preach the gospel to every creature," is the command of Christ. If, therefore, this work is to be finished, it will be finished by God through His people.

In the light of this, we as a people face this most important question: How can we finish the work? What is

it that will qualify and equip us for the accomplishment of this stupendous task?

In reply I wish to emphasize that God has not changed the equipment that He has provided the church for the fulfillment of its mission. The equipment that He gave to the apostolic church for the launching of the tremendous task of preaching the gospel in all the world is the equipment with which the church will finish her work. He has provided no other.

Immediately before Christ's ascension to heaven He met with His disciples and gave them His parting instruction. In Luke 24:44-48 we read: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

On that occasion Jesus spoke especially to His disciples—to the men whom He had called and educated and trained for the work that was to demand their all. These disciples had

(Continued on page 47)



Looking toward Shechem from the east. Shechem lies in the center of the pass between Mount Gerizim (left) and Mount Ebal (right).

Excavating Biblical Shechem—

SHECHEM Through the Centuries

By Siegfried H. Horn

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SHECHEM is the first city of Palestine mentioned in the Bible (Gen. 12:6, "Sichem" in the K.J.V.). It was also one of the most important cities of Canaan, owing its importance mainly to a favorable geographical location. Lying at the eastern entrance of the only east-west mountain pass of central Palestine, it controlled one of the vital arteries of the country. Mount Ebal towers over it to the north and Mount Gerizim, holy mountain of the Samaritans, rises to the south.

Although Shechem has been dead for more than 2,000 years, the site still attracts tourists because of Jacob's Well in the immediate vicinity. This well was the scene of the memorable discussion between Christ and the Samaritan woman, recorded in John 4.

In the autumn of 1953 I visited Jacob's Well for the first time and climbed over the excavated ruins of ancient Shechem. Having studied the excavators' reports, I knew that the mightiest ancient city wall ever discovered in Palestine had been unearthed here, and also the foundations of the large temple of Baal-berith (Judges 9:4). I viewed and photographed the ruins of these sig-

nificant structures, as well as the remains of city gates, the ancient palace, and houses, although much of what I saw was unintelligible to me without expert guidance.

In the summer of 1957, while touring Bible lands with a large group of Bible teachers and ministers. I revisited Shechem. Excavations were in progress, and we were fortunate to be guided through the ruins by the director of the excavations. In this way I learned much of its archeological history, unknown to me before, but I did not then know that I would ever have the privilege of participating in the excavations of this important site as one of the staff members of the expedition. This unexpected privilege was mine in the summer of 1960, and this series of four articles is the result of this most rewarding experience.

This first article, by way of introduction, presents a brief sketch of the history of Shechem and the role it played in Biblical history. The second and third articles will give a picture of what goes on at an archeological "dig" in Palestine, including discussion of the methods of excavation and of what things are found. The fourth article will deal with the arche-

ological history of the site from 1913 (when excavations at Shechem began) and onward, and will also contain a summary of the results of this work and explain its contribution to a better understanding of the history of the city and of Biblical history in general.

Shechem is mentioned first in Egyptian texts, some of them written in the Hieratic, or cursive, script of the Egyptians. One text mentioning Shechem is carved on a stone monument in beautiful hieroglyphs. This monument contains the brief biography of Khu-Sebek, an Egyptian official of King Sesostri III (1878-1840 B.C.), and describes a military campaign to Palestine in which he took part. The main objective of this campaign seems to have been the punishment of Shechem (written *Skmm*) for some crime that is not recorded. The campaign was successful, for Shechem was captured. However, the city was not occupied, and the Egyptian forces returned to Egypt after completing their punitive action.

The other texts that mention Shechem were written on crudely fashioned clay figurines representing captured Palestinians with their arms bound on their back. These figurines were used for magical purposes, to curse the political enemies of the Egyptian king—in this case rulers of foreign countries. The name of the enemy and that of his city were written on the figurines, together with a formula of curses. These figurines were then smashed to the accompaniment of appropriate ceremonies, it being the belief that the enemies would be made impotent by this procedure.

Among a group of such broken texts coming from the nineteenth century B.C., not only does the name of the city of Shechem (here written *Skmimi*) appear but also the name of its ruler, *Abas-haddu*, which shows that he was an Amorite. The second part of his name was that of the Semitic storm-god, more generally known as Hadad.

In the Time of the Patriarchs

At approximately the same time from which these texts come, the patriarch Abraham first arrived in Canaan. Having left Haran in northern Mesopotamia after his father's death, he came to the Promised Land and pitched his tent first at Shechem. Somewhere near that strong fortress in the wide plain lying to the east of the city the camp of Abraham and Lot must have stood, and it was here that he erected an altar to the true

God. This was perhaps the first time that the true God was worshiped among the pagan Canaanites and Amorites of that area (Gen. 12:6, 7).

For almost two centuries we hear nothing of Shechem, until the events described in Genesis 33. Jacob, returning with his recently acquired family from Mesopotamia, followed in the steps of his grandfather by setting up his first permanent camp in the vicinity of Shechem. During his sojourn there Dinah, his daughter, was ravished by the prince of Shechem and taken to his palace harem. Two of her brothers, planning revenge, were able by deception to have the whole male population physically weakened for a time, during which they attacked the city and massacred its people.

Jacob felt humiliated by this experience and feared that the Canaanites of that area might avenge the crime committed by his sons. He therefore moved his camp to Bethel (see Genesis 34:1-35:5). From a remark made by Jacob shortly before his death it seems that he had been engaged in fighting of some kind at Shechem, as the result of which he obtained some land. He gave this land as an inheritance to Joseph, whose bones were interred there in the time of Joshua (Gen. 48:22; Joshua 24:32). A small Moslem sanctuary standing just outside the ancient city limit of Shechem is still traditionally considered to be the tomb of Joseph.

Our next information, somewhat ambiguous, comes again from Egyptian sources. It seems strange that Shechem's name is not mentioned in the lists of cities conquered by Thutmose III (1482-1450 B.C.). However, in these lists and in those of some Egyptian kings of a later time, place



The traditional tomb of Joseph—a Mohammedan holy place near the ancient city of Shechem.

names, called Jacob-El and Joseph-El are mentioned. The meaning of these names is "Jacob of God" and "Joseph of God." It is not impossible that these places were connected with the two patriarchs whose names they bore. Since the only site known to have been acquired and given to Joseph by Jacob was a piece of land at Shechem, it has been suggested that perhaps both names, Jacob-El and Joseph-El, or at least one of them, may refer to that site.

From the early fourteenth century B.C. come the Amarna Letters written by Syrian, Palestinian, and other Asiatic rulers to the Egyptian kings Amenhotep III and IV, at approximately the time of the invasion of Canaan by the Israelites under Joshua (see "Amarna" in the *SDA Bible Dictionary*). In one of these letters the remark is found that Labaya, the ruler of Shechem, had given his land to the 'Apiru, by which he may mean the Biblical Hebrews. This statement explains why the children of Israel could march unmolested into

central Palestine and have a religious ceremony on the slopes of the mountains Ebal and Gerizim, as described in Joshua 8:30-35 (see also Deuteronomy 27:11-13).

Shechem played a role again during the period of the judges as the seat of the short-lived kingdom of Abimelech, Gideon's illegitimate son (Judges 9). Abimelech, by his mother a citizen of Shechem, aspired to his father's place as leader of the nation. In the execution of his plans he first obtained the support of his fellow citizens who gave him 70 shekels from the treasury of the temple of Baal-berith, which means "Lord of the covenant." Abimelech then hired a group of outlaws with whose help he slaughtered all his brothers, and had himself crowned king "by the oak of the pillar at Shechem" (Judges 9:6, R.S.V.). This pillar probably stood in front of the large temple of Baal-berith.

Abimelech's kingdom, founded on murder and lawlessness, did not last long, and the people who supported him in the beginning later rose in rebellion against his tyrannical rule. In the ensuing struggle Shechem was destroyed and many of its citizens killed, and Abimelech came to an inglorious end a little later, during the siege of Thebez.

Under the Kings of Israel

Shechem must have quickly risen from its ruins, for its later history indicates that it had lost little, if anything, of its importance. This is evident from the fact that after Solomon's death representatives of the whole nation of Israel gathered at Shechem, the most centrally located city of Palestine, to choose a successor to Solomon. It is well known how Solomon's son lost more than half of the kingdom by following the foolish advice of young counselors, while refusing to listen to the justified request

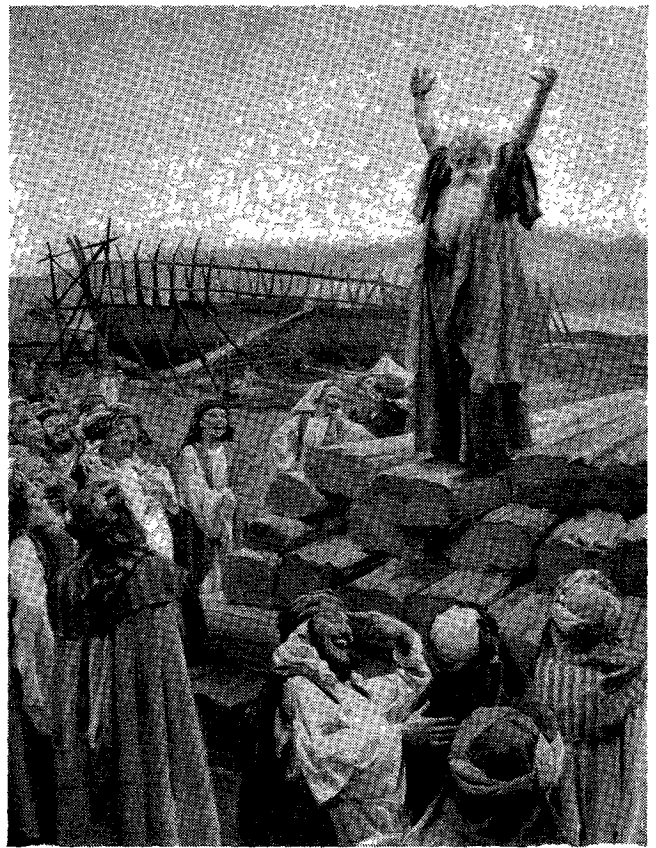
(Continued on page 22)

Shechem (center) seen from the slopes of Mount Ebal. In the upper left is a large refugee camp run by UNWRA. The excavation area is in the center with the village of Balatah behind it.



Before the Storm Breaks

By Frederick Lee, Retired Associate Editor
Review and Herald



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HARRY ANDERSON, ARTIST

Noah's experience has many lessons for Christians today.

WE HAVE much to learn from the experience of Noah. We too are facing stormy times. "As it was in the days of Noe," said the Lord, "so shall it be also in the days of the Son of man."

Strife and commotion are being fomented on every hand. No nation today is free from great stress and strain. Intensity fills the air. "We have no time to lose," is the cry of nations. "We must build. We must arm. We must be on with the plan."

New nations strive to attain in a few years what it has taken older nations generations to accomplish. When expectations are not realized, tensions mount, mobs form, demands are made that cannot be met. Thus the delicate balance of peace is disturbed and the storm warnings of war rise before us.

"Perilous times" have indeed come. The nations are angry. It is a day of "wars and rumours of wars." We are told, "A storm is coming, relentless in its fury." And the question is asked, "Are we prepared to meet it?" (*Testimonies*, vol. 8, p. 315.)

Of Noah we read, "By faith Noah, being warned of God of things not seen as yet . . . prepared an ark to the saving of his house" (Heb. 11:7). This man of God saw omens of the coming retribution. As the wickedness of men grew very great, immorality and strife increased. In the face of

ridicule and abuse, Noah separated himself and his family from these things. He sought not human devices to stanch the flow of evil, or to meet the storm that was sure to come. He stepped out in faith and obeyed God, even though to the world it seemed foolhardy at the time.

Noah began building a shelter according to God's instructions. And he took a long time doing it—one hundred and twenty years. Those were years of unyielding faith as men gathered about and mocked. There were years when he had to carry on almost alone, for few remained to help him as many beginners lost confidence in the task and dropped out. At last this diligent man was called upon to exercise an even greater faith when God said to him, "Come thou and all thy house into the ark." But unhesitatingly "Noah went in, and his sons, and his wife, and his sons' wives, with him, into the ark." And he did this when as yet there was no physical sign of a coming storm. "And the Lord shut him in" (Gen. 7:1, 7, 16).

Two Lessons

There are two lessons from this experience that we wish to emphasize. First, Noah prepared a shelter long before the prophesied storm appeared. Second, he went into the shelter seven days before the storm broke. And God rewarded his faith by securely shutting

him in. When Noah did his part in the transaction, God immediately did His part to keep him safe from the tempest.

While Noah knew the approximate time for the judgment, he did not know the exact day and hour when it would take place. Yet as the time drew near he could see evidences all about him that this judgment could not long be delayed. He could see this in the rising defiance against God's law, and the abandonment to crime and folly. Even the miracle of the animals moving into the ark was explained away by the sin-hardened people. It was then Noah realized that he must completely separate himself from the people. It was a great act of faith on his part when he did this, and during the waiting period in the ark the faith of Noah and his family was tested.

"It was a time of triumph to the world without. The apparent delay confirmed them in the belief that Noah's message was a delusion, and that the flood would never come. Notwithstanding the solemn scenes which they had witnessed,—the beasts and birds entering the ark, and the angel of God closing the door,—they still continued their sport and revelry, even making a jest of the signal manifestations of God's power. They gathered in crowds about the ark, deriding its inmates with a daring violence

which they had never ventured upon before."—*Patriarchs and Prophets*, pp. 98, 99.

So it will be in the last days. As the threats to man's existence grow greater, and the evidence of a judgment to come appears more certain, the worldly-minded people will continue on, unheeding in their manner of life. As the sun rises and sets from day to day, and the weeks come and go without the prophesied storms descending, and as one crisis follows another without anything too serious happening, men will become callous to any warnings. They will reassure themselves by saying, "It will never happen."

So the millions go on with an optimistic credulity that all will be well, and if the worst happens "it can't happen here." Thus they are oblivious to all calls by both man and God to prepare a shelter for the stormy days ahead. While man is urging us to build bomb and fall-out shelters, God is calling us to build a spiritual experience that will prepare us to meet every trial and conflict of life.

Job's Experience

It was this kind of experience that Job had when Satan did all he could to break his confidence in God. When Satan discovered he could not do this he complained to God, "Doth Job fear God for naught? Hast not thou made an hedge about him?" (Job 1:9, 10).

How true it was that God had made a hedge about Job, a refuge where he could find shelter against all such things as Satan sent against him. Though Job did not escape the trials of life, he was not completely overwhelmed by them. With faith and trust he met temporal loss, the tragic death of loved ones, the agony of a dire illness, the taunts of friends and neighbors, and the temptation to doubt God and all men.

He said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). "Though he slay me, yet will I trust in him" (Job 13:15). "Behold, my witness is in heaven, and my record is on high" (Job 16:19). "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: . . . whom I shall see for myself" (Job 19:25, 27).

This spiritual outlook became Job's shelter. Here he found "a way to escape" in times of temptation and trial (1 Cor. 10:13). He knew with Paul that "God is faithful" and will not suffer those who lean upon Him to be tried "above that ye are able; but will with the temptation also make a way to escape, that ye may be

(Continued on page 49)

A Letter From Our President

DEAR FELLOW BELIEVERS:

During the summer months, planes and ships are crowded to the limit with those eager to see new lands and strange people. Increasing numbers of Seventh-day Adventists are joining them. We have long been interested, as a people, in foreign lands, for we are dedicated to sending the gospel to every nation.

Adventists usually are interested in seeing more than the average tourist desires to see. Adventists look for our churches in foreign lands and become acquainted with our national workers and people. Usually they take a look at our schools, at our hospitals, and other of our institutions. This is evidence of their interest in the work of the church.

Quite naturally, Adventists in other lands take a careful and very interested look, too, at their fellow believers from other countries. They have heard much about other lands and of our work and believers there. Usually the impression left upon any Adventists by their touring fellow believers is good. Their influence is positive and encouraging. This is all helpful and as it should be. When the standard of truth is held high, it never fails to have a good effect.

Tourists are on vacation, and vacation is generally a time of relaxation. Informal clothing is worn. Cameras—the sure sign of the tourist—are slung over the shoulder as the tourist sets out to meet the challenge of new sights. Here a problem arises. Shall the Seventh-day Adventist tourist also relax his Sabbath-keeping? Sadly enough, occasionally a few do. The effect upon local Seventh-day Adventists is startling and confusing. After the tourist goes on his way, many questions are asked, which are hard to answer. One careless tourist can undo much of the patient effort of workers and missionaries in the matter of strict loyalty to our principles. We are certain that this is not the purpose of the Adventist tourist, and because we know it is not, we mention it here. On vacation or off vacation, our influence must always be constructive.

We have no criticism of those who can and do make trips abroad. Certainly the experience is educational and broadening. We only urge that as we travel, we cooperate with our missionaries and other workers who, through years of labor and sacrifice, have won people to this message and have earnestly endeavored to instruct them in the principles of the truth.

In a certain city behind the Iron Curtain, we happened to meet, not long ago, a group of some 20 Seventh-day Adventist tourists one Sabbath morning. They sought out our church and attended the Sabbath school and preaching service. Though the language and people were alike strange to them, they enjoyed the meeting and the heart-warming experience of seeing their Seventh-day Adventist brethren and being with them in their country. The visit of these tourists was distinctly helpful. I know it was, for the minister told me so. It brought encouragement where encouragement was much needed.

The Adventist tourist may be on vacation from his work, but never from his faith.

R. R. Fiquel

President, General Conference

"I FEEL INFERIOR"

By C. E. Wittschiebe, Professor of Pastoral Care
Andrews University

"I just don't amount to anything. I feel so inferior. And I can't do anything in the church."

THIS person is suffering from what is known in popular language as an inferiority complex. While this is a common problem, and troubles church members and nonchurch members alike, let us here note the effect it has on the former.

To begin with, let us explore briefly the problem of feeling inferior. The condition itself, the ways in which it is expressed, and the attitudes in which it becomes evident, do not need any extended description. Not being worth much, not being able to keep up with others, not having any talents at all, not belonging to the right social class, not being very attractive—all are types of these feelings that can be present. In addition, there may be a more or less continuing condition of mild anxiety, arising partly out of, and accompanied by, frustration. The individual seldom feels that he has what it takes to meet most of the situations in life, and has a nagging sense of coming short too often.

Feelings of inferiority may revolve around physical defects—from poor complexion to being crippled. They may center in the individual's lower level of mental ability or of education, or they may focus on the lack of acceptance by the better (as the individual sees them) social classes, with the consequent burden of living in less desirable neighborhoods and belonging, if at all, to clubs and organizations of relatively little social prestige. They may take the form of low opinions of oneself in terms of morality and goodness, in a greater-than-average degree of feeling "bad" and "unfit."

The areas of difficulty may be real or imagined. Often, of course, there is a real basis for the unhappy feelings. But even if there is not, the effect can be the same. We must keep in mind, then, that we are dealing not only with the person as he is but with the

person as he seems to himself to be.

This brings us to the point that, in the main, feelings of inferiority are learned through childhood and youth. Obvious physical and mental defects are naturally quite likely to produce them with very little "conditioning" being involved. Yet even here a child's attitude toward a defect will largely reflect the opinions about this defect of those who are important in his life. Homeliness does not have to be too distressing unless the family and his social group overemphasize physical beauty.

Lack of physical strength and athletic ability do not have to make one feel inferior, unless these capabilities rate too highly in his world. Lower levels of mental ability are not necessarily breeders of inferiority feelings unless the child and youth is made the butt of jokes and other unpleasant forms of belittling.

In any case, the individual finds himself coming short of the image he has of his "ideal" self. This image he has derived from the words and actions of the significant people around him, and as he gets older, from the concepts forming in his own mind of what he ought to be.

The Heart of the Problem

Within the limits of an article of this size, this is probably all that should be said about the feeling of inferiority itself. Let us turn now to the heart of this problem, so far as the religious life is concerned: "I can't do anything in the church."

To begin with, church membership in itself is *doing* something. When a man enlists in the Army and is classified as a private he is at once rendering military service. A general can do no more. Rank gives authority, responsibility, and some privileges, but does not imply more *service*. (Can you recall any battle on land or sea or in the air that was won by officers alone?) The army of the Lord is built on the principle that a soldier is pleasing his Commander completely when he serves from pure motives and with undivided loyalty.



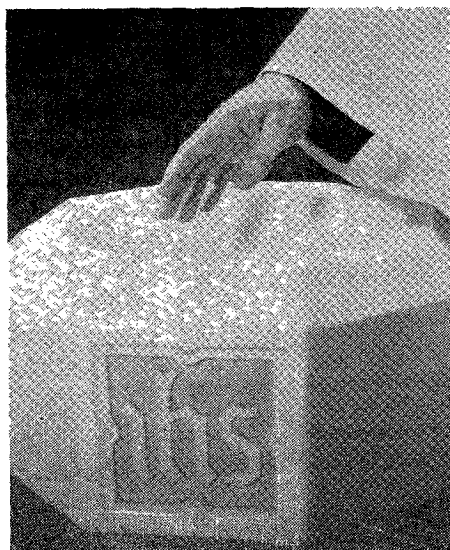
The parable of the talents emphasizes the fact that it is not the number of talents originally possessed that wins approval, but the use made of those in hand. In this connection, we should remember that the talents include mental faculties, speech, influence, time, health, strength, money, and kindly impulses and affections.

On the basis of this list, I doubt that there would be many Seventh-day Adventists who would be below the level of five-talent men. Even in poverty, or sickness, or prison, most of these talents remain to some degree. The parable of the workers picked up in the market place at different hours of the day adds another important point: God is not concerned, in determining rewards, with the length of time one of His children has served. Otherwise what consolation could we offer to Stephen, to the thief on the cross, to John the Baptist, and to the many thousands of Christians through the ages who have paid for their loyalty with their lives within a short time of declaring their allegiance? "It is not the length of time we labor but our willingness and fidelity in the work that makes it acceptable to God."—*Christ's Object Lessons*, p. 402.

Perhaps the sense of inferiority is deepened by our aspiring to tasks that require such particular talents as musical ability, speaking ability, or leadership qualities. But the great mass of the work of the church is not of this kind. For example, "Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. . . . God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly
(Continued on page 8)

WE HAVE been chosen by God to give His last message of warning to this world. Roman Catholics are an important segment of the world. Our commission, therefore, calls for us to reach the Roman Catholics within our orbit of influence. Thus far we have no adequate program to meet the challenge. We have disseminated much literature and have made some attempt to reach the Catholic mind, but concentrated effort is needed if we are to achieve significant results. This will call for spontaneous interest in these souls, and action should be attached to interest. Variety and change in our approach to win our neighbor will be required.

The religious education given to a



ARMSTRONG ROBERTS

Important Questions Answered on How to Work for Catholics

By Mary E. Walsh

Roman Catholic builds up in him an aversion toward any other religion. He commits a sin by attending a church of another faith. Should he study the Holy Scriptures with a Protestant and thus arouse doubt regarding the doctrines of his church, he would be obliged, according to Canon law, to confess it to a priest. Were he not willing to give up studying and renew his allegiance to the teachings of the church, he would be refused the Sacraments.

This is a grave matter to a conscientious Catholic. Should he die while being denied the Sacraments, he believes he would be eternally lost. Catholics fear to offend because of the dire results of so doing. This makes it difficult for Protestants to work with and for them.

Teaching the Message to a Roman Catholic

The following questions are sometimes asked:

1. *How would I begin a series of Bible studies with a Roman Catholic?*

Interest must first be awakened in what the Holy Scriptures teach. This can be done by showing how Saint

Peter regarded the Sacred Canon, and his intimate knowledge of it (see Acts 1:15, 16, 20; 2:14-21, 25-31). His sermon on the day of Pentecost was based upon what the prophets foretold. His Epistles reveal his profound belief in the Old Testament, because of the many texts that are either quoted or referred to.

He also states how true conversion is accomplished: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23). Our Lord set the example and Saint Peter was following in the footsteps of his Master.

Note the following texts that attest to how Christ confirmed and taught from the Scriptures: Matthew 4:4; Mark 12:10; Luke 24:27, 44-46; John 7:42. Jesus admonishes us to search the Scriptures (John 5:39). He says that those who read the book of Daniel will understand the future events of which the prophet wrote (Matt. 24:15).

2. *What should be the order of subjects?*

With a Roman Catholic the first subject should be the "Messianic

Prophecies of the Old Testament and Their Fulfillment Recorded in the New Testament." "Daniel Two" could be given as a second study to show how prophecy reveals history—past, present, and future. This prophecy ends with the second coming of our Lord under the symbol of the stone. This will afford an opportunity to show that Christ is the Stone, or Rock, of which Saint Peter speaks (1 Peter 2:6-8).

As these texts are read with a brief explanation, the Catholic student is imperceptibly receiving light on who the Rock is. He will see according to Saint Peter's own testimony that Christ is the Rock, or Stone. The words are used synonymously in these texts.

The third study should be "Our Lord's Own Great Prophecy," as recorded in Saint Matthew 24. The tribulation period can be referred to as the dark ages when millions were put to death for their faith in the Holy Scriptures. It is not necessary at this juncture to say it was the Catholic Church that did the persecuting. Avoid as much as possible any reference to the Catholic Church until the student is fully established in the divine inspiration of the Holy Bible and has accepted it as his guide and instructor in dogmas.

The fourth study should be "The Second Coming of Our Lord." This subject, when properly given, will do much to disclose the sophistry of what the Catholic Church teaches. The fallacy of such doctrines as purgatory, masses for the repose of souls, beatification and canonization of saints, all are unmasked when the Second Coming is studied, although no reference is made to them by the teacher.

The fifth study should be "The Millennium." This will unveil the erroneous belief in the teaching of the immortality of the soul and eternal burning for the unsaved. This study reveals the love of God in dealing with the sinner.

The sixth study is "The Sanctuary." Of all the subjects, this is the one that causes the great structure of fraudulency to crumble. When the sanctuary is properly studied, the following non-Biblical Roman Catholic doctrines will cease to exist in the mind of the student without any allusion to them on the part of the instructor: the priesthood, sacrifice of the Mass (transubstantiation), purgatory, masses for the dead, auricular confession, penance, extreme unction, eternal hell, and a number of other fallacious teachings.

It is therefore vital to instruct the seeker for truth in all aspects of the sanctuary. It is the subject that re-

veals the whole plan of salvation. "Thy way, O God, is in the sanctuary" (Ps. 77:13).

The typical services that were carried on in the earthly sanctuary revealed the one grand truth that sin could be atoned for by the death of our blessed, sinless Christ. The study of the earthly tabernacle discloses our Saviour as the innocent Lamb who shed His blood for our redemption, His position as our high priest in the heavenly sanctuary, His intercessory work for the sinner, His office as judge as well as advocate.

When the antitypical fulfillment of the types and shadows is clearly understood by the Roman Catholic, he will accept Christ as his sin-pardoning Saviour. He will recoil at the sacrifice of the Mass, which he has been taught to regard as the reiteration of Calvary. He will see Christ as priest in the heavenly sanctuary, not a human one on the Catholic altars. He will see the altar of incense, which typifies the prayers of the humble suppliant offered in the name of Jesus. He now sees his prayers ascending directly to the throne of God without a deceased human intermediary. It is Christ, and not the Virgin Mary, or any of the many beatified saints, that he sees as his Mediator.

He will see that it is repentance, and not penance and works of supererogation, that is required by the High Priest of the heavenly sanctuary. He will understand that it is God alone who can absolve from sin, accompanying the absolution with the power to keep from sinning. He will see the complete work of the atonement carried on in the Most Holy Place by his Saviour and Judge. These truths and many others will be revealed by the study of the sanctuary.

The two studies that chronologically would follow are "The 2300 Days" and "The Investigative Judgment." When these studies are completed the student is prepared for the doctrinal subjects and the prophecies that deal with the papacy. However, discretion is required in presenting the scriptures that characterize the man of sin.

3. *Should the studies be given from the Douay Version rather than the Authorized Version?*

I would not advise using the Douay Version unless the student refuses to study from the Authorized. However, the messages of truth can be given from the Douay. Should questions arise relating to the Apocrypha, a brief explanation can be made to show that these books are not inspired and consequently are not part of the Sacred Canon. The New Testament does not record any statement from the Apocryphal writings, thus suggest-

ing that our Lord and His apostles did not regard the deuterocanonical books of the Old Testament as an integral part of God's holy revelation.

However, whichever version is used, rest assured that God will witness to His inspired word. The Apocryphal books can be bypassed as we give the message. But should the Catholic student insist on bringing passages from these books to support the doctrines of his church, then a study should be given to show that these books are not inspired and should find no place in the Holy Bible.

As we work earnestly for our Catholic friends, with a sincere love for their souls, God will bless our efforts and enable us to win many of them for His kingdom.

(Last in a Series of Four Articles)

"The Dear Old Review"

The other day we received a letter from Grand Prairie, Texas, from an 84-year-old REVIEW reader who taught school for 52 years. We would like to share a part of her letter.

"I was a child in Oakland, California, when the *Pitcairn* was being built. My parents gave me 5 cents to invest in a project to help build the ship. Mother first had me buy a dish towel and wipe dishes for her. When I had accumulated a little money, we bought scraps from a millinery shop and mother taught me how to make pin cushions, which we filled with sawdust. With the Lord's help, I sold \$25 worth of these on Castro Street in Oakland, California.

"Mother wrote a poem which she read at the dedication of the *Pitcairn*, and was invited, with father (who was blind), to board the ship as it sailed through the Golden Gate on its maiden voyage, and then return to port with the pilot on the tug. They let me go with them!

"The dear old REVIEW has been in my home ever since I first married in 1900, and before that it had come to my parents' home for as long as I could remember. During her lifetime, my mother, Mary Jane Cottrell, wrote poetry and prose for seven of our denominational papers. I renewed my subscription last week, at the new low price. I already had it and seven other of our magazines paid for to February, 1962. Now my REVIEW will keep coming until 1963. I still read all of these papers, and then send them on to dear friends.

"(Signed) Grace Wilcox"

Have you renewed your subscription?

THE EDITORS

I Feel Inferior

(Continued from page 6)

handclasp."—*Ibid.*, pp. 417, 418. Are there very many members who cannot engage in this type of service for the Lord? How, then, can any of us say that "we can't do anything in the church"?

What has just been written leads naturally into the following thought: "There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—*Ibid.*, p. 403.

The Best Cure

Finally, the best cure for feelings of inferiority is an awareness of our real status in the church. We are in it because we have chosen to be adopted by the Lord as His sons and daughters. The measure of our value is the price that was paid for us—the death of the Son of God. Our past sins have been forgiven, we receive help for the present, and we have hope for the future.

Our adoption includes a share in the estate—we are joint-heirs with Christ of the measureless riches of the wonderful creation of God. We are linked to the throne in a way that even unfallen beings can never share. When the president of the General Conference and the "newest" member of the church are both sons of God, the difference in type of service is minor. With such a high rank for all, the differences are seen for what they are—largely artificial, and arising out of the necessity for organization at the human level.

Properly understood, then, church membership does not aggravate feelings of inferiority. It provides a family, a brotherhood, in which each man becomes a new creature, and in which he realizes a new sense of the worth that transcends anything he dared dream of before. "See what love the Father has given us, that we should be called children of God; and so we are" (1 John 3:1, R.S.V.).

There Are No Trifles in Christian Living

By J. Walter Rich

LIFE'S big things are made up of little things often thought to be unimportant.

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land."

Speech is made up of little words. Life is made up of little acts. Mammoth cathedrals are made by adding one brick at a time, one stone at a time. Long journeys are completed by traveling one mile at a time.

"Little deeds of kindness, little words of love,
Help to make earth happy, like the heaven above."

Character is made up of the things we do. Our prospects of a home in heaven will be determined, at least partially, by our faithfulness in the little things of life.

Jesus took notice of little things. "Are not two sparrows sold for a farthing [3/10 of a cent]? and one of these shall not fall on the ground without your father" (Matt. 10:29).

On one occasion Jesus told Peter, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money" (Matt. 17:27). Just a small piece of money, yet Jesus knew where it was, and told Peter where to go and get it. How the fish came into possession of the bank account is not given. But the fish did not need the money and Peter did.

Jesus knew about the empty room in which the disciples were to make ready the Passover feast. He knew about the little donkey that was needed to make the triumphal entry into the city of Jerusalem, and He told the disciples where to find it. He knows the number of hairs on our head. He knows about the words we speak, the kind words and the cross, ugly ones. He takes account of the tone of voice in which they are spoken.

Never think that Jesus is not interested in your life and how you are living it. He is. He is concerned about the decisions you make. He cares when you neglect to read His Book, and

He is disappointed when you do not pray and seek counsel of Him. He is grieved when you are not thoughtful enough to thank Him for His sunshine, showers, fresh air, food and shelter, and so many of life's "common" blessings.

Do not think that Jesus is unfeeling about the little courtesies that you have the power to bestow yet fail to give. Do not forget that He is expecting you to acknowledge Him at meal-time and that He will be disappointed if you fail. It is a little thing, but it tells the drift of the heart. In fact, all these are some of life's little things, but they are the very items that are preparing us for heaven, or are building up a barrier that will forever keep us out of heaven.

Things that many of our most intimate friends would fail to note, Jesus notices. He keeps a record of them. He knows about our appearance—whether we are white-washed, or whether our color is natural. He takes note of how we dress. He takes note of how the lilies appear, whether in public gardens or down in the swamp. He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all

his glory was not arrayed like one of these" (Matt. 6:28, 29). If Jesus notices how the flowers are garbed, He surely takes notice of how and what the people do whom He came to save.

When Jesus Christ looks men and women over He is not content to look simply at the covering. He looks deeper than that. He measures the motives of the heart. He is interested in the appearance, but He is more vitally interested in the heart condition. The outside appearance is a wonderful index of the heart, but we cannot deceive Him by what can be seen from without. Every little act of

Especially for Youth

your life and of my life is carefully observed by Jesus, for He is looking into the lives of possible citizens of His kingdom of glory. He cannot permit any sin in that kingdom. Sin is too loathsome and terrible to be allowed to germinate again. So He is very careful as to those who will be selected to be citizens of His better world. Nothing that indicates a cherished weakness or carelessness toward sin will go unnoticed. Not even a very little sin will ever get through into heaven.

Jesus is interested in your habits of eating and drinking, the way you live, the food you eat, how you dress, the way you talk, the tone of your voice, your method of worship, how you react to what He tells you to do in His Book, how you regard the poor, whether you pray, and how you pray. Every detail of your life will come in for inspection. Little things will not be overlooked, therefore check up on the minutest details of your life. And if God reveals faults and weaknesses, seek Him earnestly for power to be an overcomer. Christ's grace is more than sufficient to cleanse you from all sin, to fit you for service here, and prepare you for eternity.

"Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in His sphere, so we are to be perfect in ours. . . . Faithfulness should characterize our life in the least as well as in the greatest of its details."—*Patriarchs and Prophets*, p. 574.



EWING GALLOWAY

Even the tone of one's voice is important to God.



Are Radioactive Dating Methods Reliable?

Last July the National Geographic Society made the dramatic announcement that man is at least 1,750,000 years old. Over a two-year period of digging in the Olduvai Gorge of northern Tanganyika, Dr. L. S. B. Leakey, curator of the Coryndon Museum at Nairobi in nearby Kenya, had found skull and bone fragments from three individuals to whom he gave the collective name *Zinjanthropus* man. Since man is the only creature known both to make and to use tools, and since crude stone tools were found with these bones at Olduvai, Dr. Leakey concluded that the bones must be of human origin. The startling announcement of their great age, based on tests of radioactive materials found above and below the bones, has "proved" *Zinjanthropus* to be more than three times older than anthropologists had previously dated any human remains. Thus, the evolutionary process of man is now presumed to have commenced some two million years ago, instead of the relatively brief half million formerly thought. The October *National Geographic* reports the Olduvai discovery at length.

The rock samples associated with *Zinjanthropus* were tested earlier this year at the University of California by the potassium-argon radioactive dating process. This extremely delicate procedure is based on the fact that the element potassium 40 "decays" into calcium 40 and argon 40 at the slow, slow rate of one-half in about 1.2 billion years. Consequently, the proportion of argon 40 to potassium 40 present indicates the length of time during which the slow, but presumably constant atomic change has been taking place, and thus the age of the rocks themselves. The potassium-argon clock is geared to a much slower pace than the more familiar carbon-14 clock, and is able to tell geological time, so it is said, with a possible error of only a couple hundred thousand years.

The discovery and dating of *Zinjanthropus* is a new reminder of the old fact that the structure of the theory of evolution is jerry-built of one hypothesis, or educated guess, laid upon another. Climbing this modern tower of Babel, the evolutionist is able to ascend to dizzy heights simply by tugging hard at his own evolutionary bootstraps. He errs from the neglect—or innate inability—to make a truly scientific distinction between the objective facts and his own highly subjective evaluation of those facts. From time to time he has been forced to discard his educated guesses, one after another, when they became too obviously worm-eaten, but he has always been adept at doing so without apparently weakening the structure as he removed the condemned planks. There always seem to be enough educated guesses that have not yet been disproved, to support the structure until additional guesses can be manufactured to take the place of those that have had to be discarded.

How Accurate Is Carbon 14?

For the past 15 years or so radioactive carbon 14 has been relied on as nature's atomic clock for dating organic remains. Within the limits of more recent times—since those of Abraham, let us say—the carbon-14 clock

has proved sufficiently accurate to satisfy almost everyone, and within these limits it is recognized to be a most valuable tool for dating such remains. But as older and older remains are tested by the process, results become increasingly uncertain. Some organic remains have, presumably, been dated at 50,000 years by this method.

This past summer, however, New Zealand Physicist T. A. Rafter reported experiments indicating that the carbon-14 process is much less reliable for dating ancient, particularly prehistoric remains, than scientists have thought. All radioactive dating procedures are based on the unproved and unprovable assumption that radioactive elements have always been formed and have decayed at uniform rates through all past time. Dr. Rafter believes he has found evidence that cosmic rays, which give birth to carbon 14, have been bombarding the earth at an increasing rate over at least the past 800 years, and possibly longer. If this conclusion proves to be correct, the more ancient carbon-14 dates will all have to be revised drastically, but without materially affecting dates within the span of recorded history back to the third millennium B.C. It is entirely possible, even probable, that the geophysical changes which occurred at the time of the Flood made so great a break in the supposed uniformity of cosmic processes as to render any measure of time based on conditions since that event altogether unreliable as a basis for dating prior events.

In view of the many hypothetical uncertainties with which the evolutionary structure is riddled, those who accept the Bible record of Creation need have no fear of developing epistemological high blood pressure, or that eventually faith will suffer a fatal coronary. Our faith is built on solid, objective facts, and never for a moment need we fear being robbed of it by the educated guesses of geologists and anthropologists. Why should we leave the safety of the impregnable fortress of truth, to go out and tilt with the imaginary windmills of evolution?

R. F. C.

Not "Mild" but "Wonderful"!

J. B. Phillips, author of the popular *New Testament in Modern English*, objects to the use of the adjective "mild," as applied to Jesus. In his book *Your God Is Too Small* he writes:

"Of all the epithets that could be applied to Christ this seems one of the least appropriate. For what does 'mild,' as applied to a person, conjure up to our minds? Surely a picture of someone who wouldn't so [say] 'bo' to the proverbial goose; someone who would let sleeping dogs lie and avoid trouble wherever possible; someone of a placid temperament who is almost a stranger to the passions of red-blooded humanity; someone who is a bit of a nonentity, both uninspired and uninspiring.

"This word 'mild' is apparently deliberately used to describe a man who did not hesitate to challenge and expose the hypocrisies of the religious people of His day: a man who had such 'personality' that He walked unscathed through a murderous crowd; a man so far from being a nonentity that He was regarded by the authorities as a public danger; a man who could be moved to violent anger by shameless exploitation or by smug complacent orthodoxy; a man of such courage that He deliberately walked to what He knew would

mean death, despite the earnest pleas of well-meaning friends! Mild! What a word to use for a personality whose challenge and strange attractiveness nineteen centuries have by no means exhausted. Jesus Christ might well be called 'meek,' in the sense of being selfless and humble and utterly devoted to what He considered right, whatever the personal cost; but 'mild,' never!"—Pages 24, 25.

We think there is much to be said for Dr. Phillips' position. Medieval artists often portrayed Christ as the "pale Galilean," but we think Jesus looked more rugged than ascetic. Though humble, He was vigorous, forceful, and courageous. He was sun-tanned and ruddy from tirelessly tramping the roads and trails of Palestine in His rounds of mercy. His robust, spiritual energy was so unflagging that His disciples could hardly keep up with Him. They slept while He spent whole nights in prayer! So filled was He with the dynamics of the Spirit that He was able with authority to drive the money-changers from the Temple. Ask the fleeing sellers of sacrificial animals if they would describe Jesus as "mild"!

The marvel to us is that a Man with all the qualities of leadership, ability to resist, and force of character that Jesus possessed, willingly submitted to arrest, personal indignities, and crucifixion. Here His divinity shines forth in all its brilliance. He might have freed Himself; He might have exposed the hypocrisy, jealousy, and hatred of the priests and rulers, by a few well-worded sentences; but He did not. He was the "Lamb of God, which taketh away the sin of the world," so He permitted Himself to be taken, to be tortured, to be crucified. For our sake He gave His life.

No, Jesus was hardly "mild," according to usual definitions. He was "meek." And, beyond all doubt, He was, as Isaiah described Him, "Wonderful"! K. H. W.

Comments on This Issue

For some years now it has been our custom to publish in early November an oversize issue of the REVIEW that gives, in addition to the full total of regular pages of reading matter, a number of pages for the announcement of the good books and papers published by our three large publishing houses in the United States. We believe that in doing this we are rendering our people a distinct service. Our literature from the very first has been one of the most important factors in the life of the Advent people.

Our earliest record is of publishing. It began with little papers that we printed and made available to all, free of charge as long as funds would permit. Very soon we began to publish pamphlets and small books, and as we did this we naturally took space in the REVIEW to announce these various publications so that the growing family of Adventists might know that these books and papers were available, and at what price. As the years rolled on the number of books and papers increased greatly. Accordingly, it became ever more important that our people everywhere be kept informed what literature was available for them, either for their own reading or for use in evangelistic endeavors.

Never was the volume of our literature so great as it is today. What a glorious array of wonderful books and papers we have! The world offers us glamorous reading matter, some of it highly unsatisfactory for those who seek to make ready for heaven, much of it fiction. We are not dependent on it in order to have reading matter. We have something better. We have inspirational books, we have educational books, we have nature books, mission books, books on theology, books large and small. We have books that are good for our own devotional

reading and books that are good to give as gifts to those not of our faith. It is through the printed page that the movement has ever conducted some of its strongest evangelistic endeavors.

So, we repeat, we believe we are rendering a very great service to our people when, once in the year, we bring out this special issue of the REVIEW to lay before you the whole picture of our good literature. You can order it through your own church missionary secretary. Buy something good for the family to read, especially if you are thinking about what are good holiday gifts. Buy something for those of your friends who are not in the faith. That is a much better way than to spend one's money for really worthless gifts that soon disappear.

And remember, your subscription price is not having to pay for these extra pages; they pay for themselves by the appropriations that our publishing houses make to the church paper for the space they receive. You will have all your good pages of reading; and you will have all the good pages of announcements besides. Beloved, this is a great, good issue. We hope you will enjoy it. We believe you will. F. D. N.

The Winners

A Religious World news item on the back page of this REVIEW tells of the Second International Bible Contest sponsored by the Israel Broadcasting Corporation. It reports that a Seventh-day Adventist from South Africa was a runner up in the contest, and that "Senhora Da Silva received a silver medal for taking second place." Later dispatches identified this Brazilian mother of four as a Seventh-day Adventist.

One dispatch said of Senhora Da Silva: "Particularly appreciated was her generous acknowledgment of final defeat at the hands of Rabbi Yehia Alsheikh, an immigrant from Yemen. This came after another round was added to the contest—both contenders had completed the ten scheduled rounds of questioning with perfect scores. . . .

"Most of those who witnessed the contest in the Convention Center, or listened to it over the radio, were reported to have felt that the jury should have interpreted the rules less rigidly and named Senhora Da Silva joint champion along with Rabbi Alsheikh, since both had shown equal, though diverse, scholarship up to the very end.

"Rabbi Alsheikh was quoted afterward as saying that he had been 'much impressed' by the Christian contestant's Biblical erudition. . . . Also widely appreciated was Senhora Da Silva's statement after the contest that 'the important thing is not to know the Bible, but to love it and live according to its commandments.'"

A Vital Point

We think Senhora Da Silva touched a vital point in this statement. God has given us His Word to acquaint us with Himself and the truths that are necessary to salvation. If Bible study is to do for us what God intends that it should, we must open the Sacred Word with a childlike willingness to believe and accept whatever God chooses to reveal. And of these revelations, surely the greatest is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Search the scriptures," said Jesus, ". . . they are they which testify of me."

Senhora Da Silva may not possess the winner's gold medal, but she has something of infinitely greater value. She possesses the "pearl of great price." All who possess this treasure are winners. K. H. W.

God's Power Can Save Juvenile Delinquents

By Wm. H. Bergherm

THE names in this article are, for obvious reasons, not the boys' real names. But the stories related are true. These two boys represent many others. Possibly some of their type are in your community. Their growing number presents America, and for that matter, the world, with one of its most serious problems. What has happened to our boys and girls from rich homes and poor alike, from the cultured and the uncultured, within the churches of our nation and without, and what we who are called to prepare a people to meet their God in these last days are going to do about it, constitutes one of the most tremendous challenges of the hour.

For the past two years I have served as a chaplain in a State institution where many youthful criminals are brought for treatment and psychiatric care. I hope these experiences may bring helpful suggestions to ministers and laity.

James is an attractive lad of thirteen. He came to us from one of the largest cities of our country and carries a criminal record that would do credit to any thief. Listed are thirteen business burglaries, an assault and battery charge, several bicycle thefts, a couple dozen house burglaries, and a thousand-dollar embezzlement charge. He can use burglary tools with the expertness of an adult. His adult thinking is antisocial and criminal.

When I first saw James about a year ago, he knew nothing of the Bible except a few texts he had picked up outside his own home. He had no church ties of any kind. His father had deserted his large family of nine children following a charge of robbery.

I asked James whether he would like to join my Bible class, and he readily accepted. From the beginning he manifested a deep interest. He has also taken a number of the written Bible lessons in the junior course of "Adventures in the Holy Bible." But even with this growing interest in God's Word, I was hardly prepared for what was soon to take place in James's life.

Because of his excellent behavior, the school recently granted him a week's furlough so that he could visit his family at home. Upon his return, he asked whether he might talk with me. I took James to my office where we might be alone. He told me that in the course of his visit at home, one day he had gone to see his uncle in the same city. Having concluded his visit there, he roamed about to see other points of interest nearby. As he wandered from street to street, he suddenly realized it was getting late and that he should be turning in the direction of his home. But which way should he go? He was plainly lost in a great city—and penniless.

Bewildered and Confused

James stood at that busy street corner, bewildered and confused. A strange sense of helplessness came over him, and with it a sense of need for help that could come only from God. All this was something new for James. Usually he had known exactly what to do under such circumstances. But taking that course now suddenly seemed revolting to his conscience. In a way, he was surprised at himself, for he had not known that he had a conscience. Never before had he heard a voice that spoke to him like the voice that now spoke. But that voice was speaking now. And it was telling James that he ought to pray.

For the first time in his life, James asked God for a definite answer—one quarter. He who before had always known what to do to acquire money and other things he wanted was now lifting his voice in prayer on a street corner of a large city, asking God to send him immediately just twenty-five cents.

The answer came speedily. A car drove by and stopped. The driver started walking straight toward James, but James knew what the driver wanted and was prepared to meet him. He had already seen the book that had dropped out of the car from the hands of a child, and he had already retrieved it from the flowing traffic.

As James handed the book to the owner, the man thanked him cordially and drew out from his pocket—a quarter. It was all that James needed. It was just what he had asked for and with it he boarded the bus, for he knew the way home from the bus.

But this answer to prayer, coming so quickly after it had been offered, did something for James. I asked him whether he would relate the experience before all the boys at our next church service. It was not an easy thing for a boy like James to confess his faith in Christ before more than one hundred of his fellows. But James did just that. Needless to say, his simple account of what had happened made a tremendous impression upon all of these boys—all of them delinquents before the law.

Then, there is Raymond, whom the psychiatrists call a severely damaged boy. He was said to have been without the slightest feeling of guilt, shame, or remorse over any of his antisocial offenses. This boy's parents earned good salaries. Their home was not situated in a high-delinquency area. They were well educated, but alas, with only the education of this world. Apparently they entertained no feeling of responsibility or obligation to their boys. The one phone number the children learned and learned very well was that of the bar their parents frequented. Raymond, growing up under these conditions, was taken at an early age from his indifferent parents, who finally separated from each other, and was placed in one foster home after another. Thus as he grew up he lacked those human qualities so essential to a normal adjustment to life. He too was a thief.

But Raymond also made an important discovery, as James had done before him. As he attended the Bible classes and pursued his written work in the "Adventures in the Holy Bible," he found an effective help in making those needed adjustments. With a persistency unusual for this 13-year-old boy, he completed all 52 lessons in the junior course. His work was neatly and accurately performed.

Then one day Raymond came to me with a request. He hesitated at first, but eventually opened his heart to me. "You see, it's this way," he began. "While I was working on those Bible lessons, somehow I kept out of trouble around here. But since I finished studying the lessons, and haven't been reading my Bible like I used to, I've been messing up again. So I've come to ask you something. Have you any more of those lessons that I could do?"

I told him that I did, and now Raymond is working on the adult series
(Continued on page 47)

Disowned for Christ

By Eric B. Hare

As we prayed and fasted, it seemed clear to us all that Thara Peter, our evangelist, and I should go to visit with the parents on the morning of the third day, and leave Maung Thein at the school until we could feel out their attitude. So, calling one of the big boys for added company, we went down the river by launch and were soon approaching Maung Thein's village. "Oh God, send a company of angels with us to drive back the

powers of darkness," we prayed as we bowed our heads together. And God did. "Hello, Uncle," I called out as cheerfully as I could as I went up into the house and found the father and the mother alone.

"Uh!" grunted Maung Thein's father in surprise. "Oh, it's Thara! Are there just three of you?" for at a glance he could see that Maung Thein was not with us.

"Oh no, Uncle," I replied, "there's a whole lot of us. But you can see just three of us. The others are angels, and we have come to cheer you up, and the angels will keep the evil spirits away and give you peace of heart."

"But where is Maung Thein?" he asked.

"He stayed behind."

And the mother who had been sitting on the floor sullenly sifting rice up to this moment, now sat motionless. God was with us. It didn't just happen that most of

the villagers were away at their work. There was no furious crowd. There was no screaming witch. And God gave us words. While I talked, Peter prayed. Then Peter talked and I prayed. We told these dear people of the love of God, of His wonderful ways in finding out honest ones who were worshiping Him as well as they knew how. We reminded the father of the wonderful way he had been led to bring his boys to the mission school, of the things the boys had learned, and we pleaded with him to acknowledge this God who was so eager to lead them all the way.

The father was moved. It was hard for him to speak. But at last he said: "Well, anyway, for appearance's sake, I will cut off his support, and cut off his inheritance, and if he wants to keep on worshiping God he will have to work his own way through school."

We were glad enough to hear even a statement like this. Then after the father had spoken, the mother coughed and cleared her throat. She neither looked at us nor spoke to us, but opening her mouth, she prayed and cursed, and cursed and prayed, as only a heathen mother can do:

"God of the heaven,
God of the earth,
Today is the full of the moon;
Today you will visit the earth.
You will walk among the cocoanut palms;
You will walk among the banana trees;
You will see me in my sorrow;
You will see me in my tears,
Because my son is dead,
Because my son is no more.
Whereas before I had nine children,
Now I have only eight,
For one is gone to heaven,
But he won't go the same path with us.
No longer is he my son;
No longer am I his mother.
When I hear he is rotting in the grave
May I not be moved to pity
And call him again my son.
When he hears that I am rotting in my grave
Let him not return to call me mother."

There is no bitterness greater than hopeless heathen bitterness. There are no curses more awful than the despairing curses of those who know not the love of God. We rose to our feet, commended the parents to the love of Christ, and assured them that we would be praying for them every day, that God would reveal His love to them and give them hope and peace.

Then we brought the news back to Maung Thein. "Your parents acknowledge your baptism, but have cast you off as their son."

"What shall I do now?" said Maung Thein.

"My lad," I replied, "we have done all we can do. Now we must wait upon the Lord to see what He will do."

"Will God take away the anger from my parents' hearts some time, Thara?"

"I think He will, Maung Thein. I think He will," I assured him.

And God did. How do you think He did it?

(To Be Continued)

Ten Commandments for Parents of School Children

I

Thou shalt have no earthly priority of interest before thee, other than the children God hath given thee.

II

Thou shalt not make unto thee any graven images of land, buildings, cars, business transactions, pleasure plans, or social aspirations. Thou shalt diligently train thy child up into the likeness of his Maker.

III

Thou shalt not take the name of thy child's teacher in vain, to excuse thine own lack of Christian desire fully to support those dedicated to sacrificial service in thy child's behalf.

IV

Thou shalt remember that each day is to be a "Sabbath day" of dedication for thy child at the altar of family worship, committing his growing and learning experience to the hands of his Maker.

V

Honor those whom thou hast entrusted to be the fathers and mothers of thy children at school; speak kindly of them; pray for them and deal honestly and sympathetically with them, that their days of service to thy youth and the church may be long and that they may grow in professional and

spiritual fruitfulness in the land where thou hast invited them to serve.

VI

Thou shalt not kill any avenue of communication between thyself and the school in behalf of the progress of thy child.

VII

Thou shalt not adulterate the faith of thy child in the teaching and standards of his school.

VIII

Thou shalt not steal the valuable study and learning time of thy child by a careless permission of activities that interfere with it.

IX

Thou shalt not bear false witness against thy school if thou art not in agreement with the program of the school, the teacher's methods, or the manner of the principal.

X

Thou shalt not covet the cares of this life that so readily crowd out the most important commission of preparing thy child to be a candidate for eternity, but remember that an important part of this preparation comes through the divinely commissioned channel of Christian education.

JOHN F. KNIPSCHILD
Departmental Secretary
Southern California Conference



Medical service team just before leaving the Seoul Sanitarium and Hospital. Dr. Kun Wha Lee, who heads the team, is on the left.

EACH autumn for the past several years, after the rice has been harvested and the farmers are less busy with their work, a medical team has left the Seoul Sanitarium and Hospital to visit many of our country churches. The team has consisted of Dr. Kun Wha Lee, assistant medical director of the hospital, two younger doctors, three nurses, and the truck driver and handy man.

For several days before the day of departure, which usually was a Sunday morning, the team members and others busied themselves getting together the supplies that would be needed on their two- to three-week-long trip. These supplies included medicines, dressings, bandages, instruments, sheets, blankets, gowns, extra gasoline, tires, tools, truck parts, slides, film strips, movie film, and an auxiliary generator. The night before departure all of these items were packed in the truck. The mattresses and blankets were placed on top of everything else so that those who could not sit in the cab would have a little easier riding in the back of the truck on the rough, rutted, boulder-strewn, and sometimes dangerous Korean country roads.

Letters Sent Out

Several weeks before the trip, letters were sent out to the various churches on the route, giving the day and approximate time of arrival, so that the people would be ready for the visit and could notify all who wished to have medical attention. On the morning of departure the hospital chaplain would offer a short prayer, the workers would give the group a big send-off, and the truck would be on its way.

The plan was to reach at least one of our churches every day and to arrive fairly early in the afternoon so that there would be plenty of time

A Story in Word and Picture of—

Country Medical Work in Korea

BY GEORGE H. RUE, M.D.

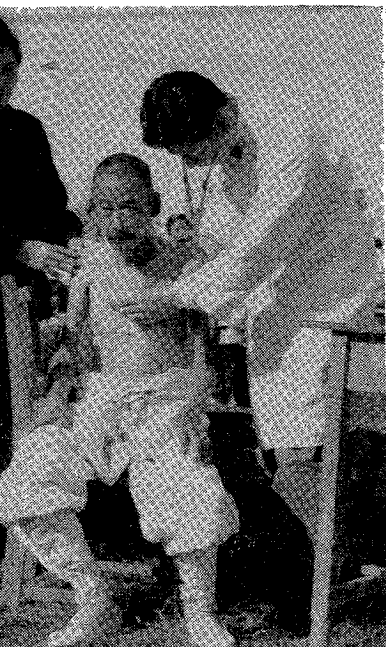
Medical Director, Seoul Sanitarium and Hospital

Medical supplies being transported by oxcart.



Carrying supplies by hand.





Outdoor clinic, Kun Hung.



Giving physical examinations to some of the children.

before nightfall to examine and treat those who were waiting. A good supper of rice and *kimchee*, prepared by the ladies of the church, would follow. After supper the moving picture projector and the still projector were set up.

If there was no electricity in the area the generator was set up and started, to provide electricity for running the projectors and for other lighting. Dr. Lee would speak for a short time on our health message and healthful living, and then slides on some important part of our message would be shown. Moving pictures on sanitation and preventive health problems would follow. From 50 to 200 patients would be seen in the afternoon each day, and from 100 to 500 persons would be present at the evening programs.

After the people had left for their homes the truck would be packed up and made ready for the next day's trip. Usually the men of the party would sleep where they could find a place to lie down—on the floor of the church or in the truck or in the home of the local pastor or elder. The nurses would be accommodated in the home of the pastor. Then with a rice and *kimchee* breakfast early the next morning the team would be on its way.

Meeting Difficulties

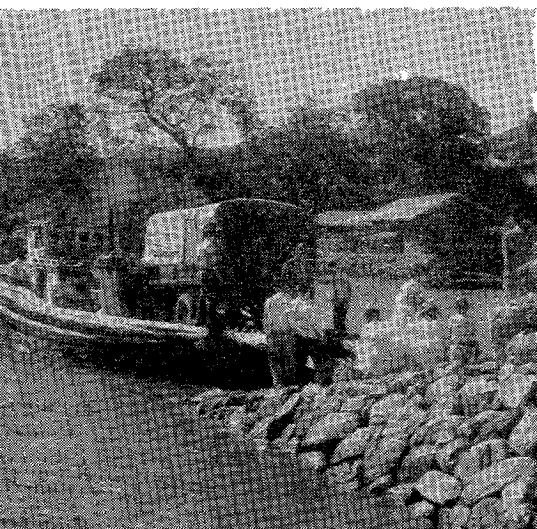
In some places bridges would be out, owing to heavy rains. Streams would have to be forded. High and dangerous mountain passes on very narrow roads would have to be negotiated. Sometimes there would be no passable road into the village where

the church was situated, so all of the supplies and equipment from the truck would have to be carried in.

The team has visited places where the church has been established for a number of years, and other places where the church had just been raised up. The last two years the team members have gone to the island of Amin Do on the west coast of Korea, where four years ago nobody had even heard of Seventh-day Adventists. Today there are more than 2,000 Sabbath school members on this island, and three churches have been raised up.

Usually the typhoons, which begin east of the Philippines or in the South China Sea, have spent their force or have turned away before reaching Korea, so only the heavy rains and some wind that goes with these tropical storms reach Korea. However, in

Crossing by ferry to Amin Do Island.



Patients greet the hospital truck at one of our small, newer country churches.



the late fall of 1959, Typhoon Sarah struck the southern part of Korea and the Korean island of Cheju, with devastating effects. The loss of life and property was terrible, and food stocks and clothing and bedding for many thousands of Korean families were wiped out.

Most of these areas were about 300 miles from the Seoul Sanitarium and Hospital, but Dr. Lee and his medical team were soon on their way to the south to help many of those who were in need. When they arrived in the stricken areas they were received with open arms by officials and populace alike. Signs on the truck identified our workers, so that the truck was never held up at check points. Announcements were made over the radio telling just where the team was working and where it would be next. Much good will was generated by the work of our medical team, and citations from mayors and governors were presented.

To Visit Cheju Island

After trips such as these the members of the team would arrive back at the hospital tired but happy for the work they were able to do in helping the sick, relieving suffering, and presenting something of our health message. Dr. Lee and others are always ready to go the next year. This fall the team will go over to the island of Cheju, where most of our believers were refugees in 1951 and where two churches were raised up while our people were there on the island. This will entail a journey of 60 miles over open water from the southwest tip of Southern Korea. But the team are eager to bring comfort, medical aid, health news, and the message to many on this large island.



The new welfare center in Muscatine, Iowa.

Welfare Center Opens in Muscatine, Iowa

By F. J. Kinsey, *Departmental Secretary*
Iowa Conference

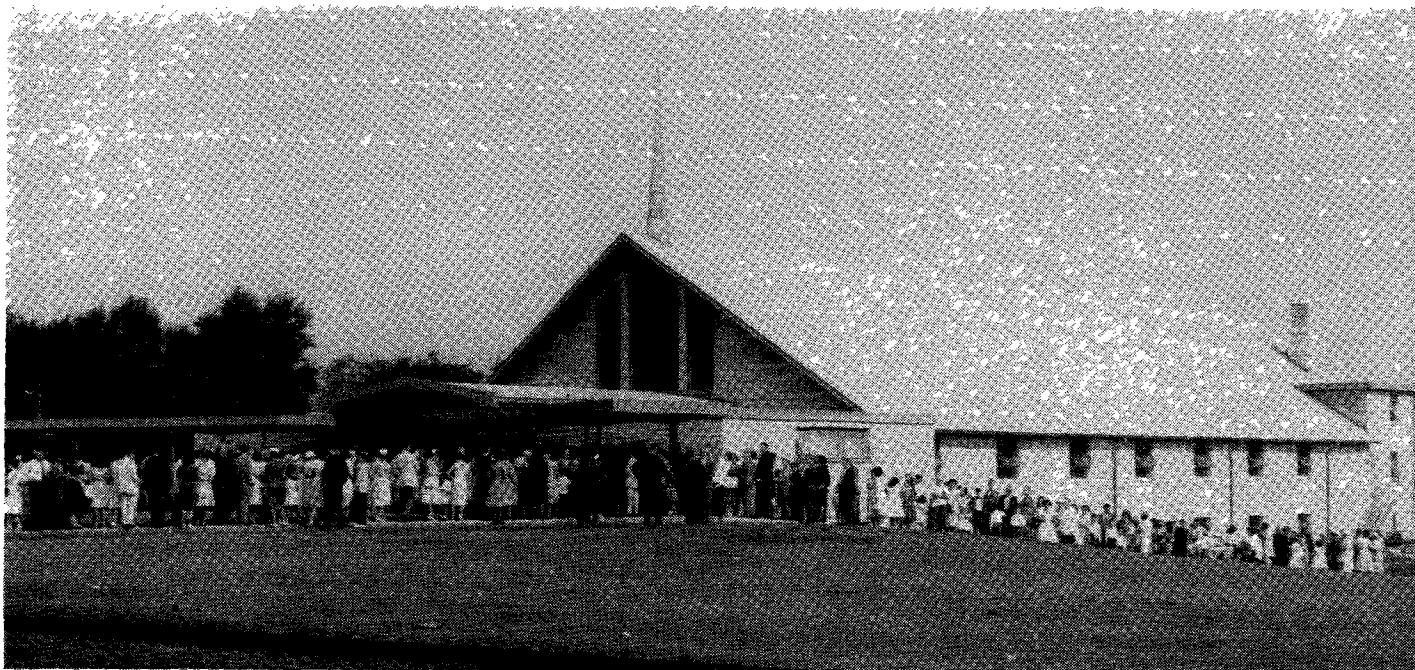
The Muscatine, Iowa, Health and Welfare Center opened July 6. A flash flood just prior to the official opening brought public attention to the center, when it was designated as the clothing distribution arm of the Red Cross.

Tragedy struck the home of the Robert

Smith family during the flood. In addition to losing their home and all their possessions, Mrs. Smith and an infant son were drowned. The two casualties were prepared for burial with clothing from the welfare center. As a result, the local church elder, N. F. Wideman, was asked to conduct the funeral. Mrs. Smith was a Catholic.

Our church in Muscatine is a modern building near the edge of the city, but the space for Dorcas Welfare activities

(Continued on page 20)



New Church Opens in Glendale Section of Indianapolis, Indiana

The new Glendale church in Indianapolis, Indiana, was opened August 19. T. E. Unruh, president of the Indiana Conference, was the guest speaker for the worship service that morning. An impressive baptismal service was held in the afternoon by the pastor, N. J. Johnson, when 13 persons were baptized. The church was opened to the public in the evening, and many neighbors and friends of the church were taken on guided tours through the building.

W. E. WASENMILLER, *Secretary-Treasurer, Indiana Conference*

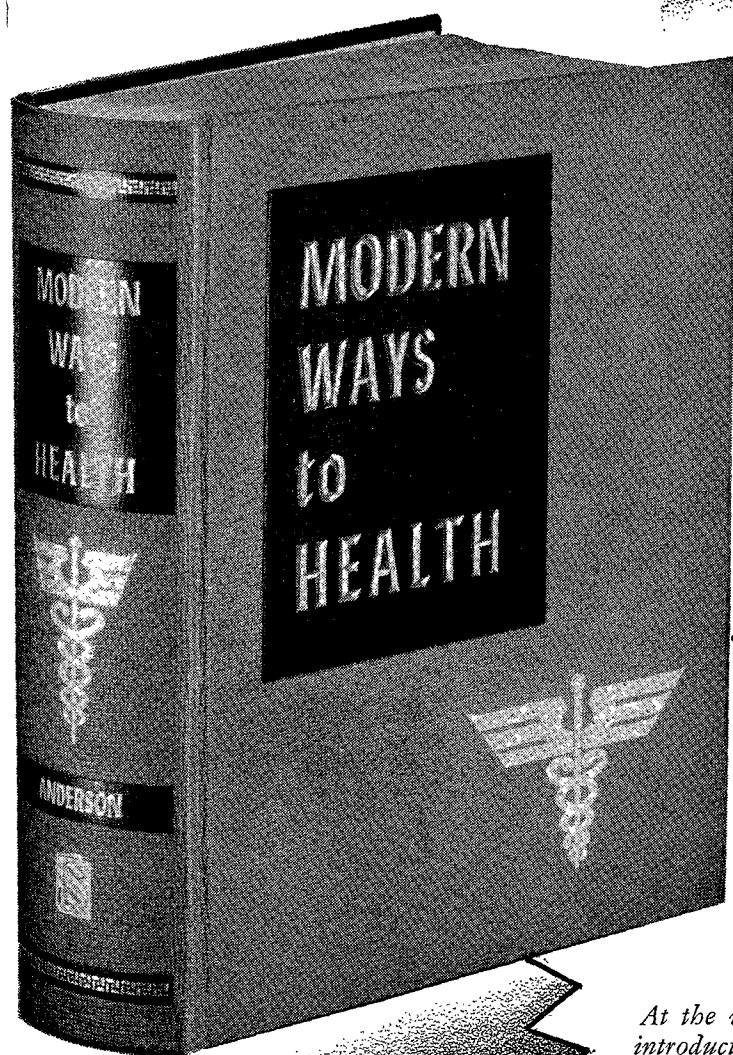
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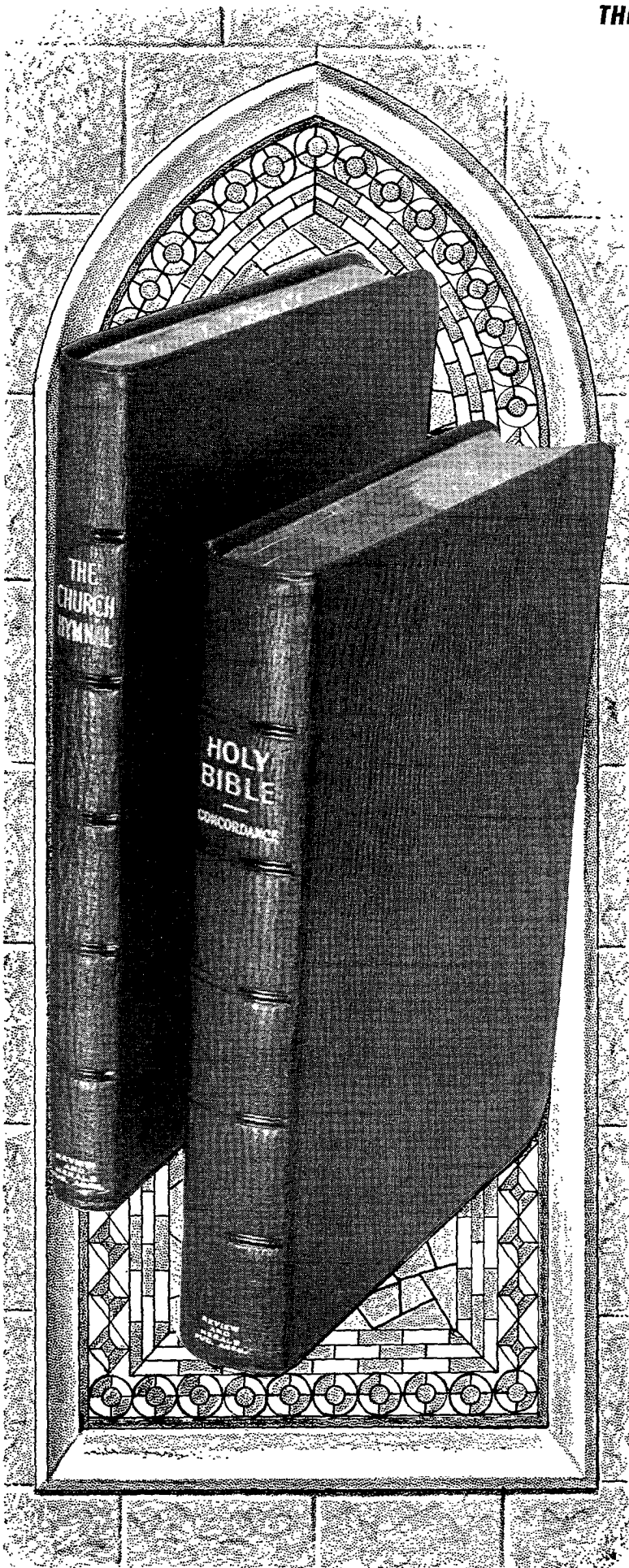
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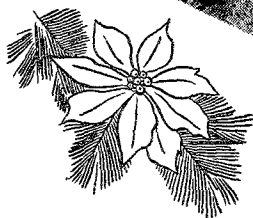
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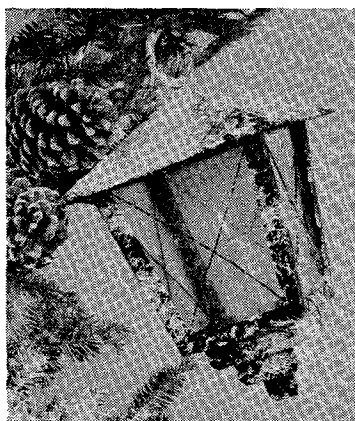
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Welfare Center Opens in Muscatine, Iowa

(Continued from page 16)

proved inadequate, so it was decided to establish a center separate from the church, near the main part of town. In January of this year a run-down, unoccupied building was located. Mr. and Mrs. Fred Bilkey, the owners (not members of our church), agreed to rent the house for \$15 a month. Church members painted and papered the interior and covered some of the floors with new linoleum. They also painted the outside and erected a large sign identifying the building as the Seventh-day Adventist Health and Welfare Center. As a result, the building is a credit to the community.

Mrs. H. A. Schaefer is director of the center, and Mrs. V. W. Swayze is secretary-treasurer.

Queen of Tonga Honors Church in Nukualofa

By R. R. Frame, Assistant Secretary
Australasian Division

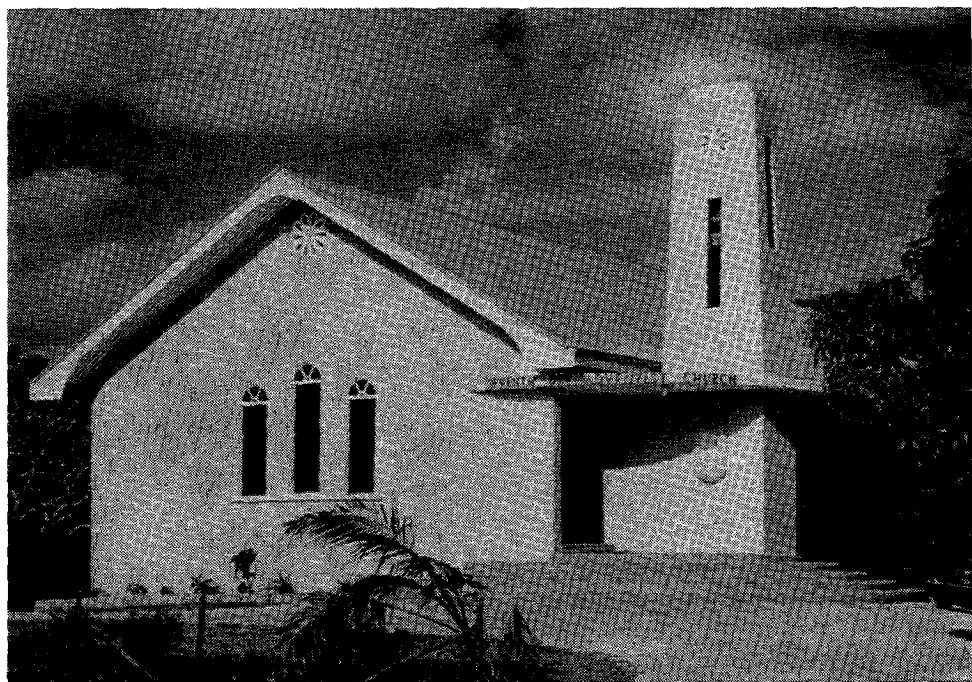
The opening of the new Seventh-day Adventist church in Nukualofa, Tonga, was highlighted by a visit from Her Majesty Queen Salote and her two sons, Crown Prince Tungi, Premier of Tonga, and Prince Tu'ipelehake, Minister of Lands. Appropriate arrangements had been made for receiving these royal guests. Colorful tapa cloth had been extended the considerable distance from the entrance to the church grounds to the building, and as A. G. Jacobson, the mission president, escorted the party from their car they passed between ranks of students from Beulah Missionary School, who formed a guard of honor. The band played the Tongan national anthem.

It was an impressive scene as Her Majesty opened the door of the church and pressed the button that started the carillon ringing in the tower (the only one in this small kingdom), thus announcing to those within hearing that another Adventist house of worship had opened its doors.

Other guests included members of the Tongan cabinet, heads of departments, the governor, the British consul and agent, and representatives of several mission organizations.

After the official party had inspected the building and Her Majesty and the royal princes were seated on the dais within, church members and friends entered to fill the tastefully decorated auditorium.

As the hour of 5:00 p.m. struck on August 11, an important moment in the history of our mission enterprise in Tonga had come. Pastor Jacobson welcomed all present. He gave an outline of the building project and thanked those who had helped with the work. Prince Tungi spoke on behalf of Her Majesty and the Government of Tonga. He too thanked all who had contributed to the building of the church. He commented on the fine workmanship of the building and concluded by congratulating the church members on



Nukualofa church at Tonga, recently dedicated.

behalf of Her Majesty. The dedicatory address was given by the writer, and O. D. F. McCutcheon, president of the Central Pacific Union Mission, offered the dedicatory prayer.

During the dedicatory ceremony Her Majesty was presented with a copy of *The Desire of Ages*. The royal princes each were given a set of *The Bible Story*, for their children.

The new church is situated on one of the main roads of Nukualofa and stands on the site of the first mission residence, which was erected at Mangaia many years ago. The concrete building is attractive in design and measures 80 by 35 feet. In addition to the auditorium there are three anterooms on the main floor. A spacious hall underneath is used for Sabbath school purposes. A colonnade runs the length of the basement on one side of the building. The church, which is finished in pastel shades, presents a very pleasing picture and is representative in every respect.

Great credit is due to Pastor Jacobson, his associate workers, and the church members for their tireless efforts in bringing this edifice to reality. Long hours of labor went into the project. Many worked from dawn until it was time for them to take up their regular daily duties, and frequently our lay people and workers worked at night in this labor of love. An indication of the effort put forward and the interest taken can be gauged by the fact that a non-Adventist tradesman not only donated his time but worked all one night to see a certain job completed.

The islands of Tonga, which lie 2,000 miles east of the central Australian coast, received their first missionaries more than 160 years ago. The first Adventist missionaries, who traveled on the *Pitcairn*, arrived in the Friendly Islands late in the last century. Through the years the work of the church has developed and today we have national workers in most of the centers throughout the group. The church membership totals 577.



Queen Salote being escorted to the Nukualofa church entrance by A. G. Jacobson. Prince Tu'ipelehake follows.

We are confident that this new monument that has now been dedicated to God in Tonga will do much to spread the influence of the gospel and prepare many people for an entrance into the heavenly kingdom.

Peace Through Christ in North Borneo

By Inauk S. Gullah, Layman
Takul Penawan Church, North Borneo

Bakusut bin Ansamoi was an active student of Suloh Hidup (the Malay Voice of Prophecy Correspondence Course) until he was halfway through the course. Then the enemy of truth aroused him to declare war against the course. Bakusut scattered all the lessons, test papers, pamphlets, and books that previously were so dear to him, all over the ground and called for his neighbors to see them. Then he piled them in a heap, struck a match, and made a bonfire.

But instead of obtaining peace, Bakusut became more and more *kusut* ("worried"). Many a night he couldn't sleep. As a result he lost his appetite, as well as his will to work. Gradually his strength left him. He became sick, mentally and physically.

Then one night he dreamed of seeing the outstretched hands of the Great Physician on the mountain, and he heard a voice calling him by name: "Bakusut bin Ansamoi! Go up to the mountain and humble yourself at the feet of the Great Physician. He alone can heal you. He alone can provide you with good health, real joy, peace, and everlasting life in God's kingdom."

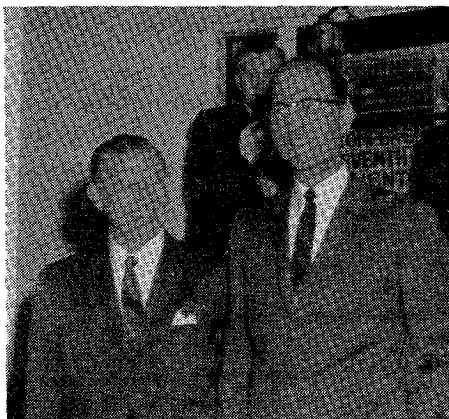
The next morning Bakusut wrote to Suloh Hidup requesting re-registration in the course. Now that the Spirit is with him to guide him in his study, he eagerly drinks in all the truth found in the lessons. He has turned his back on the things of the world, is keeping God's Sabbath, faithfully pays his tithes, and liberally gives his offerings to the cause of God. Soon Bakusut and his beautiful young wife will be baptized. Please pray for this young couple and for God's work among the Murut tribe around Takul Penawan.

Successful Effort in Panama City

By L. L. Reile, *President*
Central American Union

One hundred seven candidates were baptized as a result of the effort conducted by O. U. Holness and his associates in Panama City, Panama.

Early in 1961 the Central church was forced to vacate its church home, owing to a road project. This appeared to be a tragedy, for the Central church had long been regarded as Adventism's stronghold in Panama City. Several churches have grown from its branch Sabbath school



Massachusetts Governor at Camp Meeting

John A. Volpe, governor of the State of Massachusetts, was a visitor and speaker at the Southern New England Conference camp meeting. With the governor (at left) is Merle L. Mills, conference president. The appointment was arranged as a result of a visit by Elder Mills to the governor earlier in the year. During the summer months Elder Mills served on the Sunday Law Advisory Committee, which gave study to the revision of Sunday laws.

S. A. YAKUSH

Departmental Secretary
Southern New England Conference

and lay evangelism activities. Its location was prominent and well known. However, the time came when both the church and the school had to move.

As soon as another location became available the building program was inaugurated. Immediately a series of tent meetings was begun on the new site. Capacity crowds attended, even when the rainy season began, and the meetings had to be moved into the unfinished school auditorium.

The first baptism was conducted on June 4. Preceding this service a Bible school graduation exercise was held, when 105 diplomas were given to those who had completed one of the Bible courses. Seventy-one of those who received diplomas were baptized as about 2,000 friends and members witnessed this inspiring service. Bible studies continued with other interested ones, and on August 12, 36 additional candidates were baptized.

Sabbath School Committee Meets in Washington, D.C.

By N. W. Dunn, *Associate Secretary*
General Conference

The Sabbath School Department Advisory Committee met in Washington, D.C., August 27-29. Thirty-three members were present at this meeting, representing not only various departments of the General Conference but also the denominational publishing houses and the ten union conference Sabbath school departments. V. G. Anderson, R. H. Adair, and the writer represented the General Conference officers at this meeting. Fernon Retzer was present from the Inter-American Division Sabbath school department.

G. R. Nash, secretary of the General Conference Sabbath School Department, directed the activities and discussions of the committee, a responsibility he shared with the three associate secretaries, W. J. Harris, Eric B. Hare, and Owen A. Troy. Louise Meyer and Mary Ogle served as recording secretaries and joined in the discussions, thus adding a refreshing feminine touch to the program.

V. G. Anderson, vice-president of the General Conference, sounded the keynote of the meeting in his devotional message on the subject, "Loving Kindness." He related several experiences to illustrate the powerful influence of the Sabbath school

Part of the large group of candidates baptized recently in Panama City, Panama.



in protecting young and old against discouragement and in reclaiming many who have lost their way.

C. E. Moseley, field secretary of the General Conference, led the devotional meeting the second morning. He emphasized the urgency of living faith if our prayers for success in God's work are to be effective. "If ye have faith . . . nothing shall be impossible unto you" (Matt. 17:20).

The third morning devotional was given by W. J. Keith, pastor of the Takoma Park church.

Elder Hare presented in graphic form the following statistical information:

1. World Sabbath school membership as of March 31, 1961—1,708,691.
2. Number of Sabbath schools—22,646.
3. The Sabbath school membership is 101.7 per cent of the church membership.
4. Total Sabbath school offerings (1960)—\$8,162,905.43.

During the Advisory Committee meetings, strong emphasis was placed on Sabbath school evangelism. Of basic importance in the soul-winning program of the Sabbath school is the aim of getting every church member to attend Sabbath school. The faithful members of every church are mobilized to seek for those who are missing. Plans were adopted to initiate many more branch Sabbath schools and to make Vacation Bible Schools a more effective agency for soul winning.

California Church Doubles Attendance

By Melvin V. Jacobson
Departmental Secretary, Southeastern California Conference

In the past two and one-half years, attendance has nearly doubled at the Point Loma, California, church. This is due, at least partially, to an active Sabbath school that reached an average membership for the past quarter of 216, though the church membership is but 161. Chaplain Davis Thomas conducts a thriving branch Sabbath school at the naval base nearby.

An unusual feature of the church is an outside baptistry. This is situated in a protected area in a beautiful setting between the Sabbath school classrooms and the sanctuary. A lasting impression is left on everyone who sees a baptism conducted here.

The Point Loma church is near Ocean Beach in San Diego. Ben Hassenpflug, the pastor, reports that tithe, church expense, and mission offerings all are on the rise.

Shechem Through the Centuries

(Continued from page 3)

of the people for a lightening of the public burden. The result of his rash decision was that ten tribes seceded from the House of David and formed their own kingdom under Jeroboam.

Jeroboam, having gained his kingdom at Shechem, made this city his first capital. Later he moved the capital, first to Penuel in Transjordan, and then to Tirzah (1 Kings 12:25; 14:17). The move to Transjordan may have been occasioned by the invasion of Shishak of Egypt. Although the Bible records only Shishak's campaign against the southern kingdom of Judah, Shishak's own records engraved on a temple wall in Egypt, as well as monuments found in Palestine, make it certain that he also invaded the northern kingdom of Israel at that time. It was probably this invasion that forced Jeroboam to leave western Palestine and live in Transjordan for some time.

Whether Shishak actually took Shechem is not known, since its name does not appear in the preserved parts of the Egyptian records, but so many names of conquered cities are obliterated there that it is quite possible that Shechem was originally listed. If the city was destroyed and had become temporarily uninhabitable, this would explain why Jeroboam, after Shishak's departure from Palestine, did not return to Shechem but moved his capital to the city of Tirzah, some six miles northeast of Shechem.

From that time on Shechem seems to have experienced a period of eclipse, for it is not mentioned in the Bible for centuries. However, the city appears as belonging to the tax area of Samaria, as royal receipts of the early eighth century B.C. found during the excavations of Samaria—the Samaria Ostraca—show. These are pieces of broken pottery used as writing material to record the receipt of taxes paid in the form of oil and wine.

The city is mentioned incidentally only in two more Old Testament passages, one in Hosea and the other in Jeremiah. Hosea, a prophet of the northern kingdom of Israel, wrote his book in the second half of the eighth century B.C. He complains that bands of priests, probably idolatrous priests, murdered people on the way to Shechem (Hosea 6:9, R.S.V.). The incident recorded by Jeremiah (chap. 41:4-5) occurred some 150 years later, after the destruction of Jerusalem. The city is mentioned by the prophet as one of the places from which 80 men came, planning to offer sacrifices in Jerusalem. They were intercepted at Mizpah by Ishmael, and most of them were treacherously killed.

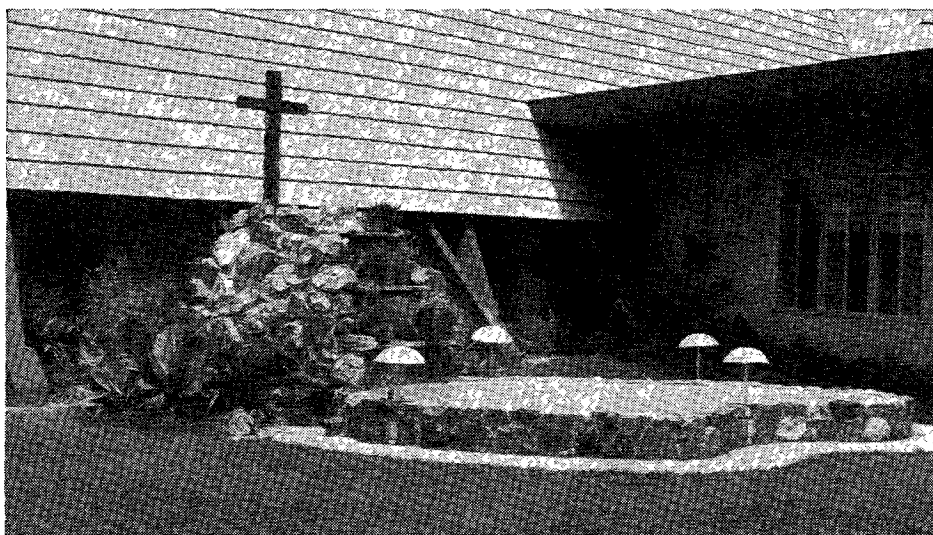
In the Hellenistic Period

After having played a significant role for centuries, Shechem once more became an important city during the Hellenistic period. When Andromachus, Alexander's governor of Coele-Syria, was assassinated by the people of Samaria, the enraged king had many of Samaria's citizens killed and the rest deported to Shechem. In this way Shechem seems to have received a significant increase in population. It gained again in importance when it was made into a Hellenistic stronghold peopled by Macedonians. It must have been at approximately this time that the Samaritans built a temple on the summit of Mount Gerizim, which thus became their holy mountain. This temple stood for about 200 years until John Hyrcanus, the Maccabean, destroyed both it and the city of Shechem, in 128 B.C. Though rebuilt, Shechem never regained its importance, nor was it ever again a populous city. At present, a village named Balatah occupies part of the ancient site.

In the latter part of the first century A.D. a new city, located less than two miles to the west of ancient Shechem, was founded by the emperor Vespasian. He called it Neapolis Flavianus, "New city of the Flavians," Flavian being his family name. This city, now called Nablus, has become the successor of Shechem and is an important city of central Palestine.

A site in the vicinity of Shechem played a significant role in the story of the ministry of Jesus, for at Jacob's Well, only a stone's throw away, Jesus had the memorable discussion with the Samaritan woman recorded in John 4. The story makes Sychar the nearest town to the well, but Sychar has not yet been definitely identified.

Some scholars have considered the word Sychar to be the corrupted form of Shechem, and think that the Samaritan woman was a citizen of a small town which at that time may have existed on the site of the ancient city, approximately where Balatah is located now. Others have iden-



Outdoor baptistry of the Point Loma, California, church.



SDA Attorneys Discuss Sunday Issue

A unique panel composed entirely of Seventh-day Adventist attorneys discussed the recent Supreme Court decision regarding Sunday laws, as the keynote feature of a two-day "Frontiers of Freedom" rally held at the Florence-Downey church in the Southern California Conference. The rally was organized by the conference religious liberty secretary, Attorney Warren L. Johns.

HERBERT FORD, PR Secretary
Southern California Conference



New Nevada, Iowa, Church

A new church was completed recently on the campus of Oak Park Academy, Nevada, Iowa. It will serve the needs of the local church as well as of the academy students. First services were held on September 9, with R. H. Nightingale, president of the Northern Union Conference, giving the sermon at the worship hour.

M. D. HOWARD, President
Iowa Conference

tified it with the site of the present village of Askar, about five-eighths of a mile north of Jacob's Well. The name Askar sounds as though it might be a corruption for Sychar, but thus far no ancient remains have been discovered at Askar, and for this reason its identification with Sychar remains uncertain.

This brief sketch of Shechem's checkered history from the time before Abraham until the New Testament period shows that it is an interesting and important site. Hence, archeologists had reason to expect exciting discoveries and great finds here. It could also be expected that its exploration would provide valuable information concerning the history of the city, and that it would throw light on the general history of the country and of its people. As the following articles will show, the site of Biblical Shechem has not been a disappointment in this respect. Not only have extremely valuable discoveries been made there but even the history of the excavations themselves has been hectic and exciting.

(First in a Series of Four Articles)

Borneo is indicated by this excerpt from the letter of a student.

"Though a Moslem, I like your course, for it gives me the real picture of true Christianity. I never knew before that Christians do not bow to images, that they abstain from taking pork, strong drink, or even tobacco. I think every citizen and follower of God should live like the true Christians."

What has been the effect on our Malay Bible school? Since the health course has been operating, the enrollment in the Bible course has doubled. Of the 993 graduates from the health course, 826 have enrolled in the Bible course. Of these, 396 have graduated, and 310 are still active.

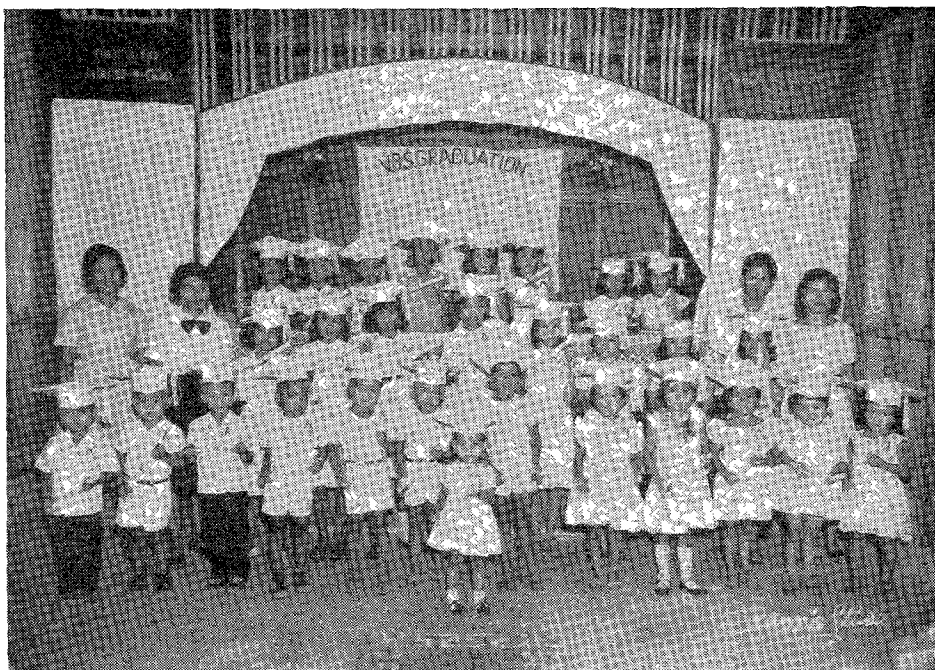
In a Moslem school 26 students gradu-
(Continued on page 44)

The Malay Health Course Gets Good Response

By **Djamaan Soelaiman**
Head of the Malay Section
Singapore Voice of Prophecy

In an attempt to interest Moslems in the study of our Malay Bible course, our Singapore Voice of Prophecy introduced a Malay health course in November, 1959. During the 20 months this course has been in existence, 3,738 applications have been received, with 2,668 actually enrolling. Of these, 993 have graduated and 1,230 students are still active in the course.

A typical reaction from the health-conscious Moslems of Malaya and North

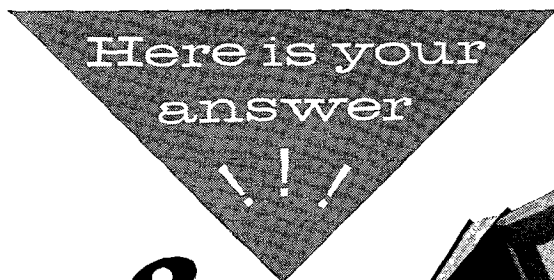


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Twenty-nine Filipino children, the majority of whom are non-Adventists, have just graduated from the first Vacation Bible School ever held in the Macatoc church, Victoria, Oriental Mindoro, Philippines. Esther Judan (black bow tie) was in charge. As a result of this VBS three of the child graduates are now regularly attending Sabbath school.

F. M. BAYONA, Departmental Secretary
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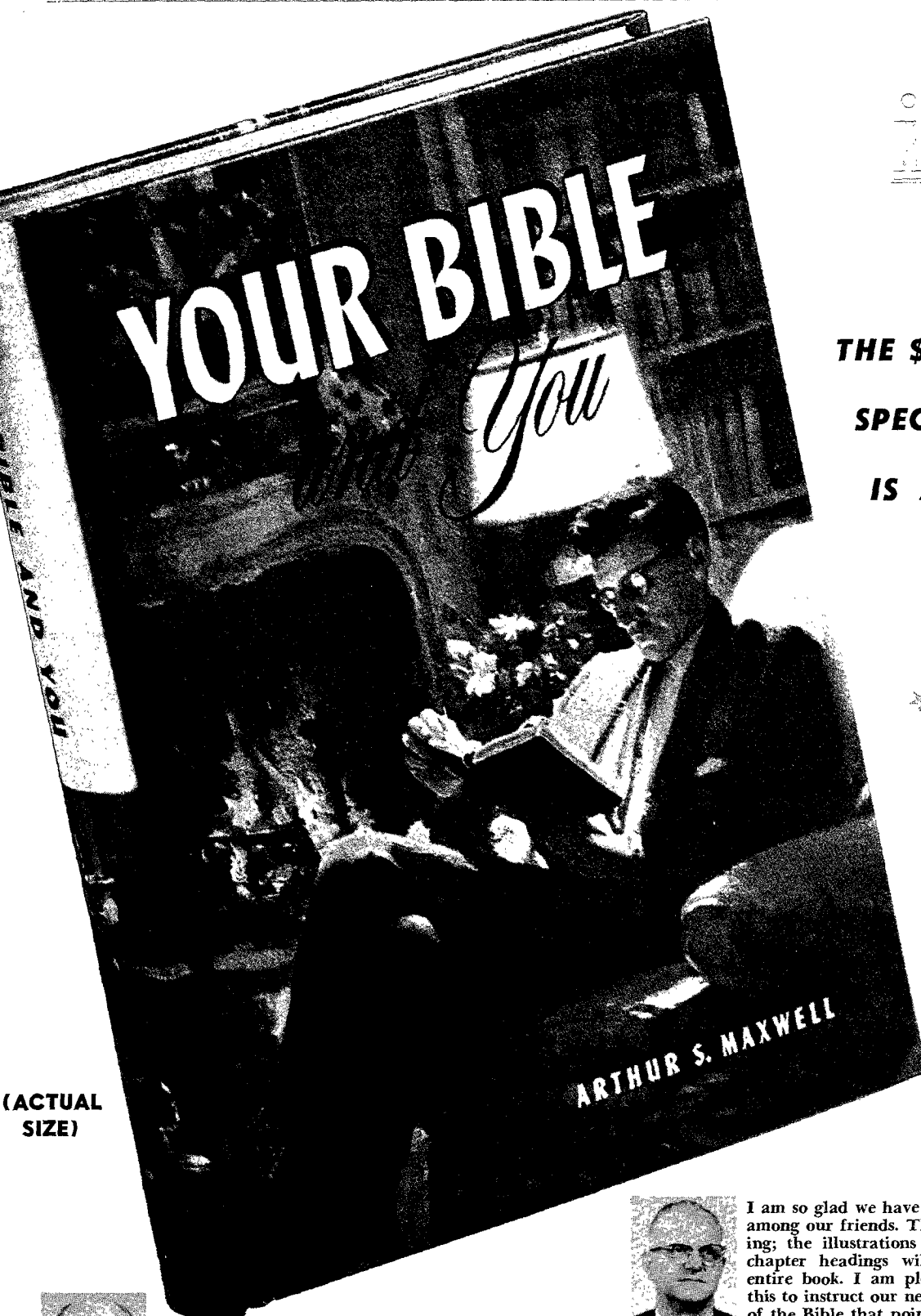
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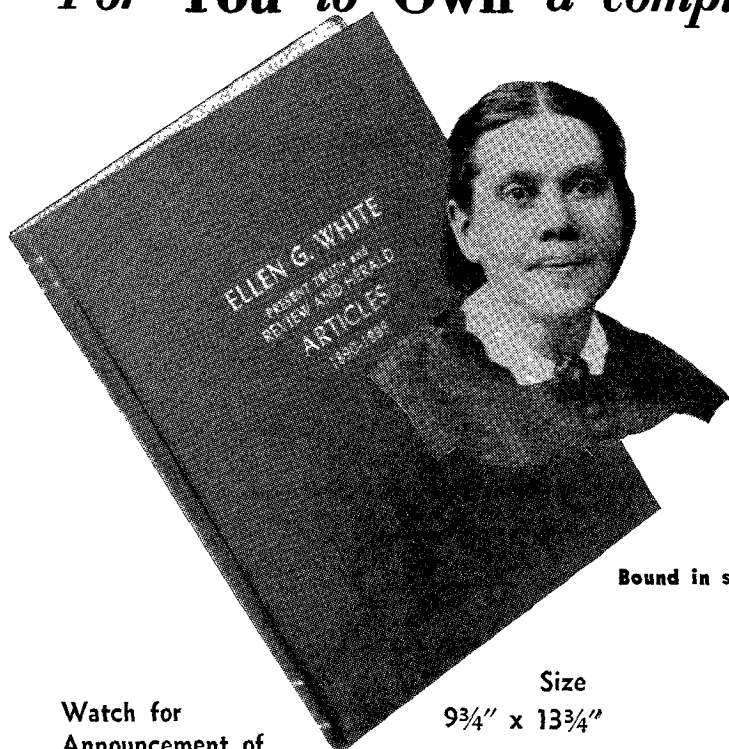
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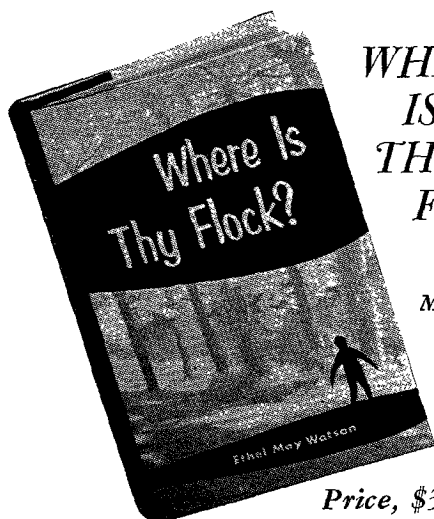
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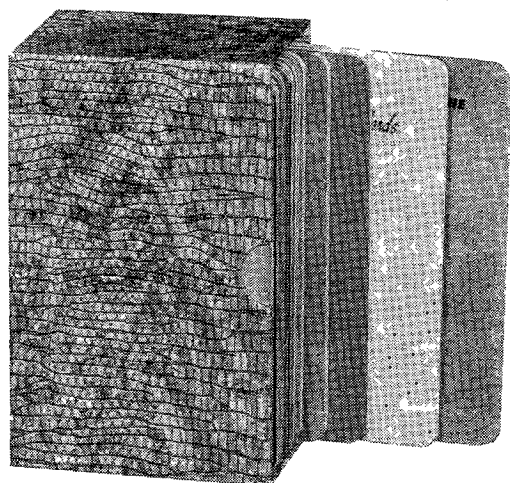


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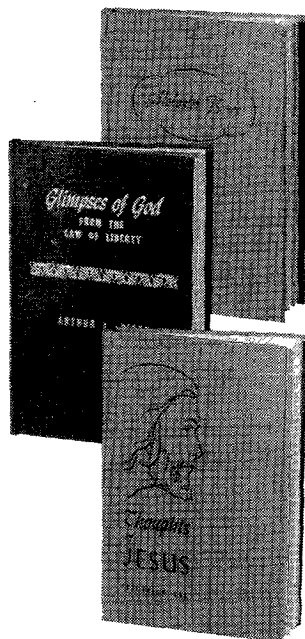
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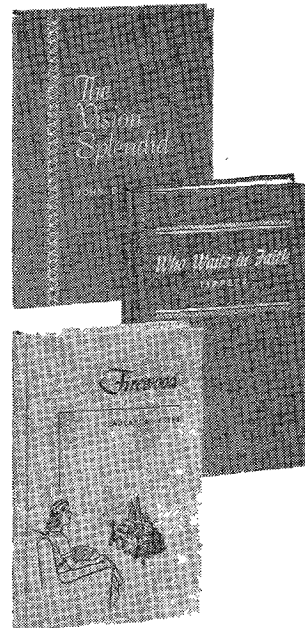


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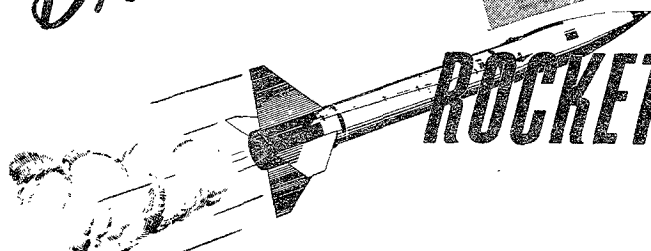
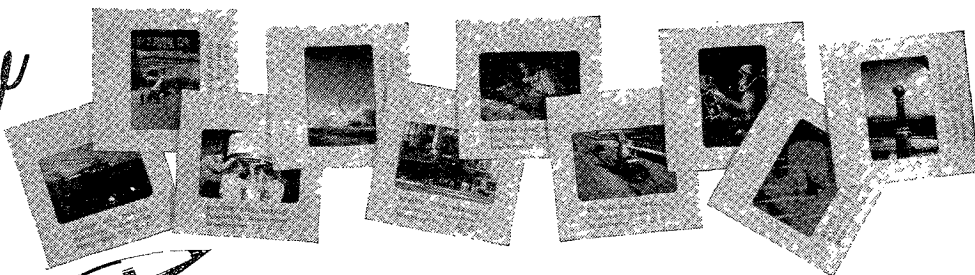
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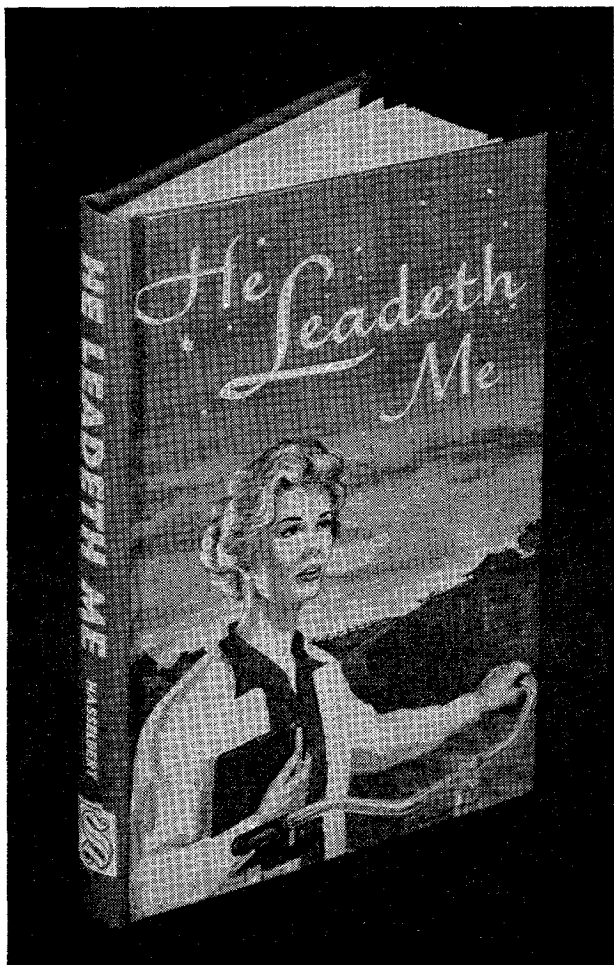
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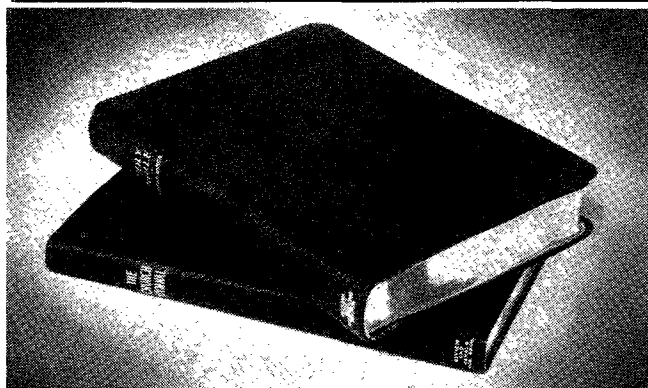
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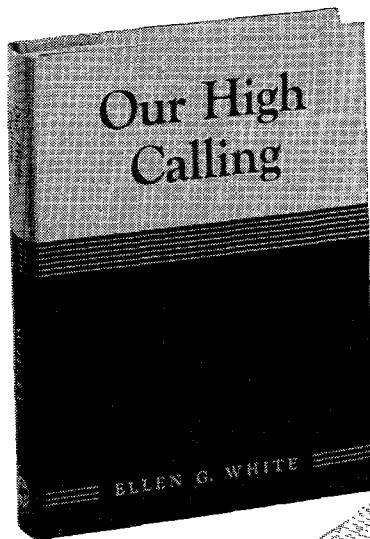
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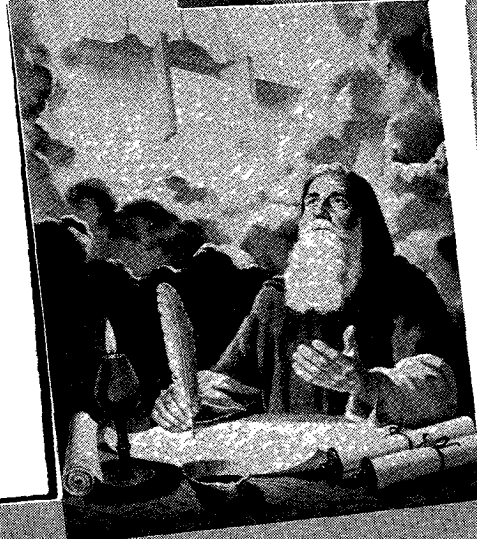
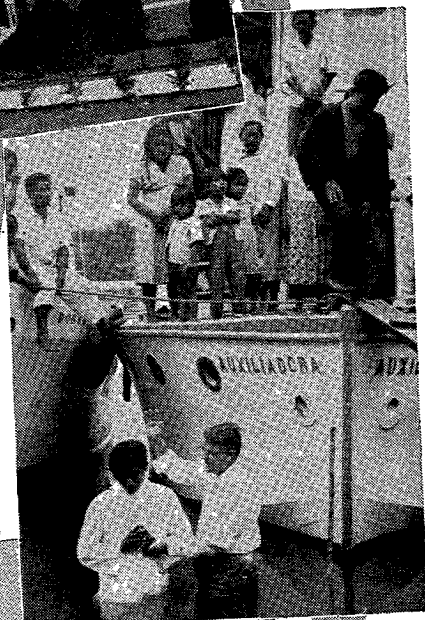
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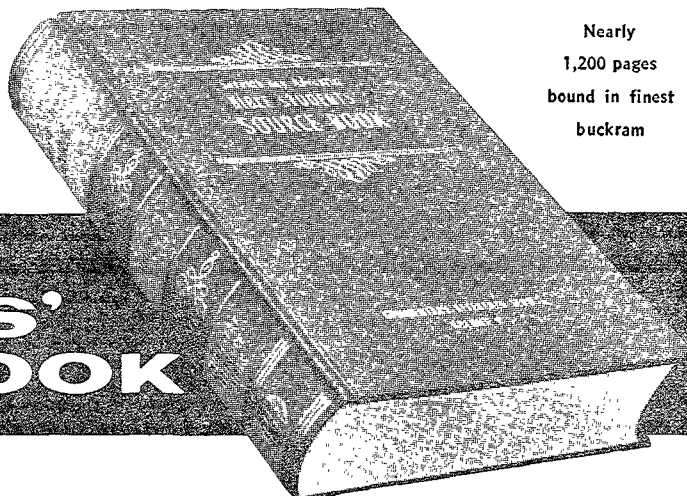
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REVIEW AND HERALD
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The Malay Health Course Gets Good Response

(Continued from page 23)

ated from the health course. Twenty-one of them studied the Bible course and received diplomas. Six of these signed the baptismal pledge, expressing their desire to join the remnant church.

A student writes: "Both Pandu Keshatan [the Malay health course] and Suloh Hidup [the Malay Bible course] are very useful courses. The first is the sure guide to a healthful life and the second shows the students the only way to eternal life. I feel very much blessed for taking both courses."

The health message is again proving to be effective as the right arm of the message.



Naomi Zalabak, of Worthington, Ohio, left San Francisco, California, September 14, for Manila, in the Philippines. Miss Zalabak has accepted appointment to serve as an elementary teacher in the Philippine Union Mission.

Mr. and Mrs. Freberin P. Baerg and child, of Tulare, California, left Miami, Florida, September 19, for Colombia. Brother Baerg is to be a pastor-evangelist in the Pacific-Colombia Mission.

Elder and Mrs. James C. Reynolds and two children, of Eighty-Four, Pennsylvania, left Miami, Florida, September 20, for Brazil. Brother Reynolds is to connect with the Lower Amazon Mission, at Belém, as home missionary and Sabbath school secretary.

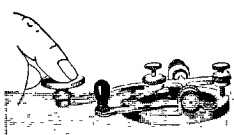
Dr. and Mrs. Donavon Schwisow and three children, of Goldendale, Washington, left Los Angeles, California, September 26, for Peru. Dr. Schwisow will serve as a physician in the Juliaca Clinic.

T. W. Cantrell sailed from New Orleans, Louisiana, on the S.S. *Del Monte*, October 3, for Liberia, returning after furlough. Mrs. Cantrell and the two children will follow later. Brother Cantrell will resume his work as secretary-treasurer of the Liberian Mission.

Dr. and Mrs. Samuel L. DeShay, of Nashville, Tennessee, sailed from New York City on the S.S. *Queen Elizabeth*, October 4, for England, en route to Nigeria. Dr. DeShay will give medical service in the Ile-Ife Mission Hospital.

Mr. and Mrs. L. Benno Ganz, of New Westminster, British Columbia, sailed from New York City, on the S.S. *Queen Elizabeth*, October 4, for England, en route to Tanganyika. Brother Ganz is to connect with the Ikizu Training School as teacher of science and mathematics.

N. W. DUNN



Brief News OF MEN AND EVENTS

OVERSEAS NEWS CORRESPONDENTS: Australasia—R. R. Frame; Far East—A. E. Gibb; Inter-America—D. H. Baasch; Middle East—Raymond H. Hartwell; Northern Europe—G. D. King; South America—L. H. Olson; Southern Africa—W. Duncan Eva; Southern Asia—J. F. Ashlock; Southern Europe—W. A. Wild. NORTH AMERICAN UNIONS: Atlantic—Mrs. Emma Kirk; Canadian—Darren Michael; Central—Mrs. Clara Anderson; Columbia—Don A. Roth; Lake—Mrs. Mildred Wade; Northern—L. H. Netteburg; North Pacific—Mrs. Ione Morgan; Pacific—Mrs. Margaret Follett; Southern—Cecil Coffey; Southwestern—May Powell.

SOUTHERN AFRICAN DIVISION

► The Helderberg College *a cappella* choir led by R. L. McManaman, head of the college music department, has just completed a successful three-week tour of some of the larger cities of South Africa. Press comments of the choir's performances were both favorable and friendly. One newspaper classed the choir with the world-famous Vienna Boys' Choir.

► John M. Staples and the ministerial students of Bugema College conducted an evangelistic effort in the Moslem stronghold of Mombasa, the port of Kenya and Uganda, in June and July, 1961. After only four weeks of meetings (seven per week) Elder Staples and his helpers had to return to their school program at Bugema, so Andrew Gathemia, of Nairobi, carried on the meetings. By the time Elder Staples left 115 decisions to keep the Sabbath had been made.

► The official of the Kenya Broadcasting Services in charge of the Swahili program in Mombasa attended the opening meeting of Elder Staples' effort in that city. The subject was "The Coming World Ruler." Shortly afterward he asked Elder Staples to record four programs, and was particularly delighted with the Swahili songs recorded by the King's Herald's quartet. The way has opened for regular church broadcasts by Adventists from Mombasa.

► A beautiful new church with ample seating capacity was dedicated on Sabbath, July 16, at Mombera in north Nyasaland. The main address was given by R. H. Pierson, the division president. Both the provincial commissioner from Mzuzu and the district commissioner from Mzimba were present. The building program was begun while G. A. Otter was the director of Mombera, and was carried through to completion by W. D. Pierce.

► Literature evangelists K. H. Schmutzler and J. G. Malan are scattering the printed page in South-West Africa like the leaves of autumn. Between them they average £800 (\$2,240) worth of literature sales per month. Some months their sales total £1,000 and more. Brother Malan sold £70 (\$196) worth of literature for cash one day recently in a rural area where the farms are large and far apart. It was election day, and since no one was at home he stopped his car at a strategic crossroads and as the farmers went to cast their votes or returned from doing so, he stopped them and presented his literature. Courage, faith, and resourcefulness were richly rewarded.

► F. Unger, division publishing department secretary, reports that literature sales for the first eight months of 1961 are

\$6,440 ahead of 1960, when an all-time annual record of sales for the division was set at more than \$280,000.

► As of June 30, 1961, the division membership was 183,795. Additional adherents not yet baptized total 118,790, making a grand total of 302,585 Sabbath-keepers in the Southern African Division.

NORTHERN EUROPEAN DIVISION

► Encouraging reports are reaching the division office from the various home unions now engaged in the Ingathering campaign. The British Union campaign ended some months ago with a most encouraging gain over the previous year. From Sweden, the West Nordic Union, Finland, and the Netherlands, thrilling reports are reaching us, indicating that this year the Ingathering campaign will close with record figures in almost every union.

► Newbold Missionary College, the division senior college, has begun the school year with a much increased enrollment over last year. The latest figure is 175, as compared with a total enrollment of 164 last year. Twenty-eight countries are represented in the student body. An excellent spirit prevails at the school, and there is every indication that Newbold will enjoy the best school year in its history.

► Dr. B. B. Beach, the division educational secretary, is making his initial visit to the Ethiopian Union Mission. An excellent educational council has been conducted. A. Karlman, the division treasurer, has just returned to the division office, having spent a busy time in the Ethiopian Union.

► During the month of October, O. Jordal, home missionary and Ministerial Association secretary of the division, and C. D. Watson, Missionary Volunteer, temperance, and public relations secretary, visited the Polish Union.

► Recently C. D. Henri, Ministerial Association secretary of the West African Union, passed through London on his way back from furlough in the United States. Pastor Henri, his wife, and family will be spending some months in Sweden, where Pastor Henri will be conducting two evangelistic campaigns simultaneously.

► E. R. Walde of the General Conference Radio Department spent some time in our division from October 13 to 22 and made visits in Holland, Sweden, and Britain. Brother Walde's visit meant much to our workers engaged in the Bible correspondence school work, and we are hopeful that an advance can be planned in our radio activity throughout the division. J. W. Nixon, the division radio secretary, accompanied Elder Walde on these visits.

ATLANTIC UNION

- Richard C. Douglass, leader of the Meriden, Connecticut, district, has accepted a call to become pastor of the Austin, Texas, church.
- Roland R. Hegstad, associate secretary of the General Conference Religious Liberty Association, was the guest speaker at the triconference youth rally held in Albany, New York, October 21. Sunny Liu, singing evangelist of the New York Conference, gave a musical program at the vesper hour. H. J. Harris, home missionary secretary of the New York Conference, conducted the Sabbath school.
- An enrollment of 120 in the Vacation Bible School held in Olean, New York, was made up of 95 per cent non-Adventists. The families represented are receiving a year's subscription to *These Times* as part of a follow-up program.
- Carl P. Anderson, president of the Northern New England Conference, reports a \$15,071.41 gain in tithe for August; a \$2,006.91 increase in Ingathering; and \$1,203.65 increase in the Sabbath school offerings for the same period.
- Maurice S. Lord has been named chief engineer for the Parkview Memorial Hospital, Brunswick, Maine, taking the place of Charles Pettengill, Sr., who has retired.
- E. E. Rogers of Oakwood College was the guest speaker at the Northeastern

youth congress held in Albany, New York, October 13, 14. F. L. Peterson, associate secretary of the General Conference, spoke at the eleven o'clock hour on Sabbath.

- Two new secretaries have begun their work in the Southern New England Conference office. Mrs. Rupert Craig is secretary to Elder Mills and Mrs. Keith Dowell is secretary to Elders Gaspie and Yakush.
- The Atlantic Union College enrollment this year is 10 per cent higher than last year, making this the largest increase in one year in the history of the school. Five hundred thirty-six students have registered thus far. This is an increase of 70 per cent over ten years ago.
- The Faith for Today quartet experienced a change in personnel recently. Walter Isensee, second tenor, who appeared on the first telecast of May, 1950, returned to Westminster Choir College of Princeton University to complete work for the Bachelor of Music Education degree in preparation for teaching on the secondary level. To fill the vacancy, the Faith for Today board called Larry Fillingham, a graduate of Andrews University and a native of Aledo, Illinois.

CENTRAL UNION

- The Gordon, Nebraska, church was dedicated Sabbath, September 23. R. J. Roy, pastor of the church, presided at the special service. R. S. Watts, Jr., former

pastor, presented the special music and gave the dedicatory prayer. J. L. Dittbener, conference president, was the dedicatory speaker. Others taking part in the program of the day were Roscoe Hopper, a senior member of the church, and Ben Trout, conference secretary-treasurer.

- O. L. Maize has accepted a call to be pastor of the Casper, Wyoming, district. He was formerly pastor in Montgomery, Alabama.
- On September 26, a health and welfare center was dedicated in Iola, Kansas.
- Speaking to 1,300 people in the World War Memorial Building in Kansas City, Missouri, George E. Vandeman opened a series of meetings to climax the *It Is Written* telecast in this area. This series of meetings began September 23 and closed October 15. For a one-night meeting in Pittsburg, Kansas, 375 people, most of whom were non-Adventists, came out to hear Elder Vandeman.
- James Chase, associate radio-TV secretary of the General Conference, toured the States in the Central Union Conference, promoting the Voice of Prophecy offering, which was taken in October.
- On October 3 Union College students and sponsors went out in their annual Ingathering field day. Eighty-five cars left the campus to cover assigned territories. A combined total for the day of \$4,319.94 was turned in, which included the Union College Academy figure and that solicited or pledged by the industrial departments. V. G. Anderson, vice-president of the General Conference, spearheaded this event with weekend services and chapel talks.

COLUMBIA UNION

- A four-day writers' conference was held October 26-29 at Columbia Union College. Those attending included English and writing students from the college, freelance writers, press secretaries, pastors, and others interested in writing.
- Charles Buursma, a recent graduate of Andrews University, has arrived in the Akron-Barberton-Ravenna district in the Ohio Conference, where he will assist Frank E. Vessels, pastor.
- W. L. Cheatham, president of the Allegheny Conference, reports that contractors are speeding their work in order to get the girls' dormitory at Pine Forge Institute enclosed before winter sets in.
- Evangelistic series in the East Pennsylvania Conference include the following: Saturday and Sunday night meetings at the Reading Kenhorst church, Arthur Kiesz, president; Sunday, Wednesday, and Friday night, H. R. Kehney, pastor of the Wilkes-Barre district, Lex Hall, Slocum; A. E. Neil, Athens; Ronald Neall, Wellsboro SDA church; Percy Lamb, Beaumont SDA church; Koch-Tarr-Upchurch meetings in the Cloud Cathedral in Pottstown.
- Members of the Honesdale church in the East Pennsylvania Conference had a successful fair booth at the Wayne County Fair. Approximately 1,400 pieces of literature were given away. The temperance film *Cancer by the Carton* was shown 40 times to many interested viewers, and



Food Service Directors Meet at Andrews University

A two-week intensive training program was held recently at Andrews University for 17 academy food service directors. Clinton Wall, of Walla Walla College, joined Mrs. Alice Marsh of the university faculty to provide outstanding leadership in the course. Daily sessions included a lecture, demonstration, discussion groups, and laboratory experience in the new and well-equipped cafeteria at the university. Specialists in every area from human relations to sanitation brought up-to-date information to the attentive directors.

Academy faculties sometimes change rapidly, and food service directors are no exception. This workshop course revealed how rapid indeed are those changes: only one member had had the privilege of attending the denomination-wide food workshops held just three years ago! Continued support of, and interest in, the food service of our schools is vital to our educational program.

JOYCE W. HOPP, Assistant Secretary
GC Medical Department

more than 30 visitors signed the cards for the Bible course.

► New faculty members at Mount Aetna Academy are as follows: Mrs. Evaline Wold, English, history, Spanish; Lloyd Penrod, mathematics and science; Mrs. Lloyd Penrod, commercial subjects and registrar; Mrs. Clarence Philpott, voice and music; Mrs. Julia Krause, accountant. Mrs. Paul Welker will teach grades 1-3, Paul Welker, grades 4-6, and Wayne Cherrier, grades 7 and 8.

► New faculty members at the Greater Baltimore Academy include Mr. and Mrs. J. L. Sprout, who have just returned from mission service in the Near East. Mr. Sprout will teach Bible and history and will have charge of the Medical Cadet Corps. Mrs. Sprout will teach English and French.

LAKE UNION

► Two students from the Lake Union, who are now studying medicine in the Loma Linda University, at Los Angeles, were elected as officers of the senior class, which has a membership of 83. Donald Knepel, from Granville, Wisconsin, was elected parliamentarian, and Evert Witzel, from Arpin, Wisconsin, was chosen as religious director.

► Leonard D. Jaacks and LaVerne Pomerooy were ordained to the gospel ministry in a special service on Sabbath morning, July 29, at the Wisconsin camp meeting. Jere D. Smith, president of the Lake Union Conference, presented the ordination sermon.

► Friday evening, July 28, was a high day for the youth in Wisconsin. The new youth auditorium at the campground, seating 600, was dedicated in a service under the supervision of H. W. Jewkes, MV leader of the Wisconsin Conference. The dedicatory sermon was presented by G. E. Hutches, educational secretary for the Lake Union. Other guests included R. E. Finney, Jr., president of the conference, and Mayor Arthur Swanson, of Portage. The campground is situated on the outskirts of Portage.

► A special service was conducted at the Michigan camp meeting this year honoring the laymen. Russell Williams, of Niles, was named Layman of the Year and nine others were mentioned as runners-up: Paul Sink, David Ekkens, Lazell J. Wall, Mrs. Herbert Wiggins, Mrs. Melvin Hart, Neal Neff, Dr. and Mrs. V. L. Sheline, and Terrence Dodge.

NORTH PACIFIC UNION

► At the close of the It Is Written telecast series last spring there was such a strong continuing interest in the program throughout the Upper Columbia Conference that a contract was signed for exceptionally good time which covers the entire conference. The current telecasts began in September.

► The Kalispell, Montana, church held their long-anticipated ground-breaking ceremony for a new church school building on Sunday, September 24. It is hoped that the new building will be ready for occupancy by January, 1962. The site has a large area for outdoor recreation. The schoolroom is large, and the plan of the building allows for expansion. Rooms for

crafts and an indoor play area are provided in the full basement.

► Don R. Cantrell, registrar of Auburn Academy in the Washington Conference, reports that the school year opened with an enrollment of 343 students.

► Grover Starr, a 1952 alumnus of Walla Walla College, has returned to the campus as the first campus architect. He will assist in the development of the master plan for the college campus, will design future buildings, and will have charge of plans for modernizing the existing structures. The first major design will be for the new engineering-physics building.

PACIFIC UNION

► Mrs. Hazel M. Weber, graduate of Loma Linda University School of Dietetics, conducted schools of nutrition and cooking at the Santa Ana Spanish church and in Victorville in October. She will hold two more such schools for the Southeastern California Conference in December. Mrs. Weber joined the staff of the International Nutrition Research Foundation in August of this year.

► La Sierra College student enrollment reached a total of 1,000 college students attending classes on campus as of Friday, September 29. Counting all the extension divisions, the demonstration school, and the preparatory school, La Sierra College as an institution has enrolled 1,720 students. These figures are an all-time high.

► Dr. Kenneth Lutz of the Loma Linda University staff is teaching part time at

La Sierra College, instructing in hearing conservation and audiometry. Bruce Grant, news editor of radio station KDUO-FM in Riverside, is teaching broadcasting technique at the college.

► David L. Taylor, 1961 graduate of Andrews University and a former student at Pepperdine and Oakwood colleges, has been appointed ministerial intern for the Southeastern California Conference and is working in the San Diego area with the Thirty-first Street church there.



► Two Columbia Union College students have been elected as officers of the senior class in medicine at Loma Linda University. Eiming Djang was elected president and William White was elected vice-president.

► New officers of the Columbia Union College Sabbath school include Lester Mohr, Bill Bryan, Mary Eidt, and Marie Moletta, superintendents; Nancy DiBiase Hollis, Peppy Lord, Ruth Miller, and Beth Stewart, secretaries; Gary Gleason and Klaus Leukert, choristers; Wally Carson, investment secretary. The faculty adviser is Mrs. Zella Holbert. The programs will be broadcast over WGTS-FM, the college station.



Northern Union Dedicates New Office

Open house and dedication services were held August 20 for the new Northern Union Conference headquarters building in Minneapolis, Minnesota. Situated on an acre and a half, the office has 9,000 square feet of floor space and was erected at a cost of approximately \$100,000.

M. V. Campbell, vice-president of the General Conference, gave the dedicatory address and offered prayer. Others participating in the service included: R. H. Nightingale, Northern Union president; R. M. Whitsett, union evangelist; George Scott, attorney; C. L. Nadasdy, mayor of Golden Valley; Mrs. D. A. Riesen; and the writer.

The lower level of the building has three finished offices (which ultimately will be occupied by the Home Health Education Service), a large fellowship hall capable of seating 125, a guest room, a kitchen, three rest-rooms, two vaults, eight storage rooms, and furnace room. The upper level has 12 offices, a mimeograph room, three rest-rooms, and a large, well-appointed committee room.

L. H. NETTEBURG, Secretary-Treasurer
Northern Union Conference

SOUTHERN UNION

► Under the direction of the Southern Union MV Department, the Southern Missionary College MV Society has launched its 1961-1962 plan for evangelism. More than 400 college students are participating in door-to-door personal visitation. Their goal is to organize a new church.

► The Southern Union had its largest summer camp program in history. There were 24 weeks of camp with a total of 2,306 youth in attendance. Eighty-six young people requested baptism.

► Graduation services for nine young women and one young man were held September 22-24 at the Takoma Hospital and Sanitarium, Greeneville, Tennessee. These ten completed the one-year practical nurse's course as offered by the hospital.

► Four Carolina churches have already reached their 1962 Ingathering Vanguard goal. They are the Marion, Dockery, and Camp LeJeune, North Carolina, churches and the Aiken, South Carolina, church.

► E. L. Pingnot, pastor of the Dalton, Georgia, church, reports that eight people recently were added to the church by baptism.

God's Power Can Save Juvenile Delinquents

(Continued from page 12)

of 52 lessons. Best of all, he tells me he has moved back into his honor room that he had lost and is keeping out of trouble. The plan is working. Raymond tells me he believes the secret is in the Bible. Thus it is that this boy of 13, born into a home where family altars of prayer and worship had never been erected, whose parents bestowed more attention on the fruitage of the vine than on the priceless fruitage of their own flesh and blood, has now through the working of the Holy Spirit in his heart discovered that great secret which the apostle Paul discovered nearly 2,000 years before. He has discovered that the power of God unto salvation, which is able to save him from deep-seated tendencies to sin, is wrapped up in the gospel of Jesus Christ. When the Word of God was unfolded to him he found power to keep him out of trouble.

There was nothing in all the devices and wisdom of man that had been able to make Raymond good. But the Word could. And there is no other power that can change the wicked heart of man. For, sooner or later, man must learn exactly what this lad of 13 has learned so well—that "there is none other name under heaven, given among men, whereby we must be saved."

The Essential Equipment for Christian Service

(Continued from page 1)

been under his tuition and training for three and one-half years. Now He reviewed with them certain great and important features of truth. He re-emphasized the fundamentals of the great redemptive plan, and stressed the application of these truths to the lives of men and women. He pointed out that acceptance of these truths would result in sinners being reconciled to God and saved from eternal death.

Christ then declared that His message of salvation was to be heralded to all the world. It was to be "preached in his name among all nations." Finally, He charged that early church, and especially His disciples, "Ye are witnesses of these things." Thus He outlined the work of the Christian church, and the extent and scope of its task. The whole world was to be the field for the service and mission of the church.

In the light of this, we might conclude that those who comprised the early church were qualified and ready to undertake their appointed work. Often today young men are considered ready and qualified to take their place in the work of the church when they have completed their college and seminary courses. The words of Christ to His disciples make it abundantly clear that in His estimation it was not so in respect to the early disciples.

Those men had everything that education and training could give. For three and one-half years they had been under the discipline, education, and training of the greatest Teacher of all time. Not only had He instructed them and given them the high privilege of observing Him in His dealings with men, but He had sent them out two by two to preach the glad tidings of redemption, thus giving them the opportunity of gaining practical experience in Christian service. To these disciples He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

These men were not to preach a single sermon, to give a single Bible study, or to do anything in respect to their mission until they had received "power from on high." If that means anything at all, it means that receiving this "power" is the essential, fundamental, and qualifying agent for Christian service. We may have every natural and acquired gift, such as personality, a pleasing disposition, ready speech, leadership. We may have years of formal education and the

most perfect training that can be secured, but these things in themselves do not qualify us for Christian service. We may spend much time in studying the fields of the world and their needs and in adopting recommendations and laying plans, but all of this will be of little avail unless we have been "endued with power from on high."

How did the "power" of which Christ spoke come to the early church? How will it come to the church today? How will it come to you and to me? In the first chapter of the book of Acts, verses 4 and 5, we read, "And, being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

These words clearly indicate that "the power from on high" for which the early church was to wait and pray was the Holy Spirit. It was through the baptism of the Holy Ghost that the early Christian church was empowered, equipped, and qualified for its appointed work; and this is the only way in which the church of any time and of any place can be made adequate for its divinely appointed mission.

The Holy Spirit Before Pentecost

Speaking further to the early church concerning the equipment that was needed and which He promised to provide for the accomplishment of the church's mission, Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (verse 8). Notice the marginal rendering of the first portion of this verse, "But ye shall receive the power of the Holy Ghost coming upon you."

To stimulate your thinking on this matter, let me ask a question. Had the disciples, to whom Christ was speaking, received the Holy Spirit before Pentecost, or was Pentecost to be the initial experience of these men with the Holy Ghost?

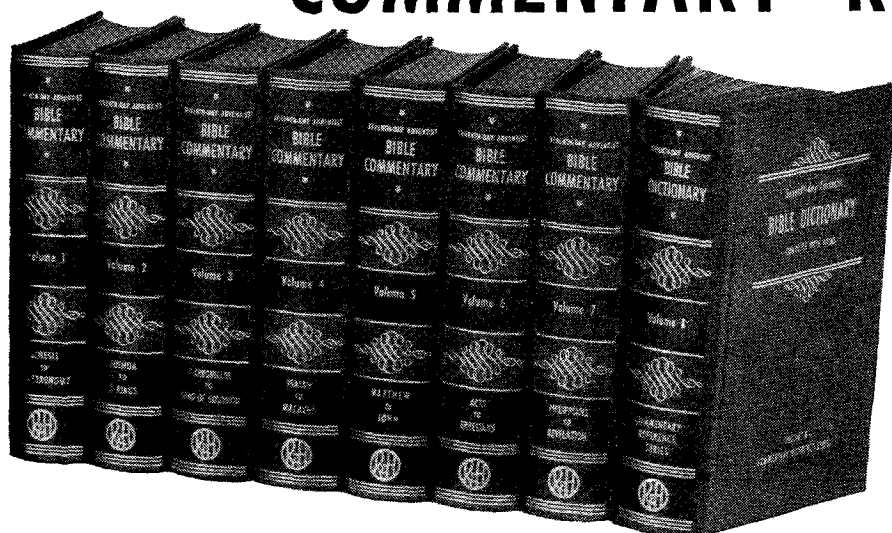
In John 20:19-23 we have the record of Christ's meeting with the disciples on the evening following His resurrection. Verse 22 states that on that occasion He breathed on them and said, "Receive ye the Holy Ghost." Did Jesus mean what He said on that occasion or are we to understand that He meant that they would receive the Holy Ghost at some time

(Continued on page 49)

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The Essential Equipment for Christian Service

(Continued from page 47)

in the future? I believe He meant what He clearly stated. These men received the Holy Spirit then. They had received the Holy Spirit before Pentecost.

There is, however, a significant difference between the coming of the Holy Spirit before and after the day of Pentecost. In the Old Testament the teaching is that the Holy Ghost was "with" men; He came "upon" men. In the New Testament the emphasis is on the Holy Spirit dwelling "in" men. To the disciples Jesus said, "He dwelleth with you, and shall be in you" (John 14:17). On the day of Pentecost the Holy Spirit was given not only to be "with" men, but to be "in" men.

There is another aspect of the Holy Spirit's relation to men that should be emphasized. Has it ever occurred to you that the salvation of sinners involved all three persons of the Godhead? Generally we think only of the sacrifice that Jesus made for the salvation of sinners, but the Scriptures clearly teach that the Father and the Holy Spirit shared in the sacrifice that was made for man's redemption.

In John 3:16 we read: "For God so loved the world, that he gave his only begotten Son." Did the giving of His Son mean anything to the Father? It surely did. I can never think of Calvary and of what occurred there without catching a vision of God, the Father, leaning over the battlements of heaven, His heart breaking and bleeding, wishing that He might come to the aid of His Son as He hangs in agony on the cross, bearing the sins of a world of rebels and being mocked and cursed and derided by men whom He had come to save. But the Father had given His Son for a lost world and therefore He had to endure the agony that the making of that gift involved.

"God was in Christ," the apostle Paul declares, "reconciling the world unto himself" (2 Cor. 5:19). It was not the Son apart from the Father, or the Father apart from the Son, who made the sacrifice that made possible the salvation of sinners. Oh, no, for God the Father gave His only Son, and God the Son gave Himself.

Spirit Also Involved

The plan of redemption also involved the Holy Spirit. In New Testament times, the Holy Spirit, instead of representing Himself, was to minister particularly for and to represent Jesus, the Son. This is emphasized repeatedly by Christ in words

such as these: "I will send him unto you. . . . He shall not speak of himself; but whatsoever he shall hear, that shall he speak. . . . He shall glorify me, for He shall receive of mine and shall shew it unto you" (John 16:7-14). "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "He shall testify of me" (John 15:26).

These scriptures make it clear that the Holy Spirit, since Pentecost, has stood in a different relationship to Christ in His work on behalf of men. He is now the personal representative of the Son of God. It was to this kind of ministry on the part of the Holy Spirit that Christ referred when to the early church He said, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5).

(First of Three Articles)

Before the Storm Breaks

(Continued from page 5)

able to bear it." God does not attempt to keep all trials away from us, but He promises that He will not permit those who find shelter in Him to be overwhelmed by them.

The psalmist knew of such a shelter. He declared "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). "In thee, O Lord, do I put my trust" (Ps. 31:1). "My times are in thy hand. . . . Oh how great is thy goodness, which thou hast laid up for them that fear thee. . . . Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (verses 15-20).

The wise man also knew of this hiding place, for he declared, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10).

These storms of life are sometimes called trials, tests, or times of trouble, in the Bible and the Spirit of Prophecy writings. We see them now gathering about us and breaking forth with greater and greater intensity. This will continue until they culminate in the last great storm, which is "relentless in its fury."

No wonder the messenger of the Lord asks us, "Are we prepared to meet it?" The only way we can be prepared is for us with God's help to build a shelter of spiritual experience and enter into it before the final trials arise. We must enter in before the storm breaks and remain there if we

would be protected. If we wait until the time of trouble comes it will be too late.

If we have such a dwelling place we may say with the psalmist, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:2). No upheaval, however great, no temptation, however subtle, no trial, however grievous, no disappointment, however deep, will be able to shake us from our place of security and our calm trust in God.

Next week we will consider questions such as: What are the storms we will be called upon to meet? How can we build a shelter that will keep us safe and make us ready for the greatest test of all, to stand in the day of the Lord's coming?

(First of Two Articles)

Church Calendar

Church Home Missionary Offering	November 4
Week of Prayer	November 11-18
Week of Sacrifice Offering	November 18
Ingathering Campaign for 1962	November 25, 1961-January 6, 1962
Home Missionary Day	December 2
Church Home Missionary Offering	December 2
North American Missions Offering	December 9
Thirtieth Sabbath Offering (Far Eastern Division)	December 30

REVIEW and HERALD

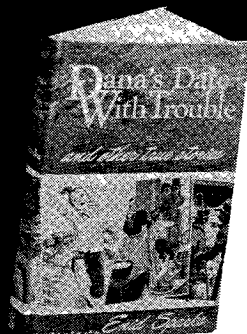
In 1849 the company of Sabbathkeeping Adventists who had come out of the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review*, and *Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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Associate Editors:	Raymond F. Cottrell Kenneth H. Wood, Jr.
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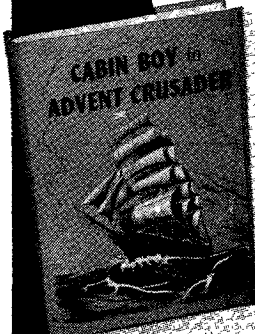
DANA'S DATE WITH TROUBLE

BY ENID SPARKS

A delightful collection of thirty-six stories for junior boys and girls, each packed with adventure and the principles of right living. Miss Sparks dedicates herself to help prepare our boys and girls to meet Jesus when He comes, and she does this admirably through the same method that Jesus used—the best of stories.

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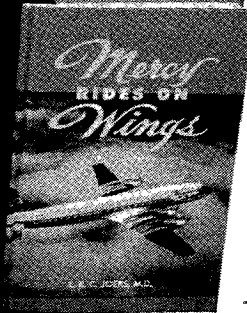
CABIN BOY TO ADVENT CRUSADER

BY VIRGIL ROBINSON

From the seafaring town of New Bedford, Massachusetts, to the broad expanses of the world's oceans went Joseph Bates. To read the story of his experience from cabin boy to sea captain would be high adventure; but when we add to this the story of his transition from doubter to devoted missionary, we have a life filled with thrilling heroism. This is what happens in *Cabin Boy to Advent Crusader*, one of our very finest publications.

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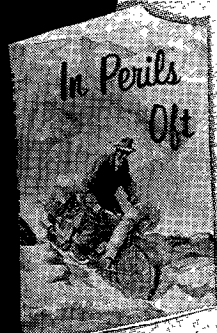
MERCY RIDES ON WINGS

BY L. E. C. JOERS, M.D.

"I can still hear the expressions of appreciation: the 'thank yous' and the 'God bless yous' of villagers, landowners and their Indian slaves, women, children, and even the nuns of a parochial school." So said Pastor Hayden, president of the Equador Mission, after the welcome visit of Dr. Joers was ended. This is the story of the exciting weeks spent visiting mission outposts. Many photographs.

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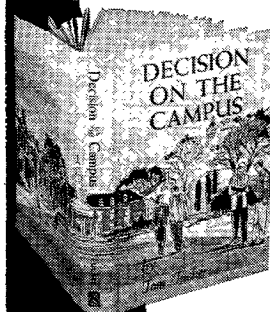
IN PERILS OFT

BY E. H. WILCOX

"Somehow God helped me not to be frightened," states E. H. Wilcox, who noticed a man in his meeting pointing a revolver directly at him. He added, "God gave me continued ease in presenting the message, but I did place particular emphasis on the commandment which said, 'Thou shalt not kill.'" But this was only the beginning of real and outstanding miracles which will amaze, thrill, and strengthen you. Scores of photographs. Over 270 pages.

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DECISION ON THE CAMPUS

BY TOM TUCKER

Here is campus life as seen through the eyes of a student. In his vivid portrayal of Brec Brenning, the author draws a dramatic picture of one young man's struggle with life's great problems. Brec reveals splendid victories and some defeats, but in all he shows that day-by-day decisions must be reached. His special friendships with Marjorie, Kathy, and Sally bring him face to face with that all-important question: What is true love? If the ending surprises you, think it over. Would you have made a different decision? Well illustrated with drawings.

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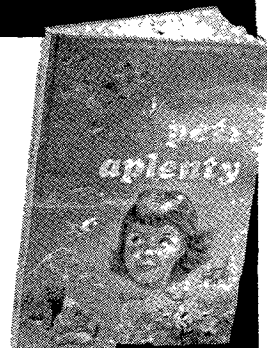
PETS APLENTY

BY MARY DIETEL

Chick loved pets. It didn't matter what they were—frogs, dogs, worms, or mice—Chick loved them. There are plenty of pets in this book for our primaries to read about. They will love Chick—and her pets. Forty-six pictures to delight the heart of every child.

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HE LEADETH ME

BY NINA HASSELBERT

Your heart will be gripped as you read of this young Christian girl reading from the Bible about God's truths as the members of her family leave the room one by one, refusing to listen. But the definite stand for Christ and the remnant church brought joy indeed. *He Leadeth Me* is a wonderfully warm personal testimony to the leadings of God and to the providences which Heaven can provide. Well illustrated.

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CHILDREN CAN BE TAUGHT

BY JOSEPHINE C. EDWARDS

In an age of delinquency and disobedience we may be tempted to think our children and young people face overwhelming problems. However, in this new book written from rich experience as schoolteacher and mother, the author maintains that children *can* be taught. They *can* be taught honesty, integrity, obedience, and reverence. And the parent can enjoy doing the teaching and seeing the results.

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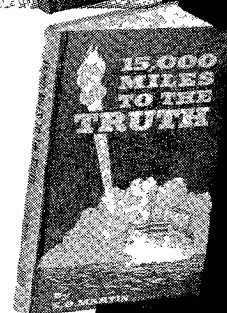
15,000 MILES TO THE TRUTH

BY S. O. MARTIN

Born on a Kentucky farm, the author grew up a member of the Church of Christ. He was zealous, and while still in high school conducted an evangelistic meeting at which twenty-five persons were converted. After seminary days he was sent to India as a missionary, and while there encountered a Seventh-day Adventist colporteur, from whom he purchased some books. From that point on the story interest heightens. A very worthwhile gift to a Church of Christ friend.

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News of Note

Excavating Biblical Shechem

For several years the REVIEW has enjoyed first publication rights on several series of articles by Dr. Siegfried H. Horn, in which he has told one thrilling story after another about how the spade of the archeologist has unearthed evidence that confirms the Bible record. Dr. Horn is professor of archeology and the history of antiquity at Andrews University. In this issue we begin another series from his experienced pen.

Recently, Dr. Horn had the privilege of spending the summer as a member of an archeological expedition at work on the site of Biblical Shechem, where Abraham first pitched his tent in the Promised Land, and where Christ spent a hot Palestinian noon hour discussing water with a woman of Samaria. In this series Dr. Horn tells what life is like in an archeologist's camp and takes his readers out to the "dig" to participate in discoveries that made newspaper headlines around the world. Don't miss the first article of this new series, on page 2.

Bengali Bible School Inadequate for Needs

In writing of the Bengali Bible School, N. G. Mookerjee, of the Southern Asia Division, writes: "Instead of promoting the Bengali Bible School, we are having to keep down the enrollments by (1) not sending out enrollment cards to students; (2) by ignoring applications for the course; (3) by destroying each alternate day 40 or 45 applications that come in on post cards. Our Bengali school has three full-time workers, and during the month of August sent out 8,548 lessons." We pray that some way may be found to handle the steadily growing interest in this field.

JAMES E. CHASE

Good Investment News From South Brazil Union

In a recent letter from R. E. Adams, Sabbath school secretary of the South Brazil Union, we received this encouraging news:

"My greatest thrill these days is to see the great growth in the Investment Fund, and I would like to share with you the thrill I am having. Note the good gain during the past four years.

Year	Union
1958	\$ 2.81
1959	4.71
1960	7.56
1961	16.88

"Everywhere I go I talk Sabbath School Investment, and my six secretaries are

really on fire for it. Since we figure our goals year by year on the June-to-June basis, the above figures are from June to June and are based on the baptized membership at the beginning of each period."

G. R. NASH

Servicemen Appreciate SDA Periodicals

Our church members throughout the United States have responded liberally to the biennial appeal for the Servicemen's Literature Fund, which provides our church papers to Seventh-day Adventist servicemen on active duty.

A recent letter from one of our servicemen stationed overseas who has completed his military service, tells how at every mail call each soldier is present and expectantly stands in formation, waiting for a letter from home. Many stand in vain, but not those who are receiving our church papers. He says:



Selected from Religious News Service.

JERUSALEM—A dramatic quiz lasting until the wee hours of the morning ended here with Yemenite Rabbi Yihyeh Alsheikh, the Israeli Bible champion, defeating a Brazilian mother of four to take first place in the Second International Bible Contest. Rabbi Alsheikh won the international championship over 17 other national champions who entered the contest, sponsored by the Israel Broadcasting Corporation, Kol Israel. Senhora Da Silva received a silver medal for taking second place in the contest. Third-place winner was American entrant Tovia Goldman, who also received a silver medal. Runners-up in the contest's last round were the Reverend Jacobus J. Combrinck, a Seventh-day Adventist preacher from South Africa, and Edmund Read, a New Zealand teacher.

EAST BRUNSWICK, N.Y.—There's a shiny new 62-passenger bus here at the parochial school operated by St. Thomas the Apostle Roman Catholic church. All it cost the parish was stamps—five million Green Stamps—achieved through a long campaign proposed by Sister Mary Ignatius. It took 16 months to collect the required five million stamps, which represent approximately \$500,000 in store purchases. The parish converted excess stamps into prizes for star student collectors.

"This wonderful never-ceasing present brought inspiration and counsel, and helped us to gain in Christian attitude. It furthered our education in understanding the relationship that exists between all fields and spheres of life and true religion. Many an hour that would have perhaps been wasted was spent in reading and in subsequent discussion. The reading and studying of this material is what I am going to miss in the future, and I would like to become a regular subscriber to the REVIEW AND HERALD, *Life and Health*, and *These Times*. Could you tell me the amount of a subscription for each of these periodicals?"

CLARK SMITH

Good Season at Yosemite

The summer vacation season in Yosemite National Park was profitable spiritually and socially, as well as financially. A total of 2,969 persons joined in Adventist services, averaging 185 a Sabbath. These gave \$1,579.44 in offerings in sixteen Sabbaths. The average offering per person, including children, was 53 cents.

June 17 saw the largest group in the church bowl—370. They gave a total offering of \$206.97.

B. E. SCHAFFNER

AUSTIN, TEX.—Texas' new and unusual Saturday-or-Sunday closing legislation has been signed into law by Gov. Price Daniel. It will go into effect November 6. Under its provision merchants will be permitted to determine which day they wish to observe as the Sabbath or closing day. The law is keyed to certain merchandise, notably hardware, which can be sold on only one day of the weekend, Saturday or Sunday. Thus the merchant who closes because of religious reasons on Saturday may sell the items on Sunday. Similarly, the store that selects a Sunday closing may sell the articles on Saturday.

WASHINGTON, D.C.—The United States crime rate is continuing to rise at an appalling rate, Director J. Edgar Hoover of the Federal Bureau of Investigation reported here. Mr. Hoover, who recently reported that a final compilation of police records for 1960 showed a 14 per cent increase in crimes, said that a preliminary survey of the first six months of 1961 shows that the crime rate has risen seven per cent above the same period in 1960.

TARANTO, ITALY—A young man named Pietro Silibello was given an eight-months' suspended jail sentence by a court here for "offending the Roman Catholic religion by expressing contemptuous words against its ministers." This is a constitutional offense in Italy. Last May, Silibello published a pamphlet entitled, "The Enemies of God," in which he branded the Catholic bishops and priests as "ambitious merchants, always at the service of the rich, to the detriment of the poor."