

THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## JESUS LOVES THE *Children of Ceylon*

By FRANCIS R. SCOTT

**W**HILE conducting a series of Sunday night evangelistic meetings in the city of Colombo, Ceylon, my co-workers and I also held a series of meetings for the children every Thursday afternoon. We found this to be a very rewarding experience. The children were pleased to have their own meetings, and the parents were encouraged by this to attend the Sunday night services.

For advertising, a cardboardlike folder was prepared, printed in red and green, with a red glassine window in the front section. Underneath the glassine, red and green ink were printed in such a way that the red printing was not visible when viewed through the red window; only a little courier with his trumpet appeared, with the words, "Calling All Children."

When the folder was opened, the green figure and words disappeared, since they were overshadowed with a mottled red design, and the invitation to the meeting showed in red. Two thousand of these were distributed within a mile radius of the portable auditorium where



A young girl from Ceylon gazes affectionately at the picture of Christ that was presented to her as a reward for faithful attendance at the children's meetings in Colombo.

the meetings were to be held. Needless to say, the children were delighted with the little man who disappeared.

We had read of the success of Vacation Bible Schools held in America, but we had no materials such as are furnished for them, and no time to order them after the inspiration to conduct these children's meetings struck us. Ours was to be a full-length children's effort of nineteen meetings, in conjunction with the adult meetings.

Came opening day, and 350 children, clean and shining, well-dressed and eager, pressed in to our little hall! We had prepared for 200, but would have been content with as few as 50. From that day to the closing meeting nine weeks later, we never had reason to doubt that the children's meetings were a success. After the novelty wore off, the attendance settled down to a steady 140 to 150 children.

We checked the attendance by issuing little picture albums with places for the children to paste a Bible picture each time they came. An hour before meeting time children would begin gathering and queuing up to be admitted.

As soon as their attendance was

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Fifty-three children received the award for attending every meeting during a nine-week series of services in Colombo, Ceylon.

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## A Thought FOR THE WEEK

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

### "Sow in the Morn Thy Seed, at Eve Hold Not Thy Hand"

If a farmer should wait until he was sure of the weather, he would never raise a crop. He has to contend with it, to be sure, but every season he must make it a matter of faith. A barometer is a useful instrument for a day-by-day reading, but its variability is a calculated risk as far as planning, planting, irrigating, and reaping a crop is concerned.

It is the same with our lives. Clouds of apprehension may obscure our hope for a time, and adverse winds may shake our confidence, but these unpredictable things in our experience must not subvert our necessary decisions.

Too many confessed believers in the Lord live fearfully from one "weather report" to another, scanning the skies for omens of disaster, watching the clouds instead of the blue of the dome, conscious of conditions rather than of Christ who instituted and implements the law of the harvest.

Faith must pioneer the way in all spiritual development. It must cut through entanglements, break up the fallow ground, sow the seed, and cultivate the crop. Though floods and drought and pests may come, the promise of the Lord of the harvest is that our labor shall not be in vain, and as we sow, so shall we reap.

This kind of confidence impels us to go forward when overcautious counselors tell us to wait. It induces us to assess our resources in the light of God's promised power and to advance at Heaven's bidding. The treasury-minded disciples despaired at feeding the multitude, but Jesus said, "Freely ye have received, freely give" (Matt. 10:8). Thus He taught the lesson of God's abundance. Our duty and privilege is to unsparingly sow the seed, however unfavorable the conditions, for the Lord is not bound by circumstances, either fugitive or formidable.

H. M. TIPPETT

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## Well Said

The light that shines farthest shines brightest nearest home.—*Unknown.*

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.—*Charles Dickens.*

Aim at the sun and you may not reach it; but your arrow will fly higher than if aimed at an object on a level with yourself.—*F. Hawes.*

As tools become rusty, so does the mind; a garden uncared for soon becomes smothered in weeds; a talent neglected withers and dies.—*Ethel R. Page.*

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# Seven Reasons Why Christ Must Return

By RICHARD D. FEARING

Many reasons might be given why Jesus must return to this earth. We will briefly discuss seven of the most prominent ones.

1. *Christ must return to take possession of this world.* The moment Adam and Eve sinned this world became Satan's dominion, and in the years before the Flood man became so godless that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

When Christ died on the cross and rose the third day, it assured the eventual destruction of Satan and sin. The anxiety of heavenly angels and the inhabitants of sinless worlds gave place to joy because of Jesus' victory over death and the grave.

But although these groups could rejoice with the thought of final victory, the inhabitants of earth must fear the redoubled efforts of the deceiver to drag every possible soul to eternal destruction (Rev. 12:12). Previous to this, Satan had attended heavenly councils as a representative of this earth (Job 1:6, 7; 2:1, 2), but now he was excluded, and would make unprecedented attempts to enslave the members of the earthly family. Sin would develop so fully that created beings everywhere could see the lengths to which Satan would go in his attempt to usurp the authority of the Most High (Isa. 14:14).

Christ must come to claim the earth and its inhabitants that He bought with His blood.

2. *Christ must return to destroy the marks of sin.* After the creation of the world in six days God looked about and saw that everything was very good (Gen. 1:31). But after sin entered, even the earth itself began to deteriorate. We have marked evidence today of the scars that evil has etched on the world's face—frightful chasms, volcanoes, deserts, arctic wastes, et cetera. These blights on the world must be erased before it will be as it was in the beginning. "The first dominion" (Micah 4:8) will be restored by Christ, who is called the "tower of the flock."

What will the world be like then? The book of Isaiah describes it as "a new earth"—a place where one can build and keep his own home and have vineyards of plenty, and where even once-ferocious animals will be tame (Isa. 65:17, 21-25). Today's beauty spots will be magnified and multiplied beyond imagination. How

we long for the return of Christ, which will move us one step nearer the day when the earth itself shall be restored to its original beauty.

3. *Christ must return to destroy sin and bring peace.* Have you ever watched large pieces of lead placed in a melting pot, and as the fire increased in intensity seen them slowly break up and become a silvery mass of liquid? Only a very hot fire can do this. The symbol of a refiner's fire is used to describe the effect of Christ's coming on the people of this earth (Mal. 3:2).

To those who have conquered sin through faith in Him as their Saviour, it will be a glorious day (Heb. 9:28). To those who have been too

plished that because of his faith he would have a place in Paradise.

This man is sleeping with all the other righteous dead (1 Thess. 4:16). If necessary, Christ would come back to this world just to receive this thief who repented of his wicked deeds. It is a principle of heaven that there is rejoicing even over the few that accept salvation (Luke 15:7). The blessing of Christ pronounced upon this eleventh-hour repentant sinner gives hope to millions who need a Saviour.

5. *Christ must return to fulfill prophecy.* Most of the prophecies concerning the time of the end have been fulfilled. The universal kingdoms have gone. They have been divided (Daniel 2). Inventions of the last one hundred years have reached phenomenal proportions (Dan. 12:4). The great religious apostasy of the Dark Ages, the Dark Day of 1780, the shower of stars in 1833—all have passed into the records of history (Matt. 24:29-34). The people who were to "see all these things" were to know that Jesus' coming was near, "even at the doors."

The capsheaf of all prophecy will be the literal return of the Lord Jesus. How soon will it be? We do not know, but we are admonished to be ready now lest this event come as a surprise (Matt. 24:44).

6. *Christ must return to silence the skeptics.* Abroad in the world today is the false belief that the Lord Jesus will not come again in person—that He will only exist in spirit form, and that we are living in His presence now. But what do the Holy Scriptures say? First, individuals or movements holding such views are actually a sign of the last days and of the imminent return of the Saviour (2 Peter 3:3, 4). Second, to live in the presence of Christ can only be "at his coming" (1 Thess. 2:19).

Think of a hot, humid evening. From the west come dark thunderclouds. Flashes of lightning herald the storm's approach. The sky and earth are entirely illuminated by the light. Quickly the mind goes to the illustration that Christ gave His disciples concerning His literal return (Matt. 24:27). Can one have any doubt after spending a few minutes in an electrical storm that upon the return of Jesus "every eye shall see him" (Rev. 1:7)? How tragic it will be for those who have chosen not to

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## We All Look Forward

By MARY GUSTAFSON

We all look forward against the day  
When Christ and His angels wing  
Down to the waiting who watch and pray  
And hope for their rightful King.

We know He is coming, it can't be long,  
For the clock tolls the midnight hour,  
The old earth trembles, the ocean roars  
At a word of Christ's wonderful power.

We all look forward and soon, now soon,  
We will ride where the chariots are,  
Past moon and sun and the planets,  
Up to the farthest star

Where heaven lies, and the golden street,  
Where the tree of life will hold  
Solace for all who have sorrowed here,  
As eternities unfold.

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busy to bother with a Saviour or who have rejected His proffered love, it will be an indescribable time of terror (Rev. 6:14-17). After this separation has taken place, the world will be at peace and will only await the close of the millennium to bring a total end to sin (Nahum 1:9).

4. *Christ must return to fulfill the promise made to the repentant thief on the cross.* At first both of the thieves that were hanging near Christ reviled Him. But one changed his mind. He saw in Christ a divine quality that he had never seen before. He had seen and heard the Master before; now he really believed. He asked Jesus to remember him when He came into His kingdom. Jesus re-

believe that He would return, and have contented themselves with the thought that this world would stand forever!

7. *Christ must return to reward faith in the resurrection.* Through the ages millions have died in peace, confident of a future life with their Saviour. In sleep there is no consciousness of the passing of time, and the same condition exists in death. When Abraham and David are raised they will not sense that they have been in the grave longer than the dying thief or a nineteenth-century Christian.

What a tremendous day of triumph it will be for those who have died waiting for Christ, and for those who are yet alive when He returns (Isa. 25:8, 9)! For some, the eternal life that they had begun through faith in

Christ was interrupted by death and the grave. Now they are reunited with their Saviour, clothed with immortality, never to die again (1 Cor. 15:53).

Seven reasons have been given why Jesus must come again in person to this earth if the Bible is to be proved true, if lasting peace is to be brought to the world, and if the hope of Christians in all ages is to be fulfilled.

Dear friend, do not spend too many hours in thoughts concerning mundane affairs. All too quickly this earth shall pass away. Rest your faith on the solid facts of Scripture pertaining to the soon coming of your Saviour and greatest Friend. Make careful and earnest preparation for this event that will bring an end, not just to an era or an age, but to all worldly affairs.

the earth was misunderstood. In all this He fulfilled Isaiah's prophecy. Even His most intimate friends failed to support Him with sympathy and encouragement as He worked out man's salvation. He trod the wine press alone.

In order that men might accept Him as their Saviour, Jesus endeavored to establish His divinity. Thousands would have been willing to accept Him as a great teacher or a great prophet, but when He declared His divinity, when He set forth the fact that He was the Son of God, those who were there were ready to stone Him. Except for divine intervention He would have lost His life at Nazareth. He lost His popularity by the Sea of Galilee when He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). And He was crucified after declaring His divinity before Caiaphas.

In all this Jesus walked alone. Yet never man craved companionship as did our Lord. He chose twelve men that they might be His companions. Near the end of His ministry He said to His disciples: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:28, 29). But even then they did not understand that Jesus' kingdom was spiritual and not temporal. Even among His disciples Jesus was alone as He was alone in the wilderness.

Why did the Spirit drive Jesus into the wilderness to be tempted? Why was not Jerusalem, the Holy City, the scene of the great conflict? Because some temptations are keenest when met in solitude. David did not fall into sin when he was fighting the Lord's battles, but when he was at home.

It is easier to lay aside the sin that doth so easily beset us when we are in the midst of some profitable activity rather than when we are inactive and alone with our thoughts. Sin must first be conceived in the mind. It is our thoughts that hurt us, and we are more likely to yield to temptation when we are alone, away from those who know us.

According to Paul the Christian's armor is needed after the foe is apparently vanquished. He says, "That ye may be able to withstand in the evil day, and having done all, to stand." How many have fought a good fight on the field of battle, only to let down afterward and be overcome by sin. After they had "done all" they failed "to stand."

Martineau said concerning temptation: "We must be solitary when we are tempted. The management of the

The Temptation of Jesus—2

## "Into the Wilderness"

By Dallas Youngs

"And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days" (Mark 1:12, 13).

Where is the wilderness in which Christ was tempted and where He fasted forty days? Many commentators believe it was in the area of the Dead Sea, near the presumed location of the cities of Sodom and Gomorrah, which were destroyed by fire and brimstone in Lot's time.

"The place was a desert, waste, barren, shelterless, overhead the hot sun, underfoot the burning sand or blistering rock. No outbranching trees make a cool restful shade; no spring upbursting with a song of gladness came to relieve the thirst; no flowers bloomed, pleasing the eye with colour and the nostrils with fragrance: all was drear desert."—A. M. FAIRBAIRN.

Monks and hermits in all ages have gone to the desert to escape temptation, but Jesus went into the wilderness to meet it. He would meet the adversary alone. He would fight without the benefit of human aid or sympathy. He would fulfill Isaiah's prophecy: "I have trodden the winepress alone" (Isa. 63:3).

In carrying out the plan of salvation Jesus did indeed tread the winepress alone. This is suggested in Luke 9:18, when Jesus was praying: "And it came to pass, as he was alone praying, his disciples were with him." The twelve disciples were physically present with Jesus; yet He is said to be

"alone." They failed to understand the purpose for which He had come to the earth. They looked forward to a temporal kingdom in which Israel would be elevated above the other nations, in which the hated Roman yoke would be thrown off; in which the disciples would occupy important government posts, in which the Jews would be the head and not the tail. They could not conceive that Jesus would suffer death at the hands of His own people.

On one occasion when Jesus told them of His coming decease at Jerusalem, Peter rebuked Him: "Be it far from thee, Lord." But Jesus said: "Get thee behind me, Satan." Peter was speaking the words of Satan.

From the beginning of His ministry Jesus was misunderstood. The purpose for which He had come to

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### Awake

By BERTHA MORRIS WILKINS

Awake, awake,  
Rejoice and sing;  
Our Saviour comes,  
Heaven's glorious King.

Put on His garment,  
Beautiful, free,  
Graciously offered  
To you and to me.

Time is short,  
War clouds lower,  
Let it be known  
This is the hour.

## ON THE Religious Front

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

### *Greek Faith-Healer Attracts Wide Interest*

Doctors and religious authorities have been studying reports of remarkable cures attributed to a woman faith-healer in Athens belonging to the Greek Orthodox faith. Thousands of persons have besieged the home of Mrs. Alexandra Magoula on Marminga Street, attracted by her alleged success in healing sick people, sometimes after doctors had pronounced their cases to be hopeless. So many people have gathered outside the faith-healer's home that police asked her to stop appearing outside the house to bless the sick and suffering.

### *Urges Catholic Laymen Make Church Better Understood*

A Jesuit priest-editor said in Washington D.C., it is the duty of Roman Catholic laymen to make their church "better understood, trusted, and liked" in the United States. The Reverend Thurston N. Davis, S.J., of New York, editor of *America*, Jesuit weekly review, spoke at a Communion breakfast of the John Carroll Society of Washington, an organization of more than 500 Catholic business and professional men. Father Davis reported that "friendly, honest, and intelligent" Protestant leaders had told him they were "seriously worried over a recent deterioration of their relations as a group with Catholics as a group."

### *Says Christians Don't Exert "Proper Pressures" on Government*

Alfred E. Driscoll, governor of New Jersey from 1947 to 1954, said in New York that Christians fail to exert "proper pressures" on government. He told an area meeting of the National Council of Presbyterian Men that during his tenure of office "all kinds of pressure groups" attempted to influence him "but never did the Protestant churches seek to influence my decisions." Calling upon the church "to exert an influence for good," he said, "The Christian Church carries more striking power and in the long run will have more influence than all of our great armies and all of our weapons of war."

### *Graham Sees "Golden Hour" for Evangelism Today*

Billy Graham said in Washington, D.C., that the present day is such a "golden hour" for evangelism that he would not "trade places with the apostle Paul." Delivering the keynote address at the annual banquet of International Christian Leadership, Inc., he declared that "the present moment had no parallel in 2,000 years of Christianity." "Everyone is turning to Christ," the evangelist said.

character, the correction of evil habits, the suppression of wrong desires, the creation of new virtues—this is a work strictly individual, with which no 'stranger intermeddleth,' in which the sympathy of friends may be deceptive, and our only safety is in a superhuman reliance. The relation of the human being to God is altogether personal: there can be no partnership in its responsibilities."

In His great moments Jesus was alone: in the wilderness, in the transfiguration, in Gethsemane, on the cross. None could help Him, none could enter into an understanding sympathy with Him. It is not good to be alone, and Jesus suffered keenly because of His isolation. Particularly, it is not good for man to be alone. If Eve had not left the side of her husband, in all probability the race would not have been plunged into sin.

Isolation from God is death. Sin is the intruder, the separator, between God and man. Once God talked to man face to face, as we talk with our friends, but with the entrance of sin God could no longer do this. When Jesus was upon the cross the sins of the world were placed upon Him. The Father could not look upon His Son, and turned away His face. Even

the sun refused to shine, and darkness covered the scene of the cross. It was then that Jesus cried out: "My God, my God, why hast thou forsaken me?" Sin separated Jesus from His Father, the Source of life, and Jesus died.

Fellowship with God is life, but when man sins he separates himself from the Source of life, and he dies spiritually. To live again he must confess his sin—he must remove the separating factor, and be joined again to the living Vine. This he must do for himself. Friends, loved ones, who would help, cannot do it for him. The sinner alone must be convinced of his sin and confess it. He alone can obtain forgiveness for himself. He alone can make his peace with God. He alone can join himself to the Source of life.

Each of us today fights the battle of temptation in the wilderness of sin, alone, as Jesus met the enemy in the wilderness of the Dead Sea and defeated him. But because Jesus, our Elder Brother, won a decisive victory over Satan in the wilderness, we now fight a defeated foe. Victory for us is assured because Christ is with us, and we may have the blessings of divine grace and the ministry and encouragement of the angels.

## Archeology Confirms the Bible

### Dead Sea Copper Scrolls Reveal Their Secret

By Siegfried H. Horn

In March, 1952, an expedition consisting of members of the American School of Oriental Research in Jerusalem, the French École Biblique, the Palestine Archeological Museum, and the Jordan Department of Antiquities carried out an exploration of the desert area of Judea. This is the location of Cave 1, in which the famous Dead Sea scrolls were found. The initial discovery in 1947 had been made by Bedouins. The additional discoveries, of other caves, also made by Bedouins, convinced scholars that a thorough exploration of all existing caves in that region was a necessity.

For that reason the joint expedition was undertaken, and about forty caves and crevices were thoroughly examined. Ancient pottery similar to that found in Cave 1 was found in several other caves. This discovery showed that they had been inhabited by the

same people who had left the scrolls in Cave 1. Also a few manuscript fragments were recovered, but with the exception of one extraordinary find, nothing was discovered that could in any way be compared with the wealth of material that had come to light in Cave 1.

It was on March 20 that the scholars were rewarded for their efforts by finding two copper scrolls in a cave, labeled since then as Cave 3. It is about two kilometers north of *Khirbet Qumrân*, the center of the Essenes, who had been most probably the proprietors of the scrolls found in Cave 1. These two copper scrolls of Cave 3 consisted of three tightly rolled strips. The strips were about twelve inches wide and had a total length of about eight feet.

Since the copper was completely oxidized, the scrolls could not be un-

rolled without being damaged. Therefore they were placed in an airtight container and were exhibited in the Palestine Archeological Museum until a method could be developed to unroll them without damage. Numerous tourists viewed them there from 1952 to 1955 in the same condition as that in which they were found.

In the meantime scholars were making guesses concerning the contents of the text inscribed in Hebrew letters on these scrolls. The inscription was impressed on the inside so firmly that many letters could be seen on the back of the plates. The most plausible hypothesis was that these copper plates had contained decrees displayed on the walls of a public building either in Jerusalem or at *Qumrân*. The fact that the copper plates had been hidden in a cave, like the manuscripts of Cave I, during the Roman-Jewish war of A.D. 66-70 seemed furthermore to indicate that they had been important enough to warrant their removal from their original position to a hiding place for safekeeping.

However, Prof. J. K. Kuhn, of Göttingen University, reached an entirely different conclusion after a careful study of the traces of script seen on the outside layers. He was able to decipher some words, and he maintained that the texts of the copper scrolls contained directives concerning hidden treasures, a conclusion that at that time did not seem to be plausible, but which later proved to be correct.

In the meantime all those interested in this discovery were eagerly awaiting the unrolling of these scrolls. Soon after their discovery experiments were begun by Prof. A. H. Corwin, of the Department of Chemistry, Johns Hopkins University, Baltimore, with the purpose of finding a way to make the copper scrolls pliable enough to be unrolled without damage to their text.

A report published in October, 1954, indicated that these experiments promised to be successful. But before the process had been perfected the Manchester College of Technology, England, offered to cut the scrolls into strips by means of a circular saw, using a blade with a thickness of only 0.0001665351 inch, thus guaranteeing a minimum loss of material. This offer was accepted by the Jordan Department of Antiquities, the owner of these scrolls, and the scrolls were sent to Manchester.

Prof. H. Wright Baker, professor of mechanical engineering at the Manchester College of Technology, accomplished the promised opening of the two scrolls. He painted the outer layer with a glue used in aircraft construction, and then cut off the piece thus treated, obtaining, in all, nineteen pieces. The job required twelve

days, but was so successfully done that not a single letter of the text was lost. After the scrolls had been cut into sections and mounted on a frame, scholars were able to decipher their texts.

A preliminary announcement concerning the contents of the scrolls was made, according to the *Manchester Guardian* of June 1, 1956, by G. Lankester Harding, director of the Jordan Department of Antiquities. To the surprise of everyone concerned, he revealed that the two copper scrolls contained information in Mishnaic Hebrew about the hiding places of some sixty hoards of treasures. These treasures were said to have consisted of gold, silver, boxes of incense, and other valuables amounting to about two hundred tons. They were supposedly hidden in the ground at various places in an area lying between Hebron and Mount Gerizim near Nablus, which lies almost fifty miles north of Hebron. Some of these hoards were said to have been hidden sixteen to eighteen feet deep. Certain topographical details are mentioned, but their location is now unknown. In order to give the reader an idea of the text, three samples are herewith presented:

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### Compassion at Nain

Luke 7:11-16

By WILLARD DESSAIN

Heavy and slow, and mournfully,  
Down the bleak road that led to Nain,  
There came that sultry summer's day  
A long, sad, halting funeral train.  
And none there failed to weep who heard  
The widow's heartfelt, piercing cries—  
All read the anguish of her heart  
Who saw her tearstained, weeping eyes.

There, cold in death, her only son  
Lay still upon his lowly bier—  
Cut down in manhood's youthful strength,  
Her pride and joy, beloved and dear.  
No more would he her days make glad—  
Gone now her might and good right hand,  
Stilled now the laughter of his breast—  
The finest son in all the land.

But hark, a kindly voice rings out—  
"Weep not, have faith, thy son shall live."  
It was the Lord of life, and they  
Behold Him to the widow give  
That which her soul dared not believe—  
Her son alive, restored and well;  
Aglow with Heaven's bloom of health—  
His joy past human words to tell.

Today, as then, the pitying Christ  
In heart responds to human grief.  
His feet are swift to seek the faint;  
To the distraught He brings relief.  
Hope of the hopeless still is He—  
Help of the ones whose help seems gone,  
Tender, compassionate, and kind—  
The trust of those whose trust seems done.

"In the cistern which is below the rampart, on the east side, in a place hollowed out of the rock: six hundred bars of silver. . . .

"Close by, below the southern corner of the portico at Zadok's tomb, and underneath the pilaster in the exedras, a vessel of incense in pine wood and a vessel of incense in cassia wood. . . .

". . . in the pit near by towards the north, near the graves, in a hole opening to the north, there is a copy of this book, with explanations, measurements, and all details."

Now that the contents of the inscriptions have partially been announced, a treasure hunt is likely to start in western Palestine. Many inhabitants of ancient sites where excavations have been carried out in the past have always felt that archeologists are out for treasures. They cannot understand why people would spend money digging up old ruins for the mere sake of knowledge. They find it impossible to believe that time, effort, and money would be expended merely to recover broken pieces of pottery, fragments of clay tablets, smashed statues or figurines, and crumbled bits of inscribed leather or papyrus. They think that the ultimate aim must be to find hoards of gold and other valuables.

The new text found on the copper scrolls will convince many of them that they were right in believing in the existence of ancient hoards of treasures lying somewhere in the soil of Palestine, and many will be determined to find them. The archeologist, on the other hand, who really is not interested in finding gold, silver, or boxes of incense, but rather in discovering ancient documents or artifacts that shed light on the history, culture, or religions of the ancient world, is not pleased that the copper scrolls contain only directives concerning hiding places of ancient treasures.

These new texts have raised a number of questions: Was such a tremendous amount of gold and silver really buried in the first century A.D., or are these scrolls a hoax? If the treasures actually existed, how many are still in the ground? If the treasures never existed, what was the purpose of producing the scrolls and hiding them in a cave?

These questions are difficult to answer, although it seems certain that the scrolls are not modern fakes. If in ancient times the treasures were not buried as the scrolls indicate, it is difficult to find an explanation for the production of the scrolls and their texts. On the other hand, if the treasures were buried, it can be assumed that most of them were recovered during the many centuries that have elapsed since they were placed in hid-

ing. Since the geographical and topographical items mentioned in the scrolls are practically all unknown, all searching after these treasures will most likely prove to be fruitless.

The full publication of the texts has to be awaited and a careful study made before a more mature opinion can be offered concerning the value of these texts. Should scholars come to the conclusion that the information given in the scrolls must be considered as truthful, we would have evidence for the existence of much wealth among the Jews of the age preceding the destruction of Jerusalem by the Romans in A.D. 70. Although these copper scrolls have now revealed their secret and satisfied our curiosity, it is doubtful that some of the new questions raised by these texts will ever be answered.

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## The Well of Trust

By Inez Brasier

"God cares for everything and sustains everything that He has created. . . . When men go forth to their daily toil, as when they engage in prayer . . . , each is tenderly watched by the heavenly Father."—*Steps to Christ* (Pocket ed.), p. 86.

A frail, elderly woman, faced with problems seemingly too difficult for solution, watched a small bird singing on a dead branch at the edge of a woods. Suddenly it flew down into a dense hedge of bushes along the road. Surprised, she looked about for the cause of its headlong flight, and saw a small hawk sail past the branch where it had been singing.

Words from the Psalms flashed into her mind: "What time I am afraid, I will trust in thee" (Ps. 56: 3). By the well of life she found the solution to her problems and trust for her days, which often were filled with heartache. Later when problems came, she could meet them with courageous words. "The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1).

You and I need to drink from this well, for in our days we meet so much that bewilders and perplexes. And we may have this trust and say with the apostle Paul: "If God be for us, who can be against us?" "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things

to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:31, 38, 39). This being so, we may trust Him to keep us in every vicissitude.

The Navahos do not have the word *worry* in their language. For it they use the expression, "My mind is killing me." And worry does just this by destroying peace of mind and heart and soul. It undermines the health and the ability to think clearly, for when we are worrying we are not capable of thinking a problem through or of finding the right solution to difficulties. But when we leave all these worries at the well of life we shall have rest and the discernment needed.

A friend wrote: "We have just planted nearly two hundred bulbs. Next spring we shall have a bit of heaven's beauty about our home. How can we murmur, wondering how we shall live through these strenuous days, when we have such evidence of His tender Fatherhood?" Yes, though our way is often dark, we may surely know, by these tokens of His love, that the darkness only hides His richest blessings for a time. He would have our lives filled with joy because we trust.

"Put thy trust in Me," He tenderly urges. "Leave thy care with Me." If we do this, we shall be certain, as were the three young men in the fiery fur-

nace, that a fourth is beside us. In the heat of fierce trials we may trust and know His presence. As the lad in the upstairs window of a burning home trusted his father and jumped to the safety of his arms, so we can trust our heavenly Father.

For He never has failed us. He never will, so long as earth and heaven shall endure. George Müller, that man of trust and power, often said, "The *stops* of a good man, as well as his *steps*, are ordered by the Lord." We are not, then, to murmur, but to accept these "stops" as from His hand, for He has ordered all things in His infinite wisdom. We may trust His love for us.

The story is told of a missionary who sailed the seas in a small mission boat in the course of his work for the Master. Through inlets and along dangerous reefs he guided his boat on errands of mercy. "How do you do it?" demanded a ship's captain. Then reflectively the captain said, "You have the right Pilot aboard."

There is no cause for us to fear, to worry, for He is all we need on our uncharted way. His "hand that turns the clouds to gold" will guide to living wells along the way we go. For "the Lord shall guide thee continually, and satisfy thy soul in drouth, . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

## Parents' Fellowship of Prayer

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

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

### Healed Through Prayer

From Kansas one of our Fellowship members writes to tell of the healing of her sixty-four-year-old son. When she wrote to request prayer for him, his condition was serious, "but when he went to the doctor for the next appointment, the doctor gave the usual examination and was puzzled and surprised that every symptom had gone. He said, 'You are a well man.' The fluid around his heart and chest, and in his feet and legs was gone. Also the one valve was open and working, and his heart was back to normal size."

Several months elapsed after this experience, then she wrote again to say: "He is well and has been working hard at his trade every week since then." This dear mother is eighty-seven years old now. May God bless her and grant the further requests she makes in her letter.

A Fellowship member in Texas very thoughtfully has written to let us know of an answer to prayer. Her letter follows:

"Some time ago I wrote you and asked you to pray that my son and his wife would have a change of heart toward my sister ——. I am so happy that that prayer has been answered. Thank God."

These two letters are typical of a number received, expressing joy over answers to prayer. During 1956 we also received more than seven hundred letters laying before us various requests. Each problem is recorded here in our office. God knows all about each one. He who calls the numberless stars by name, and who sees even the sparrow fall, has not forgotten the burdens that crush the spirit and make life seem dark. Nor have we. The sorrows that touch our members reach our hearts also. Though answers may not come immediately, do not give up or become discouraged; we and a host of others around the circle of the earth are pleading with God that your dear ones might be converted and that your other requests might be answered.



# • EDITORIALS •

## Which Way Are You Looking?

Are you spending more time looking at Brother A and Sister C than you are at Brother or Sister P? If you are, it may not be long before you are sitting with the enemy of truth in the seat of the scornful. Let us beware lest we be classed with the one whom God called "the accuser of our brethren."

The propensity to be less lenient with others than we are with ourselves is a very human trait, but it is a discredited one in God's sight. The tendency to point the finger and to judge and condemn those who fellowship with us in church is an unrighteous one, which all should seek to overcome. Early in the history of our church the messenger of the Lord was led to write:

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight—watching for every fault to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them—on someone else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls or searching their own hearts. . . . Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself."—*Testimonies*, vol. 1, p. 145.

At a later time the message came: "How much better it would be if, instead of criticizing and condemning others, every one would say: 'I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. I must become a new creature in Christ. I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'"—*Ibid.*, vol. 8, p. 84. F. L.

## The Last Movements Rapid Ones

In the most unexpected places one finds statements that provide an impressive commentary on the Adventist view concerning the future of the world. In the December, 1956, issue of *Fortune*, a high-grade business publication, is found an editorial entitled "Velocity and Power." The opening lines read thus:

"The velocity of history has quickened in this autumn of 1956. It took only eighteen days—from that night in Warsaw when Krushchev failed to face down Poland's new 'Titoist' Cabinet, until the tense night when Britain and France accepted a cease-fire in Suez—to change the complexion of our times. The Soviet empire will never be the same again. The Middle East will never be the same again."

The editor goes on to observe that "in the whole reverberating world, only America itself, it might have seemed, was not changing." This is followed by an observation that while the great tumult was going on overseas, Americans re-elected their President and left their

Congress in the hands of the Democrats. Which leads the editor to remark:

"Their work, the most serious work President Eisenhower and the Eighty-fifth Congress face, is in the world. For all the stability of our own domestic political life, we are deeply involved, and to some degree implicated, in the world's wild instability. For all the immense power of America, we have not yet learned full, responsible use of power. Misused or disused, the power could diminish, and with it, the world's hope of liberty and order.

"Foreign policy is indeed the great task of the second Eisenhower Administration. The following administration, the one that takes office in 1961, might have much narrower choices. History seems to be bent, in these latter 1950's, upon some kind of climax."

### A Great Crisis Impends

From this point on the editorial proceeds to discuss the possibilities of a long-drawn-out "cold war" between Communism on the one side and the Western powers, including the United States, on the other. While the editor feels that almost anything might happen, he is sure of one thing: "The only thing that could not happen now would be for nothing more to happen." A little later he illuminates this statement with the remark:

"For the U.S., with all its power and influence, at least one point is clear. We cannot base policy on static assumptions of a prolonged, familiar crisis in our relations with the Soviet empire."

All of which leads him, almost in prophetic tones, to remark in a closing paragraph:

"Beyond the crisis in the Middle East, beyond the immediate crisis in the Soviet empire, there looms a kind of cutoff point for the present phase of mankind's affairs. As related elsewhere in this issue . . . the U.S. next year may test its first guided missiles of intercontinental range. Sometime in the 1960's the U.S. and the Soviet Union will apparently confront each other with mutual capabilities of almost complete annihilation. It is possible, of course, that 'the defense will catch up,' with devices as yet unforeseen. But it would not seem prudent to count on it. We would do better to assume that sometime in the next eight or ten years, preferably soon, some of the world's urgent business is going to be resolved."

Now, as we have said many times before, the REVIEW is not interested in world affairs in terms of political issues. But we are interested in the religious implications of statements that may be made regarding the political situation in our world. For Seventh-day Adventists, who look toward the future through the telescope of Bible prophecy, some of the statements in this *Fortune* editorial are worthy of serious note.

The editor stresses the speed of the times in which we live. Nothing is more distinctive of our times than their speed. Overnight the whole complexion of the world can change. What seems plausible as a forecast one day may seem quite implausible, if not foolish, the next. This has a meaning for us in two ways. Believing, as we do, that the last events of earth's history are immediately in the future, we naturally believe that events should be shaping rapidly. We feel, indeed, that the very tempo



of our times is strictly in keeping with the beliefs we have set forth concerning the days that lie just ahead.

### A Caution to Adventists

Now the speed of our times, which makes it so questionable for even the wisest of men to forecast the line-up in world affairs tomorrow, should provide a warning to some Adventists who have been tempted, sometimes, to fill out the details of Bible prophecy with the aid of their imagination, and state with dogmatism exactly how events are going to take shape. Whenever any of us have done this, we have come to embarrassment and often confusion, to say nothing of having brought Bible prophecy into disrepute.

The Bible is exceedingly brief in most of its declarations concerning last-day events. Nor does Mrs. White go into as much detail as some would mistakenly think. All of which should prompt us who proclaim the message of the Advent to be restrained in what we say. The brief passages of inspired forecast are sufficient to provide us with a powerful message to convict hearts and to make others ready with us for the day of our God.

To go beyond inspiration with the aid of imagination is to be guilty of sensationalism, and to invite embarrassment and confusion, which almost certainly will follow, as rapidly changing events prove our predictions mistaken. Let us not dilute inspiration with finite imagination. The temptation to do so is always present. We fall before that temptation only at the grave risk of damaging the very message we seek to proclaim.

There is another point in this *Fortune* editorial that is worth serious note, and that is its remark on the key status of the United States in these most hectic hours. Adventists have long declared, on the strength of Bible prophecy, that in earth's last days the United States would be a central figure, probably the key figure, so far as secular states go. Now if indeed we are coming to earth's last hours, it would be natural for us to see evidence of the growing stature and world significance of the United States. And that is precisely what we do see today.

### Forecasts of Secularists

One further point in comment: The *Fortune* editor, along with many other secular writers today, seems very ready to predict that a great crisis lies just ahead, that perhaps the fate of the world will be decided by that crisis. We think that he, and others like him, are well justified in their ominous observations. Obviously so. What we wish to note here is that these secular writers are now doing what Seventh-day Adventists formerly had a monopoly on doing—pointing to the future with alarm, and declaring that a great crisis lies just ahead, the crisis on which hangs the fate of the world.

True, these writers define the crisis in a different way from what we do; they do not give to it a supernatural overtone. But that does not alter the fact that they make doleful forecasts, formerly supposed to be a morbidly distinguishing mark of Adventists. Truly, times have changed, and the changes all conform to the over-all position that we have taken on the strength of Bible prophecy, that we live in the last days of earth's history.

We know of no more appropriate way to end this editorial than with a quotation from Mrs. White:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are porten-

tous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

Let us rejoice, not that calamitous times are ahead, but that a day of deliverance lies beyond these calamitous times. In our witness to the world, let us never focus on the calamities, but on the fact that these calamities signal an end to earth's tragedies, and the ushering in of a better world. Our message should ever be one of hope and of light for men.

F. D. N.

## High Fidelity

With the high-fidelity craze sweeping America, people are gradually becoming familiar with such words as "woofers," "tweeters," "squawkers," and "tuners." Expressions that at one time sounded like so much electronic mumbo jumbo are now becoming the center of many a conversation.

In its truest and most accurate sense, high-fidelity, or "hi-fi" as it is often called, refers to peak results in faithfully reproducing music as it was originally rendered. This fact is not always understood. To some teenagers it means volume—such ear-shattering volume that the windows of the house almost rattle. To others it means "turning up the bass," until the delicate, high notes of the violin are all but drowned in a sea of contrabass and drum thunderings.

But all such distortions of music are not hi-fi. Instead, they misrepresent the original rendition of the music and offend the ears of the musical purist. They tend to bring into disrepute what in reality is one of the marvels of our time—being able to hear the world's greatest music played in the relaxing atmosphere of one's own home, without losing concert-hall brilliance and fidelity. Truly we are living in a day when man is reaching out toward the ultimate in many fields of endeavor—in scientific research, in standards of living, in methods of manufacture.

### Hi-fi Character

But with all this advance, do we see the same earnestness, the same determination, the same zeal, being put forth in spiritual lines? How many are willing to make the sacrifices necessary in order to enjoy a hi-fi character, one that will be a faithful reproduction of the life Jesus lived, one that will be exactly true to the pattern given in the Ten Commandments? "Christ is sitting for His portrait in every disciple. . . . In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world."—*The Desire of Ages* (1940), p. 827.

A portrait is truly hi-fi. It is an exact likeness. Yet so often when we have our own pictures taken we are loath to acknowledge this. We hope that by some miracle of photographic legerdemain the camera will be able to capture the sympathetic picture of ourselves that we visualize in our prejudiced minds. But this does not happen. The original subject, beset with all its shortcomings, appears on the print.

However, thank God, Christ is perfect. His life was without flaw. His experience was never marred by even a suggestion of sin. All this He offers to reproduce faithfully in our lives. But we must be willing.

And those who stand for Christ through the fierce assaults of the last days will be willing. They will be

refined as gold by the heat of trial and persecution. They will reflect the image of Jesus fully.

We all hope to be among God's people in that last, triumphant hour. For the sake of others, however, it is vital that we have hi-fi characters *now* as well as *then*. Each day people are looking at us, drawing from our speech, our dress, our conduct, certain conclusions about our Saviour. What do they see? What do they hear? Is it hi-fi, or is it a distortion? Remember, others may be led to desire our Saviour and an eternal home with Him if the melodies of our lives faithfully represent the truth we profess.

K. H. W.

## "Creeping Sacramentalism"

Prof. Marcus Barth, son of the famed Swiss theologian Karl Barth, and now an associate professor of New Testament on the University of Chicago's Federated Theological Faculty, speaking recently to ministers at the Chicago Theological Seminary, said:

"I am alarmed to see exactly that kind of sacramentalist thinking increasingly adopted here which has done so much harm to the Protestant churches of Europe. . . . The present emphasis on the sacraments in U.S. churches tends to glorify the churchgoer more than Christ." Barth cites four examples of sacramentalist tendencies: infant baptism, the tendency to entrust church decisions to officials and committees rather than congregations, Protestant leanings toward the Roman Catholic concept of the church as mediator of grace rather than as witness of grace.—*Time*, Feb. 18, 1957.

It is very evident that in their formal hours of worship the popular Protestant churches of America are conforming more and more to the liturgical practices of the Roman Catholic Church, which they once repudiated. Among the Methodists there is an organization of ministers called the Order of St. Luke, which is a national brotherhood organized to give study to ways by which the sacraments and ritual will have a larger place in worship in Methodist churches. On some of these occasions priests of the Roman Catholic Church and the Greek Orthodox Church have been invited to discuss with them the question of liturgy and ritual in worship.

In reporting the work of a large Presbyterian city church, an article in the *Christian Century* relates this

incident: "The Sunday morning worship services at First Church open with a processional participated in by three robed choirs—the chancel choir (adults), directed by the city's public school music director; the chapel choir, composed of young people of high school age; and the junior choir, whose members range in age from seven to fourteen. Dr. Choguill tells of the amazement of Bela Vasady, the Hungarian churchman, as he arrived at the church for a scheduled sermon, just in time to fall in at the rear of the procession. As they paused at the back of the sanctuary while two small members of the junior choir mounted the altar steps to light the candles, he whispered anxiously, 'I'm afraid there has been a mistake. I was supposed to be in a *Presbyterian* church.'"

We have been warned again and again that Protestantism will be drawn closer and closer to the Roman Catholic practices of worship. Even now some Protestant churches are beginning to establish a practice akin to the confessional.

Pomp and ritual in church services appeal to the unconverted heart. It is so much easier to participate in outward acts of worship than it is to open the heart to the convicting Spirit of God. When forms and ceremonies play a large part in the worship of God and detract from the preaching of the Word, the pointing out of sin, and the need of turning to the Lord in repentance, they soon blot out the true witness of the church.

This situation is well described by the prophet: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not" (Eze. 33:31, 32).

Seventh-day Adventists, too, need to beware of that form of godliness, which is so attractive and appealing but in which the power of God is lacking. While God is a lover of beauty and order, these can never substitute for the converting power of the Sacred Word. God grant that the day will never come when the remnant people will succumb to the present pleasing trends toward formal ritual worship as seen among Protestants. Let us rather seek to come before the Lord in the beauty of holiness.

F. L.

Borge Olsen, Sabbath school secretary of the West Nordic Union, writes from Oslo, Norway, concerning the world's northernmost branch Sabbath school and the many other branch Sabbath schools and Sunday schools in that union.

"About 550 miles north of the Arctic Circle, right out toward the cold Arctic Ocean and near the Russian border, we find Kirkenes in north Norway. It is in this town that we have our northernmost branch Sabbath school. The leader of our church there, Brother Lorentzen, meets every Sabbath afternoon with about 50 children—all from non-Adventist homes. This is the greatest gathering of children by any religious denomination in the town. We have five such branch Sabbath schools and Sunday schools north of the Arctic Circle.

"In Vestre Gausdal, a lovely valley up in the mountains in the middle of Norway, one of the dear sisters in our small Seventh-day Adventist group gathers about 40 children into her home every week for Sunday school.



"In Horten, a small town in east Norway, out in the beautiful Oslo Fiord, 50 children gather in our church, where the church leader, Brother Loddengaard, teaches them the Sabbath school lesson.

"In Norway we have scattered all over the country 15 branch Sabbath schools and Sunday schools, with 500 children, and the work is growing steadily. It was in the year 1954 that we started these Sunday schools for non-Adventist children, and we have been richly blessed in the time that has since passed.

"Out in the Atlantic Ocean we find the Faroe Islands. In the largest town there, Thorshavn, we have a Sunday school with 100 children, of whom many last summer

attended the first camp held on these islands.

"Scattered all over our union, from Kirkenes at the Russian border in the north, to Padborg at the German border in the south, we now have 50 branch Sabbath schools and Sunday schools, with 2,000 children from 4 to 14 years of age. Our churches are richly blessed through this work. Souls are won because of these children, and prejudice against us has been broken down. The work began after reading the counsel given us by the Spirit of prophecy in *Counsels to Parents and Teachers*, page 172: 'We may bring hundreds and thousands of children to Christ if we will work for them.'"

This cheering word from the northland should encourage our readers to emulate the example set in that union. Children are everywhere, and almost everywhere we can bring hundreds and thousands of them to Christ if we will work for them. How about starting a branch Sabbath school or Sunday school in your neighborhood?

L. L. MOFFITT

# Sabbath School Lesson Help

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

FOR SABBATH, APRIL 13, 1957

## The Outpouring of the Holy Spirit

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

In Acts 2 we see the birth of the church, Jesus having taken the first step toward its organization in ordaining and sending forth the Twelve (see *The Desire of Ages* [1940], p. 291). This lesson reveals the fulfillment of the Master's predictions concerning His presence through the Holy Spirit, and the growth of His all-conquering church (Matt. 16:18).

This story of Pentecost divides conveniently into (1) the descent of the Spirit and attendant phenomena, verses 1-13; (2) the explanatory sermon by Peter, verses 14-36; (3) the remarkable results described, verses 37-41; (4) the account of the church's communal life and spiritual power, verses 42-47.

From the beginning of the Feast of Unleavened Bread, fifty days were counted to the Feast of the First Fruits of the Wheat Harvest (also called the Feast of Weeks, Lev. 23:15-21, or the Day of the First Fruits, Num. 28:26). In time this became known as Pentecost, from a Greek word meaning "fiftieth." (See *Patriarchs and Prophets*, p. 540.)

"After the Babylonian captivity it came to commemorate the giving of the law on Mt. Sinai."—J. M. GRAY, *Christian Workers' Commentary*, p. 346. Long after his conversion Paul endeavored to be in Jerusalem for Pentecost (Acts 18:21; 20:16), not because he believed in ritual observances (Rom. 14:5), but to preach Christ as the focal and terminal point of Hebrew typology.

The statement "They were all together in one place" (Acts 2:1, R.S.V.) reveals that the resurrection believers were in convocation and praying (see *The Acts of the Apostles*, p. 38), also that unity of purpose dominated them (Acts 1:14). The expression "with one accord" from the same Greek word occurs in Acts 1:14; 2:46; 4:24; 5:12; and denotes by its frequency an exceptional state of mind. The preresurrection jealousies (Mark 9:14-29), political strivings (Luke 22:24), and pride (John 13:3-17) "had all been swept from their hearts by the agonies of the crucifix-

ion, the glory of the resurrection, and the majesty of the ascension."—*The SDA Bible Commentary*, on Acts 2:1. Moreover, the forty days of Jesus' postresurrection sojourn among them and the ten days of waiting for "the promise of the Father" had lifted them into the pure, spiritual atmosphere of heaven. How much we need that experience today!

The cross is the symbol of man's redemption. The wind, the tongues, and the fire are the symbols of the advent of the Holy Spirit. When these purified, energized believers were possessed by the Holy Ghost, they "began to speak" "the wonderful works of God" (Acts 2:4, 11).

In 2 Peter 1:21 the apostle says that "holy men of God spake as they were moved by the Holy Ghost," literally, "borne onward"—which is what happened at Pentecost. Divine thoughts, new words, supernatural courage, understanding of current events in God's plan, a consuming burden to win souls for Christ—such was this moving of the Spirit, which bore the new society on to overthrow the strongholds of Satan.

### Peter Declares Christ

Peter, in Acts 2:14-21, disposes of the charge of drunkenness, on the well-known fact that devout Jews on this day drank no wine before night, and by applying Joel 2:28-32 to current events. "Afterward" as used by Joel, implied a future spiritual outpouring, far off because of Israel's rejection as a nation. As understood by Peter, it meant the present, with obvious further fulfillment before "the day of the Lord come" (see Acts 2:19-21). The phrase "in the last days" is in itself indefinite, determined by contextual setting, usually as the end of a specific period. (See a good discussion of its use in *The SDA Bible Commentary*, on Isa. 2:2).

"Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). This verse gives the one condition of salvation from the judgment of the world by Christ. At this point Peter introduces Jesus of Nazareth, "approved of God among you by miracles and wonders and signs" (verse 22), slain by the wicked hands

of His hearers, but raised up by God "because it was not possible that he should be holden" (verse 24) of death.

Peter's reference to David in Psalm 16:8-11 ("Thou wilt not leave my soul in hell") shows that Jesus and the Holy Spirit had taught the apostle that Old Testament prophecies of victory through a righteous sufferer are realized in Christ.

It is remarkable that people persist in believing that the departed are in heaven, when Peter says in Acts 2:34: "For David is not ascended into the heavens." It was said of Christ, not of David: "Sit thou on my right hand, until I make thy foes thy footstool" (Acts 2:34, 35; cf. Rev. 11:15).

Then Peter loosed a tremendous utterance: "So let all the house of Israel understand beyond a doubt that God has made him both Lord and Christ, this very Jesus whom you have crucified" (Acts 2:36, Moffatt). "Christ filled their thoughts" (*The Acts of the Apostles*, p. 45), and they declared Him with holy daring.

The verb "pricked," in "they were pricked in their heart" (Acts 2:37), is found only here in the New Testament—a word of physical sensation used in a spiritual sense. Paul rejoiced because he made people sorry "to repentance" (2 Cor. 7:9), adding "for godly sorrow worketh repentance to salvation" (verse 10). That is precisely what happened to thousands at Pentecost.

Four things are noticeable in Acts 2:42. First, "they continued steadfastly in the apostles' doctrine." Apparently daily instruction continued, based on Christ's own teaching of the Scriptures, since neither formal creed nor written New Testament were available. Second, there was a growing "fellowship" with acts of Christian service. Third, "breaking of bread" became habitual, doubtless at first combining communal evening meals with the Lord's Supper (cf. verses 44, 46; 1 Cor. 10:16). Fourth, prayer gatherings, both public and private, were regular, no doubt based on Christ's instruction (Matt. 6:9; Luke 11:1).

The power of the Spirit was not something given once, and then withdrawn. True, such an outpouring is to come again: "Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man" (*The Acts of the Apostles*, p. 55); but from the time of Christ's promise of the Spirit until His return, the Spirit of God is to be present with devout souls: "With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides."—*Ibid.*, p. 51.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

## Lydia, A Seller of Purple...

Part 4

By JOSEPHINE CUNNINGTON EDWARDS

After Lydia accepted the Sabbath her mother and sister tried in every way to stop her from keeping it. Finally her mother took bold measures and arranged for her to visit her Quaker grandmother, who she felt sure could straighten the girl out.

Her grandmother's hired man was at the station to meet her in his old spring wagon. Lydia had known him since she was a little child.

"Hello, Hank!" she called. The lean, bewhiskered old fellow darted a look in her direction, then, smiles wreathing his grizzled old face, he ran across the splintered board platform to meet her.

"Why, Lyddy!" he shrilled in his high old squeaky voice. "Ain't you growed! I wouldn't a knowed you!"

Seizing her luggage, he led the way to the wagon, put the various packages in the back, and told her to climb in and wait for him.

"Got a little tradin' t' do fer yer granny at the gen'l store. She ain't able t' make the trip much any more, and I fetch in her eggs and butter, and do her tradin' fer her."

Lydia climbed over the wheel and surveyed the tiny village of Hooper-ville. Just a ramshackle row of stores, and a few houses clustered near by.

She saw old Hank shambling down the dusty road toward the stores, with a basket on each arm. She knew that in one were the neat pats of butter stamped with the old wooden mold that made a sculptured acorn on the top. In the other were the big, brown, fresh eggs.

Lydia smiled a little to herself, though not humorously, at the real reason why she was here and at the utter futility of it all.

"Nor life nor death, nor any other creature shall be able to separate me," she murmured. Just then old Hank came shambling back, both his baskets full of bags, packages, and cans. He climbed clumsily up to the seat beside her and clucked to the bony old horse, who paid no heed whatever to him but stood patiently switching her sparse tail apathetically. Hank seized his stubby whip and nipped the

old equine gently on her flanks. She gave a nervous leap and started out with a great show of speed, almost knocking Lydia off the seat, but slowed down almost immediately to a snail's pace.

In due time the sight of her grandmother's old house met her eyes. Squat, low, weathertight, it gave the impression that it was a living creature. The two front windows were eyes and the great front door was the mouth. It looked watchfully out upon



the smooth lawn bordered with old-fashioned flowers.

As Hank's squeaking old vehicle drew near, Lydia saw that her grandmother was out in the front yard. There was a table out there and Lydia could see she was working with ever so many little packets of seeds.

Alighting from the old wagon, Lydia hastened across the clean, close-cropped lawn toward her grandmother. Hank toiled pantingly behind with her luggage.

Calmly, by way of greeting, the old lady extended a great tin dipper to the girl.

"Thee is thirsty," she said in her mellow, solicitous voice. "The trip is dusty and long."

Lydia, knowing her grandmother, took the dipper, went to the pump, and drank deeply of the clear, cold water. The old woman went right on sorting her seeds, as if Lydia's coming were an everyday occurrence.

When the girl came back to the

table, she said to her, "Thee is hungry, too. Get thee something to eat."

And Lydia went into the big kitchen. From a stone crock, back in one corner by a worktable, she took a great loaf of brown homemade bread. Cutting off a slice, she got a spoon, a glass, and a knife from an old cupboard with perforated tin doors. The cellar, entered from the back hallway, was a deep, cool room, floored with flagstones. In one corner was a large flat cooler filled with spring water that entered from one end and trickled out the other. It made a ducks' paradise in the field beyond where it filled up a hollow and formed a tiny lake.

Lydia took a plate from a low crock and spread her bread with some butter from the big slab her grandmother had saved for family use. Then she took a dipper and, pushing back the heavy cream from the top of the tall milk crock, she filled her glass. Never had anything tasted better. She drank two glasses, ate her bread, and then went up into the yard with her grandmother.

The little old woman was bent, her thinning gray hair scarcely covering the pink flesh of her scalp. Her face was autographed with the puzzles, the worries, the sorrows, and the sufferings of time. But she was young in spirit. She looked up when Lydia came back to the table.

"Thee has a new religion, Lydia," she stated without ceremony.

"Yes, Grandma," Lydia smiled. "Mother sent me up here to get you to 'straighten me out,' but, Grandma, I told her it would be no use. What I have found is truth, and I won't be separated from it."

"Of course thee won't," agreed her grandmother wisely. "If thee is right thee is too much like me to be willy-nilly. If thee is right thee would die for thy religion."

Quite suddenly Lydia loved the old woman with a love she had never before realized in her young life.

"Thee must wash and rest," asserted the old woman, kindly. "In the morning thee must tell me all about it."

The room that she occupied at her grandmother's house was spacious and clean. The old walnut bureau, with its two tiny drawers jutting up on the top like high shoulders, occupied a prominent place in the room. The

curtains were snowy white and starched stiff. They lifted and swayed in the breeze. Lydia lay straight under the white spread and looked up into the velvet darkness. It seemed a friendly night, with all the little creatures holding some kind of "hosanna" meeting out in the long grasses of the meadow.

She turned her head and looked through the open window into the firmament studded with stars. It seemed almost as if she could reach out and pick them like daisies. Then the thought occurred to her that somewhere among the starlit aisles of glory was the home of the Lord, and the throne of His Father. The thought was wonderfully comforting to the girl as she lay there that sweet summer night.

The next morning the aroma of breakfast came up to meet her. It was broad daylight, and from the window she could see Hank driving the team out of the gate, bound for one of Grandma's distant fields. Hurriedly she washed her face at the washstand and dried it on one of Grandma's snowy huckaback towels. Then, dressed in a clean work dress, she hurried downstairs.

The table was set. After turning the toast in the oven, Grandma greeted the girl. Then pulling the frying pan over to the hot part of the stove, she broke two eggs into it.

"Come, get thee and me a bowlful of cereal, Lydia," her grandmother said kindly, "and take out the toast. Thee don't eat pork, so I am cooking eggs."

Lydia knew by that that her grandmother had certainly been well informed as to her religious beliefs.

After breakfast she washed the dishes and cleaned the kitchen. When she got through, she discovered her grandmother in the sunny front room, sitting with a huge basket of mending by her side. She motioned the girl to a chair beside her.

"Get thy Bible, child, and tell me all about it," the old woman said kindly. "I won't promise thee that I will believe, but I will hear thee through. If thee has error, I will tell thee and help thee. If thee has truth thee can help me."

Lydia ran up the old boxed-in stairs and brought down the telescope case full of books. She took it into the room where her grandmother was. Together they sat down at a fine old mahogany table.

Then, Lydia, with the straightforward simplicity of a child, began to tell her story—to sell her purple of the kingdom. Through Daniel 2, Daniel 4, Daniel 7, she went surely, remembering every explanation of the truth and treasuring it as if it had

been pearls and rubies and fine purple such as that other Lydia sold.

The old clock in the corner ticked knowingly as if he were whispering to himself with his hands in front of his face about the strange goings on in the room. The sun grew blood red and began to slip behind the rim of the world.

Suddenly the old woman rose, tut-tutted loudly, and peered at the clock in the half darkness.

"Thee has such an interesting story, Lydia, that I clean forgot all about supper. That Hank will have two hollow legs this night. He has been planting and plowing all day. Thee help me with supper and then tell me more in the morning."

The old woman shook the wood-stove noisily and put in some corn-cobs. The fire roared up the pipe. Lydia sliced some cold boiled potatoes into a hot skillet with minced onion and melted butter, and set it

to frying on the back lid. The old woman mixed up biscuits and cut them into thick, smooth disks on the floury board, her wrinkled hands working swiftly and surely. Lydia opened a can of tomatoes and added butter and little squares of toast. And then the old woman cleaned a long dish full of green onions to be eaten with fresh butter and hot biscuits.

When Hank lumbered onto the back porch and began his noisy ablutions at the washbasin and roller towel, the biscuits were a golden brown, puffy and light, and the sour-cream gravy Lydia had made was ready to pour into the bowl.

"Lydia," her grandmother laughed, as she shut the drafts on the stove, "I never got such a quick supper before in my whole life. With thee to help me, we could start one of those quick lunchrooms people like so much." Then laughing, all of them, they sat down to eat.



## Faithful Little Maid—Part 2

By ARTHUR S. MAXWELL

The king of Syria understood that it was the king of Israel, not Elisha, who was to heal Naamaan. So he wrote a letter to the king: "I have . . . sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

When the king of Israel received the letter and learned that Naaman had already arrived with "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment" to pay for his cure, he almost went out of his mind. The Bible says he tore his clothes and cried out, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? . . . See how he seeketh a quarrel against me."

Soon the story was all over Samaria. It reached Elisha, who must have smiled at the fix in which the idolatrous king now found himself. He could have left him to find his own way out, but seeing an opportunity to bring glory to God in a foreign land, he told the king to send Naaman to him.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

Elisha sent a messenger to say that if he would wash in the Jordan seven times, he would be cured of his leprosy.

At this Naaman became very angry and rode away, saying to his servants, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

He was upset because no great fuss had been made over him—and worse because his

national pride had been hurt. Why should he go and wash in Jordan? "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" he snapped. "May I not wash in them, and be clean?"

His servants had more sense. They said to him, "If the prophet had asked you to do some great thing, wouldn't you have done it? Why not obey when he suggests something so simple as, Wash and be clean?"

Naaman saw light in what they said, and turning his chariot around, he drove down toward the Jordan.

Arriving at the Jordan, he took off his clothes and waded in, while his servants watched to see what would happen. Then he dipped under the water and waded out. All looked at the white spot that marked the place where the leprosy had started. It was still there.

He waded in the second time and out again. Still nothing happened.

He went in the third time. The fourth. The fifth. The sixth. Still the horrid mark was there.

All the servants had been counting. All knew that the next time would be the seventh, and the last.

Once more Naaman entered the water, dipped, and came out.

"Look! Look!" he cried. "It's gone!"

All crowded around. It was true. The leprosy had disappeared.

Throwing on his clothes, Naaman leaped into his chariot. How he drove up that mountain road! It's a wonder the wheels didn't come off as they sank in the ruts and bumped against the rocks.

His servants followed at the same wild speed. At last they came to Elisha's house.

This time Elisha was there to greet them, for he guessed what had happened when he heard the galloping hoofs.

Scarcely knowing how to express his gratitude, Naaman bowed his head and said, "Now I know that there is no God in all the earth, but in Israel."

So the little captive maid brought her master to God and saved his life. How happy she must have been!



**An Incident in My Life**  
THAT TAUGHT ME AN IMPORTANT LESSON

## Power Profits of Prayer

By I. J. Woodman, *General Manager*  
*Pacific Press Publishing Association*

The decision was final. I would leave the seventh-day Adventist boarding school. Six weeks was enough to convince me (not a member of any church) that my future was not there.

Before boarding the train I purchased cigarettes, which I had denied myself during my six weeks at the school. The satisfaction they seemed to give made me feel the more right in leaving.

But my first evening at home was inexpressibly disappointing. I seemed to experience a strange mental disturbance of frustrating uncertainty that continued throughout the long night. Early morning found me writing a letter to the principal, asking for readmission to the school.

Not until three weeks later did I understand the reason for the change that came over me that night. Upon my arrival again at the school the first student I met said, when he learned my name, "So you are the fellow the prayer meeting was all about the night I came here." He had arrived the day I left.

This experience impressed me, but it was not until two more years had passed that I really began personally to experience the power profits of prayer. My roommate and another student invited me to join them in prayer. I had no intention of praying—what would I say? I had never prayed.

We walked beneath the sheltering boughs of a large tree on the campus, then knelt in prayer. It was at eventide—and nighttime, indeed, in my own soul. The two prayed for others and then for me. The silence could almost be felt as they ended their prayers and still remained kneeling.

Something happened within me, and I uttered two short words, "O God." That was all, yet it seemed enough, for a peace and comfort came over me that was different from anything I had felt before. I knew it must be from God. His ever-watchful eye had seen me leave the school and He had looked in upon my turbulent

soul that first night home. He it was who prompted the student body to pray that I would be troubled and return to the school. Now, under the kindly tree of His creation, prayer was paying rich dividends in my behalf.

That evening marked the beginning of what has now been more than fifty years of experiencing the power profits of prayer. Forty-three of these years have been in the wonderful ministry of His earthly work. The profits of prayer surely have been my greatest of all assets. Not all the pay-offs on these profits have been just as I expected, but I am sure that they have been as my heavenly Sponsor planned them.

### Victory Over Cursing

I remember the first one after I had been baptized. I had prayed for victory over the cursing that so often soiled my lips when I was suddenly hurt or upset.

It was Sunday morning after the baptism and I had been assigned to do construction work. I was ascending a ladder through an opening between the third-floor joist to my place of



We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our relish for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power that we may the more successfully elevate our lives to purity, true goodness, and holiness.—Mrs. E. G. White, in *The Review and Herald*, July 25, 1871.

labor on the new building. Somehow I missed the opening and struck my head on the solid joist. I lost my balance, and the box of tools on my shoulder clattered noisily down through the opening to land on the ground floor.

My head hurt badly, and I was about to give expression to the situation by cursing as I had often foolishly done in the past. But instead of curses, I heard my voice singing the words of the song the students had sung at my baptism the day before:

"I will follow Thee, my Saviour,  
Wheresoe'er my lot may be.  
Where Thou goest I will follow;  
Yes, my Lord, I'll follow Thee."

The miracle of His saving grace had changed the old nature; this was coming from a new heart and a right spirit within. I could now overcome evil with good. It was wonderful to me. It was all so very real.

Another experience in the power profits of prayer came in my third year at the school. My funds were exhausted and I felt I must leave school to earn money in order to continue my education. But I would first counsel with my new-found Sponsor above. Each day, alone in the secret of His presence, I told Him all about it.

Within the week a letter came. Its writer was an attorney from the county seat near my home. He stated that a certain blind man, who I knew was not an Adventist and who had most bitterly opposed and persecuted his wife when she had joined the Seventh-day Adventist Church some years before, had requested him to write. He asked him to tell me that he would lend me the money for the next school year, and that he hoped I would become a minister.

Within a short time, at the invitation of the conference, I became a member of an evangelistic company. This was my first experience in a tent effort. Some years later, this blind man was baptized as the result of the power profits of prayer, as also was my own mother. She had severely opposed the course I had chosen; yet twenty years of prayer and the influence of our silent evangelist, the *Signs of the Times*, which I sent to her through the years, brought the big pay-off—the most wonderful one to me of many during my ministry with Him.

How true and beautiful are those wonderful words of God's messenger to the church:

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Steps to Christ* (Pocket ed.), pp. 94, 95.

## Escape From a Mob

By D. A. Delafield

One of my friends is R. L. Odom, who for some time was a minister in Southern Europe. At my request he tells this thrilling story:

"It was Sabbath afternoon in a large city. I was out with the young people of the church distributing tracts on the subject of alcoholism and its evils. Inside each tract was an announcement of a public meeting that I was to hold the following Sunday night. I was working on a busy thoroughfare.

"In the distribution of the tracts, I went into an establishment where liquor was sold. One man who received a piece of literature was a big hulking fellow who was employed to throw out anybody who might become rowdy from drinking.

"When I got outside and began to hand out tracts to people on the street, this husky tapped me on the shoulder and informed me in a loud voice that I should stop giving out such literature. He also demanded that I give him my bundle of tracts.

"I replied, 'This literature is my personal property, and I will not give it to you. If an officer of the law should demand it, I would give it to him, but until then I will go on about my work.'

"The husky from the barroom grabbed me immediately, and told me in a gruff voice that he was going to take the literature whether I wanted him to or not. I had been a pretty good wrestler in my youth, before I was converted to the truth, and I had not forgotten all that I had learned, so I resolved immediately not to let him take my tracts and Bible without a struggle. Around and around we went in a dizzy circle.

"I was earnestly praying that the Lord would help me, for soon a mob gathered.

"Just as the mob was closing in on me, a big, tall fellow came pushing through the crowd and yelling, 'He's a Jew! He's a Jew!' He knew that I was a Sabbathkeeper, and this probably accounted for his calling me a Jew. His face showed that he was determined to do me harm. When he got near, he swung his fist at me with all his might.

"Just as this man let go with the terrific blow, the husky who was

grappling with me gave me such a terrific jerk that we swung clear around. The result was that the second man's fist struck him squarely on the nose and knocked him to the ground. That broke his hold on me, and I fell back against the people crowding around me, my Bible and tracts falling with me. A man grabbed up the tracts and the Bible, and started running down an alley toward the back of the store buildings. As he went, he yelled to the mob to drag me down the alley and beat me up.

"Men grabbed me by my arms and feet and legs, and started to carry me into the alley. As I squirmed and wriggled, I told them that people had a right to express their opinions. I told them that I did my work out in the street in the full light of day, and that I was not ashamed of the work I was doing.

"The man who had grabbed my Bible and tracts had now had time to look them over hurriedly. As a result, he came rushing back, yelling, 'Wait! Wait! There has been a mistake! There has been a mistake! This is good literature. This is what the peo-

ple need.' When he had said this the men let me down and gave me my tracts.

"Immediately the mob began pressing upon me again, yelling from every side, 'Give me one! Give me one!' They grabbed my tracts, and as I tried to hand them out they were so eager to get them that they literally tore them to pieces. I was in danger of being pressed and trampled in the midst of it all. Noticing that a very strong breeze was blowing, I suddenly got an idea. I jumped into the air as high as I could, and threw the tracts into the wind, which scattered them down the street for nearly half a block. When I did this, the mob turned to chase the tracts. As they left me, I dashed off in the opposite direction as fast as I could, arriving home safe without any serious personal injury.

"I was happy to note on the following night that several people who had been in the crowd on the street that day were present at the meeting. Surely the Lord is good, and is able to take care of His workers in time of peril."

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## The Middle-of-the-Roader

Youth Section  
Review and Herald

Dear Editor:

An incident that happened to me recently while I was driving my car not only gave me a terrible fright but also started me to thinking about a common human weakness. A motorist coming from the opposite direction was occupying almost the exact center of the road. To avoid him I swerved sharply, since I was much more concerned about preserving my life than defending my rightful claim to a portion of the highway.

After the knee-weakening episode was over, someone in the car remarked dryly, "Guess he wants his half right in the middle!"

This is a terribly dangerous practice on the highway. But strangely enough, it's a pretty safe life philosophy. It's a good plan to stay fairly close to the center of the road in viewpoint and action. Yet most people find this quite difficult. How often we hear this expression to describe the enormous fluctuation that takes place in our attitude and experience: "Well, the pendulum swung so far in one direction it had to swing equally far the other way."

Have you ever noticed that a student sometimes for one year is negative in attitude, daring in actions, and just about

everything opposite to what he should be, then something triggers a change in his outlook and he swings to the very opposite camp? He may even make himself really unpopular by taking such an extreme position of "righteousness" that he finds his influence for good valueless. Then he may swing back to his old negative attitude.

I wish we could all adopt a middle-of-the-road attitude and policy, one that would preclude such expressions as "I never do this" or "I hate that" or "I always say"—because circumstances can change, and unfortunately, life isn't just a montage of blacks and whites. There are pale grays and charcoals, also.

Lately I've come to the conclusion that it isn't particularly difficult to be either a fanatic or a formalist. It's much more of a test to be a middle-of-the-roader. And let me quickly assert that I'm not advocating Laodicean lukewarmness. No, indeed. Our love for our Saviour and our religion must burn brightly every moment. But both extremism and liberalism must be avoided, because they can be used by Satan to get us off the safe, sure, solid path marked out in the Scriptures.

"Let your moderation be known unto all men" (Phil. 4:5).

Sincerely yours,

Anne Observer

# Almost Lost —

## GOD'S SPECIAL GIFT TO THE CHURCH

By ARTHUR L. WHITE  
Secretary, Ellen G. White Publications

THIS is a little-known story—a story of the early days when the foundations of the Seventh-day Adventist Church were being laid. It has to do with the relation of the church to a special gift entrusted to it—the Spirit of prophecy. This story recounts how this gift that meant so much seemed almost ready to depart from the Advent Movement because of attitudes that inadvertently developed among the early believers. The lesson learned from this experience of a hundred years ago has never been forgotten, but the story needs to be retold. We reconstruct it from the early published records found in books and periodical articles and in the correspondence of the period as found in the vault housing the Ellen G. White materials at the General Conference office.

The crisis was reached in 1855, but before that there is a background of a crucial decade that should be understood. During this time the foundations of the denomination were laid. Let us go back to the day of the great disappointment, October 22, 1844. Nearly one hundred thousand men and women in the United States, most in the East and Northeast, expected the return of their Lord on that day. But with the passing of the time only a few clung to their confidence in their past experience; only a few were sufficiently determined to follow God's Word that they were led from the first and second angels' messages into the message of the third angel with its Sabbath truth, and the understanding of Christ's ministry in the heavenly sanctuary. In August, 1846, when James and Ellen White took their stand for the Sabbath, "there were about twenty-five Adventists in Maine who observed the Sabbath" and "about the same number" in other parts of New England (*Testimonies*, vol. 1, p. 77).

In the years that followed, a clearer perception of other basic truths dawned. These truths were brought

together and bound together in a body of teaching in the five Sabbath conferences of 1848. In the summer of 1849 James White began to publish the message in the *Present Truth*, which was circulated among their former brethren in the Advent movement. The world in general was not in a mood to listen to any truths connected with the advent of Christ. Looking back to this time, Ellen White later wrote:

"It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—*The Review and Herald*, Nov. 20, 1883.

What a blessing the Spirit of prophecy was to the "little flock," encouraging them by the way, confirming sound positions reached in Bible study, pointing out errors that threatened, guarding against fanaticism, and then step by step guiding into the lines of work that must be entered upon to prepare others for the coming of the Lord.

### Pioneers Take Sound Position

With caution the pioneers examined all the evidences manifest in connection with the writings and work of Ellen White. Guided by the Word of God, they carefully studied to fit this gift into its proper place in their experience and work. It was a sound position that was taken by James White, which he set forth in his 1847 pamphlet, and from which he did not have to turn. We quote at length because of its basic importance:

"Dreams and visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come, when the children of God may expect dreams and visions from the Lord.

"I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject; I have humbly hoped to cut it away, with the 'sword of the Spirit,' from some minds, at least. . . .

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His word, in these *last days*, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."—*A Word to the "Little Flock"* (May 30, 1847), p. 13.

When, two years later, in 1849, James White began to publish the *Present Truth*, from time to time he included communications from the pen of Ellen White—six articles in its eleven issues. (See *Early Writings*, pp. 19-33.) In these, frequent reference is made to the visions, and the terms "I saw" and "I was shown" often occur. What a blessing these articles, sounding warnings and giving counsel and admonition, were to the "scattered remnant."

### A New Day and Its Problems

But with the dawn of the 1850's, the very difficult days of the late 1840's began to give way to a more ready reception of the message of the Sab-

HARRY BAERG, ARTIST

Although James White was a firm believer in the visions of his wife Ellen, in 1851 he decided not to use any more of them in the *Review*. Unfortunate results followed.



bathkeeping Adventists. While their numbers had grown but slowly, their doctrines were anchored in the Word of God, and as the time lengthened following the disappointment of 1844, there were more and more people who were ready to listen to the proclamation of the truth. In 1851 James White could report in an article in the newly published REVIEW AND HERALD.

"Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."—Aug. 19, 1851.

With prospects brighter for a large work among unbelievers, it was but natural that the literature for general distribution be planned to meet the new conditions. In order to avert prejudice all reference to the visions and the Spirit of prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an *Extra* of THE REVIEW AND HERALD, made up largely of early Ellen G. White experiences and visions. Here is his last-page note:

"This sheet is the form of the paper that we hope to publish once in two weeks. . . . We do not design this extra for so general circulation as the regular paper, for the reason that strong prejudice exists in many minds against a portion of its contents. Those who judge of a matter before they hear are unwise. Says Paul, 'Despise not prophesyings, prove all things, hold fast that which is good.'

"We believe that God is unchangeable, that He is 'the same yesterday, and today, and forever.' And that it

is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions 'in the last days.'"—July 21, 1851.

Pursuant to this announced policy, the REVIEW for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See *Early Writings*, pp. 104-114, for three of these articles.) This was in marked contrast to the six Ellen G. White articles in the *Present Truth* in 1849 and 1850. James White's announced plan to issue other numbers of the REVIEW *Extra* to supply the needs of the believers failed to materialize, presumably because of the pressure of other duties. This new editorial policy for THE REVIEW AND HERALD, the only organ of the Sabbathkeeping Adventists, can be easily understood. Its far-reaching effects in certain directions were most unfortunate.

#### James White Reiterates His Position

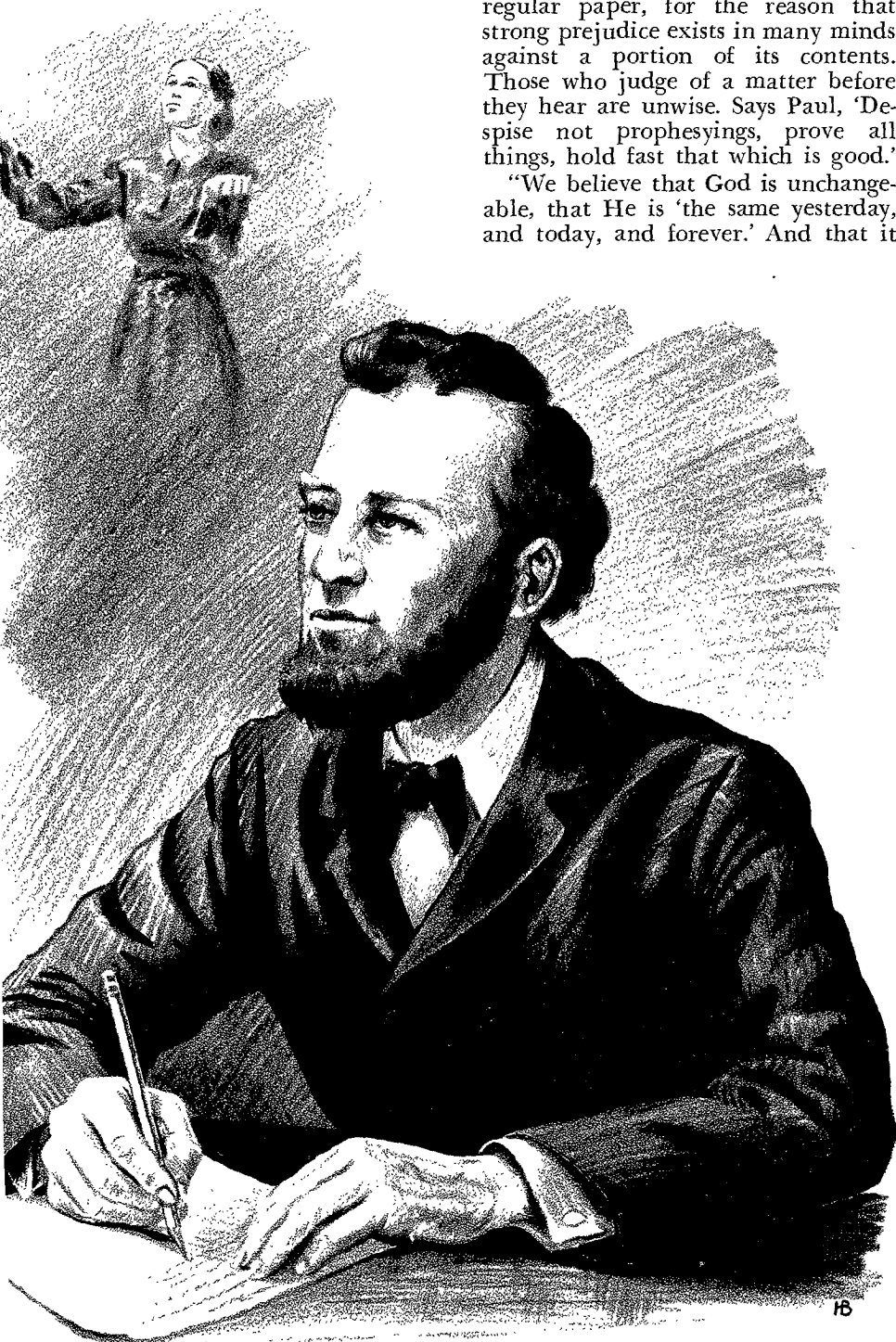
In the REVIEW of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church, and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to His living Word."—*The Review and Herald*, April 21, 1851. The same position was reiterated in 1854, James White reprinting the 1851 article with this appended note:

"The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Ibid.*, Oct. 3, 1854.

One year later, in meeting false charges that the Sabbathkeeping Adventists derived their doctrines from the visions given to Mrs. White, Elder White again stated his position:

"There is a class of persons who are determined to have it that the

(Continued on page 24)





## The Breath of Life

By R. W. Spalding, M.D.

The first cry of the newborn infant is possible only after the lungs are filled with air. Until that moment the baby's life has been entirely dependent upon the life of its mother. As the air, containing the life-sustaining oxygen, enters the infant's lungs, the lungs expand to begin their lifelong activity.

Oxygen is the most essential element needed to preserve and maintain human life. It is true that God did not create the air to encircle this world until the second day of creation, light having been created on the first day. But life may continue for a somewhat extended period without visible light being present. Oxygen, however, cannot be dispensed with even for a short time. It is the most essential element for the physical existence of the human family.

When God created Adam He "breathed into his nostrils the breath of life; and man became a living soul." Not until after God breathed the breath of life into the body that He had formed did man become a living soul. And when breathing ceases life soon ceases.

The breath may be held purposely by any individual for a short time, perhaps thirty to sixty seconds. A few can hold it longer than a minute. But beyond that point a person cannot voluntarily refrain from exchanging oxygen for the by-products of metabolism, chiefly carbon dioxide, within the lungs. In fact, it is the building up of carbon dioxide within the body, and consequently within the blood stream, that stimulates the respiratory center near the base of the brain. As the blood level of carbon dioxide builds up within the body this nerve center sends out increasingly stronger impulses to the respiratory muscles. The nervous system of the body is similar in many ways to a large and intricate telephone system of a metropolis. Thus a call for more oxygen is sent quickly to the muscles that operate the intricate bellows of the body—the lungs.

The circulatory system for the blood has been likened to a huge river with all its tributaries and its navigation system for cargo ships. The

veins are like rivers, starting in small streams, collecting more and more blood until the large rivers, or veins, empty into the heart. Here the body pump, the heart, forces the dark red blood into the pulmonary arteries leading to the lungs, and the blood flows into smaller and smaller vessels called arterioles.

In the smallest of the arterioles surrounding the small air sacs, an exchange of cargo is made by the red blood corpuscles, which might be considered as microscopic boats, trading carbon dioxide for oxygen. This oxygen changes the color of the blood to a brighter red. Then the tiny boats, the red corpuscles, are again collected from all parts of the lungs into the pulmonary vein and thence into the heart. Here the blood—now fresh—is forced out into the large arteries to be carried to all parts of the body.

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**"In order to have good blood, we must breathe well. . . . A good respiration soothes the nerves; it stimulates the appetite, and renders digestion more perfect."—*The Ministry of Healing*, p. 272.**

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These millions of boats pass through the heart every minute laden with a load of oxygen and food that has been picked up by the blood in the portal circulation that serves the digestive system. Their load of fuel and oxygen is carried to every part, every cell, of the body. Thus the body is nourished.

Food and energy may be stored in the body for days or weeks. Oxygen can be stored for only seconds or minutes. Consequently, it is necessary to maintain an adequate supply at all times.

Only through the lungs can oxygen be obtained in any appreciable amount. The lungs, like all other organs of the body, have a large margin of reserve. In order to increase the oxygen supply, an individual can at will take one or many deep breaths. By this means the dormant air sacs within the lungs may be filled. It is

important to keep this reserve in good working order in case it may be called upon to supply increased needs of the body as physical activities may be increased. Attention should be given to the fact that tight clothing around the chest restricts deep breathing.

Forced breathing may be used to increase by a few seconds the period of time that breathing may be discontinued, as when a person dives or swims under water. One way to test in some degree one's own state of health as to the respiratory and circulatory systems of the body is by simply timing the period that one can hold his breath. If one can hold his breath for sixty seconds, he might conclude that these systems are in better than average condition. Fifty seconds would be good. Forty-five seconds, average; forty seconds, fair; thirty-five, poor.

Another test easily made is the climbing of a flight of stairs. Count the pulse rate for one minute before the exertion, then immediately after, and again two minutes afterward. If the pulse has returned to a normal average rate of seventy-two for a man, or eighty for a woman, the response of the heart has been normal. If in two minutes it has not returned to the rate prevailing before the climb, then the cause should be determined. Often by these simple tests incipient disease may be detected and serious disease prevented by consultation with the family physician.

Daily active physical exercise in the open air is important because it encourages deep breathing. This is especially true for those who earn their livelihood by mental activity. Recreation in the open air helps to equalize the circulation and relieves the tired brain by relieving the congestion caused by long physical inactivity and competitive tensions. Mental activity should be balanced on the one hand by physical exercise and on the other hand by spiritual activity. Such a well-balanced daily program will help develop a well-balanced character.

Every person should give thought and study to his daily program. We have been instructed by God that we should guard our health as sacredly as we guard our character. We must put conscious effort into maintaining our health as well as in developing our character that we may prosper both physically and spiritually (3 John 2). We should endeavor to have our bodies, as well as our characters, in the best condition possible when Jesus comes. We must be like Him, "for we shall see him as he is" (1 John 3:2). And throughout the ceaseless ages we will delight in being obedient to His physical laws as well as to His moral standard.

# News From Home and Abroad

## Five Years of Broadcasting Over Radio Ceylon

By A. E. Rawson, *Radio Secretary*  
*Southern Asia Division*

Radio Ceylon is one of the most powerful commercial short-wave stations in the world. It was installed and operated by the British Government to serve the armed forces in the East during World War II, and was operated under the name Radio SEAC—Southeast Asia Command.

When Ceylon achieved independence, Radio SEAC was turned over to the newly formed Ceylon Government. Ceylon had no need for such a powerful station to serve a population of only a little more than eight million, so the government decided to commercialize it, thus making it not only self-supporting but also a good means of revenue.

Upon hearing of the Ceylon Government's decision, the division committee authorized me to proceed to Ceylon and purchase time for an English Voice of Prophecy program. We were the first to buy time over this powerful station. Later, some ten other denominations began broadcasting their programs. For many years the Voice of Prophecy was the only organization releasing religious programs over Radio Ceylon on Sundays, and it stood foremost not only in the number of programs released but also in air time used.

In April 1956, all religious broadcasters received information from Radio Ceylon that "no further renewals of existing contracts for religious broadcasts will be allowed." In October, 1956, another letter was issued stating that there would be "no further renewals of existing contracts for religious broadcasts."

At about this time I returned from a short furlough in the United States, and the division voted that A. R. Appel and I should personally interview the officials of the Ceylon Government. This was done.

The Ceylon Government representatives received us very cordially, and freely discussed their reasons for banning religious broadcasts. It seems that other religions were becoming alarmed at the number of Christian

programs released over Radio Ceylon, and they had requested radio time, not to present their views, but to refute Christianity. The Ceylon Government felt that if their request was acceded to, it would precipitate religious controversy on a station that covered practically the whole world. Since the government wished to avoid such a controversy, it had no alternative but to ban all religious broadcasts over Radio Ceylon. It was mentioned during the discussion that the Ceylon Government saw no reason why Christian broadcasts should em-

anate from a Buddhist country and not from a Christian country. Therefore, they stated, the decision was final.

During the five years we were broadcasting on this station, nearly 100,000 printed radio talks were sent out in response to listeners' requests. Thousands enrolled in the Bible school. Many of these have been baptized and are now rejoicing in the truth. The radio messages were heard almost throughout the whole world. We received letters of appreciation and requests for Bible lessons from people living in almost every free country of the world.

The Lord certainly used this mighty agency in giving the message to millions who otherwise might not have heard the truth for our time. We have faith to believe that in the near future the world will once again hear our Voice of Prophecy programs over Radio Ceylon.

Our readers will be happy to know



### Largest Baptism in Venezuela

On December 29, 1956, 38 souls were baptized in Barquisimeto, Venezuela. This was the largest single baptism ever held in Venezuela. Felix Belzares, with a fine group of lay preachers, was responsible for this historic event.

Brother Belzares has been on the mission pay roll just five months, and is the newest worker in the West Venezuela Mission. In August, when he began his work as a minister, he immediately launched into an evangelistic campaign in the city of Barquisimeto. The campaign cost only \$300 (U.S.), but

already 55 souls have been baptized. Eleven or 12 more are planning for baptism soon. How happy we are for what this young man has been able to do with a well-organized laity and a dedicated spirit.

Shown in the picture (second row, middle), left to right, are J. N. Carvajal, treasurer of the West Venezuela Mission; Guillermo Arevalo, secretary of the publishing department of this mission and the one who officiated at the baptism; Neria Calderon, the Bible worker in the Barquisimeto district; and Felix Belzares.

HAROLD BOHR

that although our regular Voice of Prophecy programs have ceased, we are still broadcasting two programs over Radio Ceylon. "Your Radio Doctor," which has been heard over the air since June, 1953, will continue to be released every Saturday at 7:00 P.M. (I.S.T.). This health program is one of the most popular now heard over Radio Ceylon. The free printed booklets of the health talks are in as great demand as ever. Each booklet carries an advertisement for the Bible school, and many requests for Bible lessons have come to us from listeners.

"Your Story Hour," formerly a half-hour program, is now a fifteen-minute release. It is heard at 9:00 A.M. every Sunday morning, which is the original Voice of Prophecy program time. It consists of the character-building story portion of the original "Your Story Hour" broadcast. We have received many letters of appreciation and thanks for this unique program.

At the beginning of both the above programs, an announcement is made that they are sponsored by Seventh-day Adventists. We feel that such an affiliation will be an advantage in a possible future comeback of Voice of Prophecy programs over Radio Ceylon.

While it is true that the recent setback concerning our broadcasts brought us disappointment, we were not discouraged. We wondered, of course, why the Lord had not overruled in our favor.

We feel now that this short "cease-fire" will enable us to get our bearings and to concentrate on the need of the hour—the need of a more vigorous and effective follow-up of Voice of Prophecy interests. We are determined to lay a solid foundation for the furtherance of the Bible school program.

Our first step toward this goal is the designation of more Voice of Prophecy secretaries to engage in vigorous follow-up work. In each union extensive efforts are being planned in places where Voice of Prophecy interests have been created. Additional financial help has been provided for this work. In this way we hope to stimulate current prospects and revive latent interests.

As to the actual progress of our Bible schools, the committee has already voted to open four more Voice of Prophecy branch schools during 1957. The first of these—a Bengali school—was opened in Karmatar (Northeast Union) in the month of January. This school will serve the Bengali-speaking people of India. During the month of April, 1957, we propose to open a Bengali school in

Dacca. This will cater to the students of East Pakistan. In June we shall open a Karen Bible school in Burma. Karen is the second major language of Burma.

We are now translating our lessons into the Gujarati and Lushei languages. We hope to open our Gujarati school the latter part of 1957 and the Lushei school early in 1958.

When these schools are opened there will be a total of eighteen Bible schools in Southern Asia. The Bible lessons will have been translated into all the major languages of this great division.

Already reports indicate that there are hundreds of Voice of Prophecy students in baptismal classes, and we expect 1957 to be a banner year in the history of the Voice of Prophecy Bible school program in Southern Asia.

We believe that God still rules and holds the reins in His hands, and His promise to us, given through the prophet Isaiah, is that "no weapon that is formed against thee shall prosper" (Isa. 54:17).

## Preaching the Gospel in Cuzco, Peru

By Lynn Baerg

Cuzco, Peru, ancient capital of the Inca Empire and a Spanish colonial city dating from the sixteenth century, has been severely shaken more than once by violent earthquakes. Today, however, it is being even more vigorously agitated by the preaching of the gospel.

Amaro Peverini, Inca Union evangelist, with a corps of personnel



Ricardo Chambi, César Ruiz, Evangelist Amaro Peverini, Victor Tenorio, and Elisa Ormeño, members of the Cuzco evangelistic team, in front of the new church building. Not pictured: Alberto Alarcón and Lynn Baerg.

drawn from different parts of the union territory, is directing a forceful soul-saving campaign in this stronghold of Roman Catholicism, the third city of the republic. A neat little church has recently been finished, and this modern temple, which seats more than three hundred, is full for every lecture.

The archbishop of Cuzco demanded early in the effort that the meetings be closed down. When we were notified of that fact by the local police, we refused to comply, thus maintaining our legal right to hold meetings in our own hall. The prefect, highest official of the city, finally recognized the validity of our case, but was adamant in his refusal to permit any advertising whatsoever outside of our building.

This injunction was a serious blow to what had been an excellent advertising program, and the attendance, which had ranged from five hundred to seven hundred, leveled off to about three hundred. However, we are immensely encouraged, as this audience has faithfully continued for several weeks and shows deep interest in the doctrinal subjects now being presented.

The public in general has reacted vehemently to this attitude of the authorities, and the huge radio and leaflet campaign carried on by the Catholic clergy against our work has been met with apathy, if not outright indignation. Almost without exception the sympathies of the people are with us, and we are convinced that the Lord has turned the designs of the enemy into a pattern for heavenly victory.

Cuzco is a university town, and the people in attendance are, for the most part, unusually well educated. Many lawyers, engineers, and teachers have been attracted to the meetings, which have been geared so as not to offend the religious prejudices prevalent in Latin America but at the same time to present Jesus Christ as the only hope for helpless humanity. After hearing the subject on tobacco and alcohol many have abandoned these vices.

One young married couple, after hearing the topic on the home, have experienced a complete change in their lives and are happy as they never have been before. Other families have grown closer together as a result of hearing a presentation on the social and spiritual needs of our children. The entire city is alive to the fact that a people preaching practical Christianity are in town, endeavoring to aid humanity as did the Founder of our wonderful faith.

Recently a wealthy engineer approached Elder Peverini, requesting

that he aid him in a family problem. It seems that his fourteen-year-old son had become an apparently inveterate lawbreaker. The father, desperately searching for some means to bring his child to the reality of life, committed him to prison. Deeply resenting this act, the lad resolved not to eat anything or to be removed from his cell. A strong, well-developed chap, he made it very difficult for the guards to handle him, and was placed in solitary confinement. For three days he refused to eat, and was fiercely determined never to yield to his father's demand that he plead his forgiveness in the presence of the police captain.

Elder Peverini willingly accompanied the distraught father to the prison, and then asked to be left alone with the unrepentant son. Deeply sensing his urgent need of divine wisdom for such an occasion, he calmly reasoned with the boy, explaining that he had brought his difficulty upon himself, and that he owed it to his parents to reconcile himself to them. After a while he agreed to leave the jail and ask his father's forgiveness, which he did in tears. Such practical examples show the power of Christ and leave deep impressions upon the populace.

Of a truth, old Cuzco is being shaken as never before, and to the attention of thousands is being brought the fact that there is might in the Word of God. May your prayers join with ours in the desire that many saints may be added to the population of the new earth as a result of this campaign.

## The Old African Chief's Daughter

By P. B. Fairchild

Runarwa loved life. Being the pride of old Chinawa had its advantages. The old chief idolized his daughter because she was beautiful. He loved her for her happy ways. And beyond it all, she would become in time the very best gift he could offer to Zaka, his most reliable headman. But Runarwa knew nothing of all these plans. She just loved life.

For games, Runarwa was always sought after because of her sparkle. She made everyone about her joyous and happy. Her presence in her mother's kraal ensured that water would be carried, that the grain would always be ready for cooking, and that the firewood would always be stacked ready for use. Yes, there was a reason why she was loved.

Old Chinawa had heard that I was in his district, so he sent word that I

would be welcome at his kraal for the night. And it was in this way that I first met this chief in his declining years. That night his eyes spoke tales as the campfire cast flickering shadows over his wrinkled skin. And his mind, so keen with yesterdays, poured out a portion of days gone by. He too had loved life.

His wives and younger children sat around the fire as we talked of many things. But it was when the word *school* was mentioned that the circle really came to life. School would bring so many advantages. Signing one's name, reading messages from the administrator without a clerk to do the job, more returns for "educated" girls when they married. Yes, he would have the school, for it meant prestige and material benefits. The question of a "Jesus" could wait for a later time. He didn't know that Jesus also loved life.

The next visit I made to Chinawa's village was in connection with our holiday evangelistic crusade. We were a party from the training school out to learn by doing. We had had a rewarding week as we labored for souls, and on Sabbath when the call for consecration was made, Runarwa gave herself to God. I then made a direct appeal to Chinawa to join his daughter. But he quietly told me that he

was too old and that this Jesus was "good for children but not old folk." I had much to learn.

Early that same Sabbath afternoon the peculiar clicking sound this tribe makes when wishing to enter one's door attracted my attention. Runarwa and her younger sister wanted to talk. It was a peculiar trade she offered me. Runarwa said she had made a mistake in the morning when she gave herself to Jesus. But she would let her young sister take her place. No, talking could not change things at all. She had either changed her mind or had had it changed by others. A few weeks after this I began to understand another facet of African life.

Runarwa was in trouble. This pretty ebony flower of the jungle had just learned that she was to be given to Zaka, an old man, a friend of her father. "No, I'll run away first before I'll go to him." Such words were never spoken, only thought. But wise old Chinawa read them all in his daughter's beautiful face. He would watch. His guards would watch. Runarwa would be on hand when the big day came around.

Yet one morning she was gone. How I wish I could tell you that she escaped. But not all stories in real life end that way. Chinawa soon



## Missionary Appears on TV in New York

Leonard Robinson (left), Seventh-day Adventist missionary on furlough from the Belgian Congo, was interviewed recently by Dave Garway on the widely viewed TV program "Today." His appearance was arranged through the efforts of the Special Events Department of the Broadcasting and Film Commission.

A cordial working relationship between our New York public relations office and this organization, set up to correlate the radio and TV activities of Protestant churches, has resulted in scores of such opportunities to tell the church's story over network programs originating in New York City.

HELEN F. SMITH

# 100,000 DIE DAILY



*Every time you breathe four souls slip into eternity*

Millions of heathen will die without a knowledge of the last saving message unless you perform Ingathering exploits. Their eternal destiny depends upon your second-mile devotion. "All who have enlisted as soldiers of Prince Emmanuel, are to render faithful service as Minute Men, with a keen sense of the responsibility resting upon them individually."—Mrs. E. G. White, *An Appeal Regarding the Solicitation of Gifts for Our Foreign Mission Work*, October 11, 1908.

★ Twenty-one unentered countries challenge you to pioneer by a larger Minute Man overflow.

★ Urgency of this, time's last, hour impels to greater Ingathering service. Macedonian calls, with opportunities unlimited for evangelism, are increasing.

★ Soul winning dividends from our missions investment average more than 200 baptisms each day. By Ingathering share in this soul harvest.

★ Your missions loyalty is demonstrated by extending the ropes to enlarge the missionary army. Almost 200 missionaries

were sent out in 1956 from North America. Nearly 25,000 overseas workers depend upon your mission support.

★ Modern Book of Acts is being written. Your giving more hours to contact more homes will mean more goals raised and more souls won.

Remember that Christ was:

"Never too busy,  
Never too timid,  
Never too selfish,  
Never too faint-hearted,  
Never too proud,  
Never too disinterested,  
Never too unwilling to present Himself a willing sacrifice for you."

The love of Christ constrains you to raise an Ingathering overflow. Emulate Christ in second-mile service. In the name of perishing souls raise a double Minute Man goal this year.

APRIL 6 — MAY 18

## MINUTE MAN EXPLOITS

*Do your utmost for souls*

*Raise overflow for Christ*

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

found the direction of her travel, and before noon she was home. "But Father, I'll never live with old Zaka. I hate him." Such words meant only one treatment, and Runarwa was to get it. Two small twigs about two feet long and about as large as a finger were placed one on either side of her head. Bark thongs were used to tie these twigs tightly around the temples. Then a slight tapping on the front end of the twigs began. Not for long could Runarwa stand the torment. The suffering was too great. Yes, she would marry Zaka.

And when I asked Chinawa, "Why?" he held up his proud old head and said, "Mfundisi, before you came to my country I had promised her in marriage. I keep my promises. She must go." That was the last I ever heard of Runarwa.

The maidens of Chinawa's people ask you and me today these words: "How long, you favored of God, must we sit in our darkness? We have heard of a better way but we know not how to find it. Won't you come and lead us through?"

## Evangelistic Meetings Open in Lower Yakima Valley

By E. W. Voyles

A large crowd jammed the Avalon Theater in Sunnyside, Washington, on Saturday night, February 2, for the opening of the Flight of Time evangelistic meetings conducted by Bob Dunton, Sunny Liu, and Dell Phelps. Every seat was taken, with not even standing room available in the lobby. Scores of people unable to find seats were turned away.

The evangelistic team, after a hurried consultation with the host pastors, W. V. Clements, Kenneth Fleck, and the writer, announced that future Saturday and Sunday night meetings would be double-headers, with two identical services scheduled for 6:00 P.M. and 8:00 P.M. This plan proved successful, for an equally large crowd filled the Avalon Theater again on Sunday night, February 3, at the early meeting to hear Bob Dunton speak on Armageddon. Those who attended the second meeting were comfortably accommodated after the first audience had been dismissed.

The meetings for the four lower Yakima Valley Seventh-day Adventist churches are scheduled to continue for eight weeks. The evangelistic team has received nearly two hundred non-Adventist names from the request cards filled out at the first two meetings. They ask an interest in your prayers as these persons are approached.

## Top Literature Evangelists

By W. A. Higgins

A growing number of literature evangelists are delivering \$10,000 worth of our publications, or more, in a year. In 1954 in North America there were 19 in this group. They delivered a total of \$248,000 worth. In 1955 the number had grown to 39, with deliveries amounting to \$512,000. Now we are happy to submit this report for the year 1956: 62 literature evangelists each delivered more than \$10,000 worth, and their total deliveries came to \$838,464.58. We herewith list their names and the amount delivered by each.

Name	Total Delivery
Vaughan, R. L. ....	\$30,638.51
Eddy, Charles .....	28,074.62
Phillips, Frank .....	25,258.86
Howard, B. P. ....	21,100.35
Shipley, Mrs. Lillie .....	21,028.55
Clear, Paul .....	20,904.40
Bolan, Bert .....	19,210.32
Glass, B. C. ....	19,162.20
Blackburn, Ducas .....	18,098.32
Womack, Walter .....	18,028.15
Tallos, Nick .....	16,460.80
Wagner, A. R. ....	15,767.79
Werner, E. E. ....	15,481.13
Chestnut, Riley .....	15,364.00
Chapman, Dick .....	14,388.58
Kershner, Robert .....	14,317.05
Dean, Thornton E. ....	14,006.04
Larrabee, Mrs. Bernice .....	13,856.88
Temple, F. E. ....	13,634.55
Morris, Taylor .....	13,343.72
Teeter, Mrs. Betty Jean .....	13,123.45
Gough, George .....	13,105.61
Wagner, Pawnee .....	13,047.43
Ramsey, Floyd .....	13,030.50
Kamilos, Pete .....	13,007.08
Cancel, Victor .....	12,798.75
Smith, Clifton .....	12,609.75
Litsey, U. L. ....	12,110.06
Paavilainen, Mrs. Ingrid .....	12,056.20
Reiter, George .....	12,040.05
Hays, J. M. ....	12,031.60
Burnett, Harvey .....	12,025.30
Cummings, Kenneth .....	11,915.94
O'Guin, Kenneth .....	11,636.11
Cox, Johnny .....	11,311.10
Batten, Lydia .....	11,223.06
Munar, Alfred .....	11,201.05
Graves, Newton .....	11,112.52
Thompson, Carl .....	11,011.25
Sudds, Del .....	10,980.20
Brummet, Jim .....	10,957.00
Salyer, Ross .....	10,837.71
Sinclair, H. E. ....	10,836.97
Hirst, Virginia .....	10,836.17
Morgan, Lyle .....	10,760.80
Lashua, Lila .....	10,739.67
Arnott, Gordon .....	10,704.85
Appenzeller, Ronald .....	10,615.80
Ring, Joe .....	10,486.00
Razor, Clyde .....	10,407.42
Stark, Ralph .....	10,369.55
Fischer, Arthur .....	10,295.60
McIntyre, Earl .....	10,221.70
Martin, Amos .....	10,195.00
Moran, Donald .....	10,161.85
Cook, Irwin .....	10,131.35
Chapman, Robert .....	10,123.54
Krum, Ralph .....	10,121.85
Kaye, A. S. ....	10,097.70
Rolls, Rex .....	10,029.66
Williams, Earl .....	10,029.65
McColpin, Mrs. M. ....	10,002.91

These literature evangelists have also been very faithful in their special missionary activities. The woman with the highest record in deliveries also enrolled 1,118 people in Bible correspondence schools during the year.



Partial view of audience in attendance at the opening meeting of the Flight of Time evangelistic team in Sunnyside, Washington, Saturday night, February 2. Scores were turned away. Two identical services are now being held at 6 P.M. and 8 P.M. each Saturday and Sunday night to accommodate the crowd.

## Visiting Servicemen in Texas Camp

By William H. Bergherm

Some weeks ago a young man left his home in California and joined the Air Force. This youthful Seventh-day Adventist was the son of a former missionary and had been trained in our schools. But the daily announcements over the air proclaiming the advantages of joining the service had proved irresistible to him.

He joined up. His religion, he felt, was too exacting anyway. It expected too much, and he was forgoing more of what this world had to offer than he should, so he thought. Thus, regardless of counsel from parents, ministers, and others, he joined up rather than wait for the draft.

I visited this young man not long ago at Lackland Air Force Base, Texas. He was a wiser youth. Chaplain Christy Taylor introduced me to him at a Friday evening service. From him I learned again the marvelous story of how God's love and a mother's prayers never let go.

On the train, traveling to Lackland for his induction into the service and basic training, the angel of His presence was surely with this young man. He had thought all would be bright and gay once he broke away from home. The world seemed so attractive as he had viewed it from a distance.

But, alas, that freedom was not so thrilling, nor half so exciting, as he anticipated it would be. That flame of celestial fire, a man's conscience we sometimes call it, was burning fiercely within him, giving him no peace. When he arrived at Lackland he sought the Adventist chaplain immediately. He asked for his help in keeping the Sabbath. He would rather face court-martial, he said, than displease his Lord.

But this young man was not made to face a court-martial. God gave him great favor among his officers, who, seeing his unusual progress and aptitude, as well as his grim determination, have granted him a pass every Sabbath. He uses this to attend church in San Antonio.

On a recent Sabbath I spoke to twenty young men in the Air Force chapel, half of whom were not yet baptized. Like this youth from California, many of these had likewise wanted to forget religion. They had, however, not counted on the faithfulness of their Lord and the vigilance of Chaplains Taylor and Hall, our two Seventh-day Adventist chaplains at Lackland. These brethren presented to me five who are now in the baptismal class, and it is expected that

within two or three weeks they will be buried with their Lord in baptism.

I was able to visit once more our beautiful Service Center at San Antonio. Tables were full in the spacious dining room, and Elder and Mrs. C. A. Holt told me that sometimes they have upward of a hundred men as overnight guests.

At Fort Sam Houston, the Army medical training center for noncombatants, I found Chaplain J. E. Keplinger greatly appreciated and respected by both officers and men. He has placed a number of audio-visual sets in the hands of Seventh-day Adventist servicemen. He told me he now has orders for four or five more sets. These audio-visual sets are used in missionary work, and they produce most favorable results.

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### Bread Upon the Waters

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1). Evidently the bread mentioned in this text refers to the Word of God disseminated among the multitudes. Nevertheless, the Word of God even floating upon literal waters can bear fruits, thus fulfilling the prophecy of Isaiah: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

These promises of the Lord have been fulfilled with amazing exactness in the Peruvian jungle. Fifteen years ago a colporteur, Manuel Panduro, while canvassing among the tributaries of the Amazon, left in his home in the town of San Roque a box with books containing the message. During his absence the Cumbaza River, which flowed nearby, overflowed until its waters reached this brother's home, carrying away the box containing the books.

One book reached the small town of Morales. Humberto Pinedo, who lived in that town, saw something floating. He took it out of the waters and found that it was a book entitled *Hacia la Edad de Oro*. Patiently he dried out page after page, read it, and found the Sabbath truth. He began to keep the Sabbath, with his family. Three years later Manuel Panduro came to that town, and he was happily surprised to know that Mr. Pinedo's knowledge of the message was the fruit of his books carried by the waters.

Brother Panduro organized a Sabbath school and prepared Mr. Pinedo's family for baptism. This family of believers has kept on working for the Lord for fifteen years, and at the present time almost all the people in the town are Seventh-day Adventists. There, in the midst of the jungle, a church has been erected as a result of the bread that was floating upon the waters. The church elder is Mr. Pinedo. Often Brother Panduro visits the brethren in that place, and there comes to his mind the promise: "Cast thy bread upon the waters: for thou shalt find it after many days." DELFIN G. GOMEZ

Chaplain Keplinger has baptized three servicemen in the past two months and God is richly blessing his labors.

## Almost Lost—God's Special Gift to the Church

(Continued from page 17)

REVIEW and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some. What has the REVIEW to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the REVIEW has ever referred to them as authority on any point. The REVIEW for five years has not published one of them. Its motto has been, "The Bible, and the Bible alone, the only rule of faith and duty."—*Ibid.*, Oct. 16, 1855.

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of prophecy as it appeared in *A Word to the "Little Flock,"* already quoted. In meeting the charge that the denominational doctrinal positions were based on "the visions," he states: "It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Ibid.*

### A Waning Interest and Confidence

Although this position on the relationship of the Spirit of prophecy to the Word of God was sound, it is clear from the experience of those years that the rather negative treatment of the subject, together with the absence from the REVIEW of any of the visions, led to a general lack of appreciation of the gift and to a lowering in the estimation of workers and laity of its place of importance in the work. The result of this course of near silence was not at once perceived, but at the General Conference of 1855, held in Battle Creek, beginning November 16, it was clear that not all was right in the church. A realization of this led to "confessions relative to the evident departure of the remnant from the spirit of the message and the humble, straightforward course taken by those who first embraced it."—"The Conference," in *The Review and Herald*, Dec. 4, 1855.

It may also be noted in this con-



nection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:

"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*The Review and Herald*, Jan. 10, 1856.

Her work in God's cause almost done—so she thought—and all the church had from her pen was two little pamphlets, *Experience and Views* and *Supplement of Experience and Views*. (See *Early Writings*, pp. 11-127.)

(To be concluded next week)

## Jesus Loves the Children of Ceylon

(From page 1)

verified, the children took their seats around the craft tables provided. Mrs. M. M. McHenry had general charge of the meetings, and Mrs. Scott was in charge of the crafts program. Some sixteen teachers of the various age groups assisted. We found that the teachers enjoyed it as much as the children! There was something to make by coloring, cutting, pasting, or molding at every meeting. Each child was permitted to take home his own creation at the close of each service.

After the craft period of one-half hour, there was ten minutes of lively singing. We encouraged participation in special music by the children themselves. They played a number of piano solos, and sang singly or in groups. On two occasions we had children's groups sing during the song service in the adult meetings.

After the song service and special music, I gave a fifteen-minute children's sermonet. It was illustrated with various objects and drawings, and when I needed assistance with a visual aid, there were always more volunteers than were needed.

All the major doctrines of the adult meetings were presented in simplified form. Tithing, the 2300 days, the Sabbath, the state of the dead, were all topics that were enthusiastically received. One might think the 2300 days would be a difficult topic for children, but before the lesson was completed, the children were calling out the dates in unison. Cross-questioning failed to confuse the majority of them on what they had learned.

The crafts were planned in such a way that they emphasized the lesson

of the preceding meeting. After tithing was presented, the children pressed gold paper on actual coins, and cut out the impressions thus made—nine for themselves, one for Jesus.

For the subject of the Sabbath, the boys and girls made a calendar for the new year, with all the Sabbath dates in red, and the scripture, "The seventh day is the Sabbath of the Lord thy God." As I visited among the people I found these reminders of the Bible lessons displayed in places of honor in homes all over the community, silently witnessing to the truths of God's Word.

Parents were lavish in praise and appreciation for the work being done for their children. They told of changes in the lives of their youngsters. They told stories of the children being so eager to arrive at the meetings on time that they left home without finishing their meal. There were a few cases where youngsters skipped certain classes in their regular school in order to be at the meetings promptly.

After the Sabbath was presented we began afternoon Sabbath schools. When the meetings were concluded, the children were transferred to the regular Sabbath school on Sabbath morning at our church. Approximately thirty have continued. A number of the older folks attend Sunday night meetings in the church. A baptism is planned soon for those who are ready. Many told me they came

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## Public Relations Workshop

Some seventy church press secretaries from the Greater New York, Allegheny, Northeastern, and New Jersey conferences attended a public relations workshop in the newly opened New York Center in downtown New York City, Sunday, February 17.

Portions of the workshop were allotted to discussions and instruction on topics such as "Preparation of the News Story," "Getting Along With Editors," "Advancement of Seventh-day Adventist Public Relations," and "Using Radio and Television."

The meeting also included "buzz" sessions in which small groups of press secretaries and pastors discussed questions of interest and presented a group answer to the entire assembly. A tour of the New York Center and a training motion picture on the work of the church press secretary followed.

Directing the workshop were Lemuel E. Esteb, Atlantic Union Conference public relations secretary, and Don A. Roth, Columbia Union Conference public relations secretary. Conference public relations secretaries present included John A. Toop, New Jersey; L. H. Davis, Northeastern; and A. V. Pinkney, Allegheny. Representing the General Conference Public Relations Department were Helen F. Smith and the writer.

HERBERT FORD

first to the meetings because their children insisted upon their coming.

We do not plan to baptize the children in the immediate future unless their parents become members of the church. But the seed has been sown in tender hearts, and we believe the time will come when it will spring up bearing a glorious harvest.

Jesus still loves the children of the world as He did many years ago in Palestine. We in Ceylon are happy to bring to Him these little ones from this beautiful island.



## NORTH AMERICA

### Atlantic Union

● Recordings of the Motet Choir, directed by Dr. Oliver S. Beltz, were heard each Sunday in March on the NBC network radio program "Great Choirs of America." Dr. Beltz has recently moved to California.

● C. P. Anderson, conference Sabbath school secretary, reports that the members in the New York conference gave an average of 52 cents per week per member during the fourth quarter of 1956.

● M. E. Erickson, who arrived in the New York Conference near the end of December as educational secretary, had made a complete tour of all the church schools in the conference by the middle of February.

● An Oldest Bible contest conducted by our church in Taunton, Massachusetts, resulted in the finding of a Bible dated 1502 and two Breeches Bibles. The most interesting Bibles were displayed in a prominent store.

● W. P. Thurber, Missionary Volunteer and educational secretary for the Southern New England Conference, was the speaker for the spring Week of Prayer at Atlantic Union College.

● A new Pathfinder Club, known as the Merripacks, has been organized in Lowell, Massachusetts, under the direction of John Reiss, with Mrs. Stephen Cepulinski and James Smith as deputy directors.

### Central Union

● B. A. Blecha, of the Kansas Conference, has recently accepted a call to the Colorado Conference and is located in Golden, Colorado.

● John Goley, who has completed his internship, has been asked to be district leader in the Garden City, Kansas, area.

● As the result of an intensive first-aid course given by W. A. Howe, of the Central Union, and H. A. Vincent and G. W. Colle, officials of the American Red Cross, the ministers of the Missouri Conference are qualified to instruct in junior, standard, and advanced first aid in all the churches.

## Columbia Union

● Forty-two youth leaders received certificates at the close of a ten-hour MV Leadercraft Course conducted for the Chesapeake Conference at Spencerville, Maryland. Directing the sessions were Robert Tyson, conference MV secretary, and Arthur J. Patzer, union MV secretary.

● J. M. Clemons and J. L. Hamrick have been appointed new members of the executive committee of the East Pennsylvania Conference. They replace F. W. Wernick and R. M. Gardner, who have accepted calls to other posts during the past few months.

● C. H. Kelly, Columbia Union secretary-treasurer, reports that members of the churches in the union in 1956 gave a record-breaking total of nearly \$4,500,000 in tithe. The per capita tithe was \$130.59. Missions offerings during the year amounted to more than \$1,500,000.

● The new elementary school building at Shinnston, West Virginia, is nearly completed. Sabbath services are being held in the building. Pastors responsible for constructing the building are Ralph Wallace, William Woodruff, and George Mowry.

● Thomas J. Anderson, member of the Coatesville, Pennsylvania, church in the Allegheny Conference has received an appointment from the U.S. State Department to serve as Provincial Teacher Education Administration Adviser. He will be located at Ahwaz, Iran, north of the Persian Gulf.

## Northern Union

● Remodeling on the Village Creek church in Iowa includes additions on the front and back of the church to give added room for the sanctuary.

● New workers in the Iowa Conference include C. L. Beason, from Texas, in charge of the Atlantic district, and G. S. Culpepper, from Alabama-Mississippi, who is the new publishing department secretary.

● The Sabbath schools in North Dakota raised \$7,785.35 for investment during 1956. Kenmare, with a membership of 25, brought in \$875.15; New Home, with 50 members, raised \$689.84, and Marmarth, with 5 members, gave \$137.25.

● On February 16, J. B. Bogle, Iowa Conference treasurer, conducted a baptism for R. W. Leiske at Knoxville. Four persons were baptized and two joined on profession of faith. O. P. Jones also reports the baptism of three persons on February 16 at Spencer, Iowa. Two of these young people joined the Terrill church.

● Eric B. Hare, of the General Conference Sabbath School Department, has completed workshop sessions and council meetings at Watertown and Bowdle in South Dakota, and Wadena, Duluth, Minneapolis, and Mankato in Minnesota. The Sabbath school secretaries of South Dakota and Minnesota, J. N. Noble and E. F. Finck, respectively, and O. R. Rees of that department in the Northern Union, assisted in these meetings.

## North Pacific Union

● J. C. Kozel, secretary-treasurer of the union, reports that for the year 1956 the 2,120 additions to the church by baptism and profession of faith were the largest number on record for the North Pacific Union for any one year. Total membership now stands at \$6,387. Objective for 1957 is for a minimum of 2,650 to be added to the church by baptism and profession of faith.

● The past year was a "year of firsts" for the little church of 38 members in Pullman, Washington. Under the direction of C. Walter Johnson, Sabbath school superintendent, the first Story Hour was conducted for children in the Albion community, about eight miles from Pullman. Their first Vacation Bible School was held during August, with an enrollment of 54 children. All but eight of these were from non-Adventist families. In December their first caroling program for Ingathering was conducted, and in three evenings \$238 was collected.

● Attendance at the evangelistic meetings being held in the Pendleton, Oregon, church has been most encouraging. Already 25 names have been added to the growing Bible correspondence course list. James Madson, assistant pastor, is the speaker, and he is ably assisted by Albert Weikum, song leader.

● Sunday night, January 27, a three-week campaign conducted by the Mittelreider-Aufderhar evangelistic team in New Plymouth, Idaho, was brought to a successful close. Twenty-four decisions were made for the truth, and of this number 13 persons have now been baptized. The evangelistic team began a new three-week campaign on February 16 in the church in Payette, Idaho.

## Pacific Union

● Henry T. Bergh, former Missionary Volunteer secretary in the Southern California Conference, is the new secretary-treasurer of the Arizona Conference.

● The seventh and eighth grade students of the Hawaiian Mission Academy elementary school participated in a nine-week courtesy program, climaxed by a banquet in their honor. Guy Tamashiro and Joanne Oshita were crowned King and Queen of Courtesy by Elder and Mrs. Earl Wright. Sponsors of the program were Charles Hanson, eighth-grade teacher; Tetsuo Hirayama, seventh-grade teacher; and Mrs. Lois Stoops and Mrs. Jeanne Larson, part-time assistants for these grades.

● The evangelistic series being presented in Salinas, California, is titled "Coming World Events." Harold Kaufmann, manager; D. M. Neidigh, evangelist; and E. L. Stewart, tenor soloist, are the members of the evangelistic team.

● The youth of San Diego Academy responded wholeheartedly to a call for volunteers who would be willing to "share the faith of their fathers" in a Voice of Youth evangelistic effort that began March 10 in the Chula Vista, California, church. Principal M. J. Denman gave his full support and approval to the plans for this effort, which is being sponsored

by Max Barkhurst, pastor of the Chula Vista church; his associate, Romaine Chinnock; and J. G. MacIntyre, academy Bible teacher.

● Harry Sharp, pastor of the West Los Angeles church, presented Word of Life Bible lectures in his church every evening for three weeks.

## Southern Union

● Mount Pisgah Academy, in the Carolina Conference, has a Medical Cadet Corps of 36 young men, under the direction of First Lt. Charles E. Davis. The weekend of February 1 to 3 was designated as MCC weekend. George V. Yost, conference War Service Commission secretary, spoke on the subject "Ambassadors for Christ," and reminded the youth that while they are ambassadors of the United States and representatives of their country, they are "first and above all else . . . ambassadors for God" and must represent Him in all that they do.



ANDROSS.—Anna Matilda Erickson Andross, born Feb. 10, 1880, in Aalborg, Denmark; died in Los Angeles, Calif., Feb. 9, 1957. She trained in the public schools and taught in the same for three years. She completed the nurses' course at the Nebraska Sanitarium, and graduated from Union College in 1907 in absentia, having that spring connected with the newly organized MV Department of the General Conference. She remained in that department, with two exceptions, until 1924. For about a year the office was located in College View. Once she resigned and spent several months in Colorado to regain her health, after which she returned to her former work. In 1920 she was united in marriage with Elder E. E. Andross. They were called to Inter-America in 1922 to help in organizing that division. Sister Andross served as MV and Sabbath school secretary of the division for the next 14 years. In 1941 they were called to the Caribbean Union Conference, but were not able to remain much more than a year, on account of her health. While in California visiting relatives, she was injured in an automobile accident on February 8 and passed away the following day, never having regained consciousness. Sister Andross was the author of *Alone With God*, *The Life That Wins*, and *Sunshine and Shadow in Southern Europe*. She is survived by her 2 stepsons—Elder Cellan E. Andross, pastor of the Roseville, Calif., church, and Ellsworth M. Andross, a teacher at Takoma Academy, Takoma Park, Md.; 2 stepgranddaughters; 6 great-grandchildren; 2 sisters, Mrs. Christina Hartvigsen and Carrie Erickson, both of Glendale, Calif.; and several nieces and nephews.

RIPPEY.—John Augustus Rippey, born in 1873, in Jasper County, Iowa; died in the Northwest, Jan. 21, 1957. He was baptized in 1897. During his ministry Elder Rippey was president of the Southern Oregon and Montana conferences, and he served more than 20 years in Portland as pastor of various churches before retiring at Newberg, Oreg., in 1944. Surviving are his wife; a son, Dr. Edward E., of Portland; 2 daughters, Mrs. Esther Riffel, of Goldendale, Wash., and Mrs. Retta Reith, of Moses Lake, Wash.; 14 grandchildren; and 24 great-grandchildren.

MCNIEL.—Fred Harmon McNiel, born Oct. 3, 1906, in Nacogdoches, Tex.; died in an airplane accident over Nicaragua, Nov. 15, 1956. He early gave his heart to the Lord. He attended Inter-Mountain Academy in Colorado, after which he took a commercial course in Denver. He continued his studies at the University of Colorado. In 1928 he was married to Marie Simpson. His first position in denominational work was that of secretary-treasurer of the Inter-Mountain Conference, which position he held one year. He was secretary-treasurer of the Wyoming Mission for the next 3 years. Following a long illness, he worked at the Porter Sanitarium, and later served as manager of the Boulder Sanitarium store and purchaser for the Sanitarium. In 1944 he was called to Colombia, South America. The following 6 years he served as secretary-treasurer of the Atlantic Mission in Colombia, and in 1950 was ordained to the ministry and appointed president of the Pacific Mission. For one year he was principal of our training school in Medellin, Colombia. He next served as president of the Upper Magdalena Mission, then as departmental secretary of the Colombia-Venezuela Union. He responded to a call from the Central American Union to become president of the Guatemala Mission. After 9 months he was called to the presidency of the Panama Conference, which position he held until

death overtook him while on his way to Mexico City to attend the Inter-American Division quadrennial session. Left to mourn their loss are his companion; 3 children; his father, Elder D. E. McNeil; and a sister. [This obituary notice was received on Feb. 18, 1957.—EDITORS.]

**NICHOLS.**—Cecil Dale Nichols, born May 10, 1899, in Spencer, Iowa; died in Kansas City, Mo., Nov. 30, 1956. He was a church member for 39 years. In 1925 he graduated from Union College, and that same year married Mabel Adams. Following a year's ministerial internship in the Missouri Conference, they accepted a call to China as missionaries, where they served for 7 years. Surviving are his wife, a daughter, 3 grandchildren, 2 sisters, and a brother. [This obituary notice was received on Feb. 10, 1957.—EDITORS.]

**CARLILL.**—Roland Carlill, born Dec. 31, 1887, in Sheffield, England; died in Denver, Colo., Dec. 13, 1956. Immediately after his conversion, Elder Carlill entered the colporteur work, later becoming a local publishing secretary and then a union publishing secretary. The last years of his life he spent in the ministry, and at the time of his death was leader of the Golden district in the Colorado Conference. Of his 40 years in the organized work, many were spent in Canada. On Nov. 6, 1923, he married May Richards. Left to mourn are his wife; a daughter, Eva May Carlill, R.N.; White Memorial Hospital; and a son, Dr. R. Carlill, Jr., of Spokane, Wash.

**CURTIS.**—Elbert Heyward Curtis, born Sept. 19, 1869, in Noble County, Ohio; died at Lyons, Oreg., Feb. 4, 1957. He was baptized in 1894, and ordained in 1897. He labored for many years in the Kansas, Colorado, and Wyoming conferences. On May 21, 1896, he was united in marriage with Sarah Effic Sheets. Surviving are a son, Roger A. Curtis, of the Southern Publishing Association; 2 daughters, Mrs. Orval Ross, Lyons, Oreg., and Mrs. K. B. McGlothlen, Sandpoint, Idaho; 8 grandchildren; 4 great-grandchildren; 3 sisters; and a brother.

**THURBER.**—Lilla Edith Prince Thurber, born Feb. 14, 1878, in Amherst, N.H.; died in South Barre, Vt., Dec. 6, 1956. She was a graduate of South Lancaster Academy and of the New England Sanitarium Hospital School of Nursing. In 1913 she was united in marriage with Erwin W. Thurber. They were called by the Mission Board to labor in Cuba, Guatemala, Quebec, and Colombia. She taught what was probably the first Adventist church school in Colombia. They had 2 foster daughters, one in Guatemala and the other in Colombia. The former became a teacher and at one time was MV and educational secretary of the Venezuela Mission. The second also became a teacher, and is now the wife of Elder David Garcia of San José, Costa Rica.

**BECKNER.**—Mary Emma Brown Beckner, born June 5, 1878, at Waketon, Tex.; died at Bolton, Mass., Feb. 6, 1957. In her youth she attended Keene Academy and afterward taught church school at New Hope, Tex. She was married to George T. Beckner in 1901. The same year they went as missionaries to Raiatea, one of the Society Islands in the South Seas, where they remained for 7 years. Her failing health compelled their return to the homeland. Sister Beckner survived her husband just 50 days. She leaves 4 children, 14 grandchildren, 3 great-grandchildren, a brother, and 4 sisters.

**BAYLIES.**—Helen C. Baylies, born Oct. 19, 1893, in Neola, Iowa; died in Glendale, Calif., Jan. 30, 1957. As a young woman she accepted the truth. She graduated from the Glendale Sanitarium and Hospital nursing school in 1917. Miss Baylies labored 25 years in denominational employ, 3 years at the Boulder, Colorado, Sanitarium and Hospital, and 22 years at the Glendale Sanitarium and Hospital. Left to mourn are 2 sisters and 2 brothers.

**FISKE.**—Herford A. Fiske, born Aug. 29, 1880, in West Newton, Mass.; died in Battle Creek, Mich., Sept. 25, 1956. At an early age he was baptized. In 1899 he went to Battle Creek, Mich., where he was employed at the sanitarium for many years. In 1903 he married Bertha Sanborn, who survives him. Others left to cherish his memory are 2 daughters, 8 grandchildren, 2 great-grandchildren, and a sister. [This obituary notice was received on Feb. 4, 1957.—EDITORS.]

**NEWMAN.**—Ellen Jane Newman, born June 3, 1870, in Avon, N.Y.; died at Rochester, N.Y., June 11, 1956. In 1911 she was baptized and later became a Bible worker. She was married to Richard E. Newman in 1906. A son, Norman, and a daughter, Mrs. Marjorie Longworth, survive. [This obituary notice was received on Feb. 5, 1957.—EDITORS.]

**HERMANN.**—Melissa Hutchins Hermann, born in 1863, in Clayton, Wis.; died in Loma Linda, Calif., Jan. 15, 1957. She was married in 1887 to Henry Theodore Hermann, who passed away 20 years ago. Left to mourn are a son, Harold T., of Lincoln, Neb.; a daughter, Mrs. A. E. Nelson, of Loma Linda, Calif., who has given three periods of service in India; 9 grandchildren; and 12 great-grandchildren.

**CHEESMAN.**—Martha Lucinda Cheesman, born Feb. 25, 1876, near Winigan, Mo.; died Jan. 6, 1957. In 1893 she was married to James S. Cheesman, and in 1916 they moved to Goldsberry, Mo., where she lived until her death. In 1894 she was united with the church.

**LANCASTER.**—Wallace Lancaster, born April 30, 1888, in Augusta, Maine; died at Gardiner, Maine, Jan. 7, 1957. He accepted the truth in 1922. Mourning their loss are 3 sons, 3 daughters, 17 grandchildren, 2 great-grandchildren, a brother, and 3 sisters.

**ROOT.**—Chester A. Root, born July 27, 1892, in Fort Ripley, Minn.; died in Tacoma, Wash., June 13, 1956. He was married to Lillie M. Short, May 6, 1935, and was baptized the same year. He is survived by his wife, 2 stepdaughters, and 3 grandchildren. [This obituary notice was received on Feb. 8, 1957.—EDITORS.]

**SCHULTZ.**—Otto Herman J. Schultz, born March 26, 1876, in Pommern, Germany; died in Glendale, Calif., Dec. 16, 1956. In 1923 he was united in marriage with Ella Hummisch. He leaves to mourn his wife, 3 daughters, a son, 9 grandchildren, 7 great-grandchildren, a brother, and 2 sisters.

**DAVIS.**—James Henry Davis, born Oct. 15, 1879, at Peterborough, Ont., Canada; died in Colorado, Jan. 23, 1957. In 1901 he was united in marriage with Edna M. Shenenam. In 1955 our brother was baptized. Surviving are his wife, 5 sons, 5 grandchildren, a sister, and a brother.

**HUNTLEY.**—Anna Sophia Huntley, born Jan. 12, 1872, in Albert Lee, Minn.; died in Beaumont, Calif., Jan. 26, 1957. At the age of 21 she was united in marriage with Ernest Huntley, a minister, by whose side she worked faithfully until his death in 1950.

**CHURCHES.**—Frank Elliot Churches, born April 10, 1884, in Fish Creek, Wis.; died in Calimesa, Calif., Feb. 2, 1957. In 1912 he accepted the truth. He leaves to mourn his widow, 1 son, and 3 grandchildren.

**BIRD.**—Thomas E. Bird, born May 2, 1882, in Dekalb County, Mo.; died Jan. 27, 1957. In 1934 he was united in marriage with Irene Couch. For the past 22 years he was a church member. Left to mourn are his wife, 4 sisters, and a brother.

**SWINDLER.**—Mabel Hutchinson Swindler, born Oct. 15, 1888, at Glen Elder, Kans.; died at Sanitarium, Calif., Feb. 27, 1956. At the age of 12 she was baptized. In 1912 she was married to Sam Swindler. Left to mourn her passing are her husband, 1 sister, and 4 brothers. [This obituary notice was received on Feb. 4, 1957.—EDITORS.]

**QUACKENBUSH.**—John William Quackenbush, born Dec. 19, 1870, in Mechanicville, N.Y.; died in Takoma Park, Md., Jan. 24, 1957. He accepted the truth as a young man. Surviving are his companion; 2 sons, Elders Curtis and Russell Quackenbush, of Takoma Park, Md.; 1 sister; and 2 brothers.

**MIRANDA.**—George H. Miranda, born Nov. 2, 1879, in Honolulu, Hawaii; died in Honolulu, Hawaii, Jan. 30, 1957. In 1925 he became a church member and was a member of the Hawaiian Mission Committee for 25 years. He is survived by his widow, Rose Trask Miranda; 2 sons; 3 daughters; and 9 grandchildren.

**BRADFORD.**—Melvin Otis Bradford, born Jan. 6, 1872, in Acushnet, Mass.; died in Norridgewock, Maine, Dec. 29, 1956. He graduated from South Lancaster Academy in 1891, and in 1899 was united in marriage with Harriet Evangeline Bradley. Brother Bradford devoted considerable time to the advancement of the health message and was connected with an Adventist sanitarium in Philadelphia. Mourning their loss are his 4 sons, 6 grandchildren, 4 great-grandchildren, and a brother.

**REDDIG.**—Dora Reddig, born in 1868 in South Russia; died in Exeter, Calif., in 1956. For the past 27 years she resided with her nephew, J. A. Neufeld. [This obituary notice was received on Feb. 24, 1957.—EDITORS.]

**RANDALL.**—O. M. Randall, born May 2, 1890, in Wisconsin; died in North Sacramento, Calif., Feb. 15, 1957. From boyhood he was a church member. He attended Bethel Academy and Emmanuel Missionary College, and studied nursing at Battle Creek. In 1916 he was united in marriage with Celeste Jessey. In recent years he served as business manager of the Community Medical Center in North Sacramento, a member of the A.S.I. His memory is cherished by his wife, a daughter, 2 grandchildren, a brother, and 2 sisters.

**BEAM.**—Jess William Beam, born Oct. 13, 1872, at St. Joseph, Mo.; died near Auburn, Calif., Jan. 6, 1957. In 1956 he and his wife, Nancy, celebrated their fiftieth wedding anniversary. Brother Beam accepted the message 44 years ago. He is survived by his wife, 3 sons, 4 daughters, 24 grandchildren, and 14 great-grandchildren.

## NOTICES

### Requests for Prayer

A father and mother in the West ask God's people to pray for the reconversion of their daughter.

### Literature Requests

Our church members in Clearfield, Pa., would like some used papers for missionary work. Send to Mrs. Helen M. Graham, R. 1, Box 191, Woodland, Pa. Especially desired are *Little Friends*, *Junior Guides*, *Signs, Instructors, Life and Health*.

WANTED, by Mrs. Annifer E. Shaw, Birds Hill P.O., Jamaica, B.W.I., a continuous supply of *Signs, Reviews, Instructors, Little Friends, Junior Guides, Message, Bibles*, songbooks, and small books.

All kinds of missionary literature with the exception of *Reviews* are wanted by Caldwell Murray. Especially wanted are *Signs* and small books. Address: Charlotteville, Tobago, B.W.I.

Meade James, Charlotteville, Tobago, B.W.I., asks for a supply of used literature for missionary purposes, including books.

Lois Niekerson, 234 Kenduskeng Ave., Bangor, Maine, thinks those who have sent literature and desires more *Life and Health*, *These Times*, *Signs of the Times*, and *Youth's Instructor*.

Sylvester Rugless, 12 Osbourne Rd., Half-Way-Tree P.O., Jamaica, B.W.I., desires a continuous supply of literature suitable for youth, especially *Little Friends*, *Youth's Instructors*, *Junior Guides*.

Wanted for use in bus stations, etc., late *Signs, These Times, Life and Health*, tracts (pocket or medium size, if possible). Send to Ernest Fleming, 9627 Olive Ave., Bellflower, Calif.

E. J. Heisler, Andrews Memorial Hospital, 27 Hope Rd., Half-Way-Tree, Kingston, Jamaica, thanks those who have sent literature and requests a continuous supply, especially such literature as *Signs, These Times, Life and Health, Liberty, Review, Youth's Instructors, Junior Guides*.

Tommy Doss, R. 3 Rising Fawn, Ga., requests *Junior Guides* for use with mountain boys and girls.

Wm. A. Schnoeblen, 15-1/2 N. Main, Columbiana, Ohio, desires clean copies of *These Times*, up-to-date *Signs, Life and Health, Listen, Liberty*, and *Alert*.

Letecia Langga, West Visayan Academy, Box 502, Iloilo City, P.I., desires all types of religious literature, including *Life and Health, Signs, These Times, Junior Guide, Little Friend, Sabbath School Worker*, tracts, *Review*, pocket series, Bibles, and songbooks, for missionary purposes.

Donato Generato, Jr., West Visayan Academy, Box 502, Iloilo City, P.I., asks for the following to assist in missionary endeavors: *Review, Signs, Youth's Instructor, Life and Health, These Times, Liberty, Listen, Little Friend, My Bible Story, Message, Present Truth, S. S. Midget for Children, Lesson Quarterlies*, songbooks, Bibles, and other suitable material.

Missionary literature is requested by Mrs. Ethline McLaughlin, Somerton P.O., Jamaica, B.W.I.

WANTED for missionary purposes: *These Times, Signs, Life and Health* only. Address Mrs. P. W. Holman, 4336 Quebec St., Vancouver, B.C., Canada.

M. Doreen Bull, 7 Queen's Park West, Port-of-Spain, Trinidad, B.W.I., desires a continuous supply of missionary papers for patients.

Imo. Snr. Ernesto Roth, Caixa postal, 55, Petropolis, Est. do Rio, Brazil, desires *Sabbath School Workers*, picture cards, and religious books for use with young people.

## Correction

Dr. W. A. Ruble has written us of an omission in the publication of his wife's obituary last month. The name of their only daughter, Martha Jane Carruthers, was not included in the list of survivors. We regret this oversight.

## Church Calendar FOR 1957

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

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—W. H. Branson, Former President, General Conference.

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"This is not a mere book; it is inspiration personified. The author speaks straight to the heart, stimulating one to more discriminating reading, to higher thinking, to more purposeful living."—Lora E. Clement, Former Editor, "Youth's Instructor."

"I wish all our youth might read it."—Alma E. McKibbin, Teacher and Author.

"This book has everything claimed for it, and is one of the finest that can be sold by our colporteurs. It is brimful of helpful counsel and inspiration for them and is also an invaluable aid as a means of helping them gain a favorable hearing in thousands of homes. Moreover, it not only helps our colporteurs to sell more books, but also enables those who buy our books to read them more intelligently and to understand them better."—G. A. Huse, Secretary, Publishing Department, General Conference.

"I have read with interest and profit this fine literary production. It should be found in the library of every lover of good books."—F. M. Wilcox, Late Editor, "Review and Herald."

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"Deals thoroughly with the whole subject of reading—and when we should read, and what we should read, and how and when. Best of all, it stimulates the reader to read."—A. S. Maxwell, Editor, "Signs of the Times."

"I was greatly inspired as I read this book—truly a masterpiece in its field. I think it approaches the classical in many ways. The author has had an unusual opportunity of knowing books, and his intimate approach with the reader to these gems of thought and inspiration and these incomparable treasures of culture impresses and inspires one beyond measure."—J. E. Weaver, Professor of Education, Washington Missionary College.

"I think it is one of the most interesting and profitable books yet published in the history of the denomination. It is certainly well written, and if anything in the world would inspire our workers and members to do more reading, this book will. One of the finest contributions ever made to Seventh-day Adventist literature."—Taylor G. Bunch, Minister, Author.

"This book will inevitably continue to make its own way, since those who read it with open minds become at once its eager champions. Let us be grateful to the author for telling us in language devoid of technical literary terms what results to aim for and what to avoid if our reading time and industry are to yield dividends of negotiable value. I hope all our people will read this book—especially our youth."—W. B. Ochs, Vice-President, General Conference, North American Division.

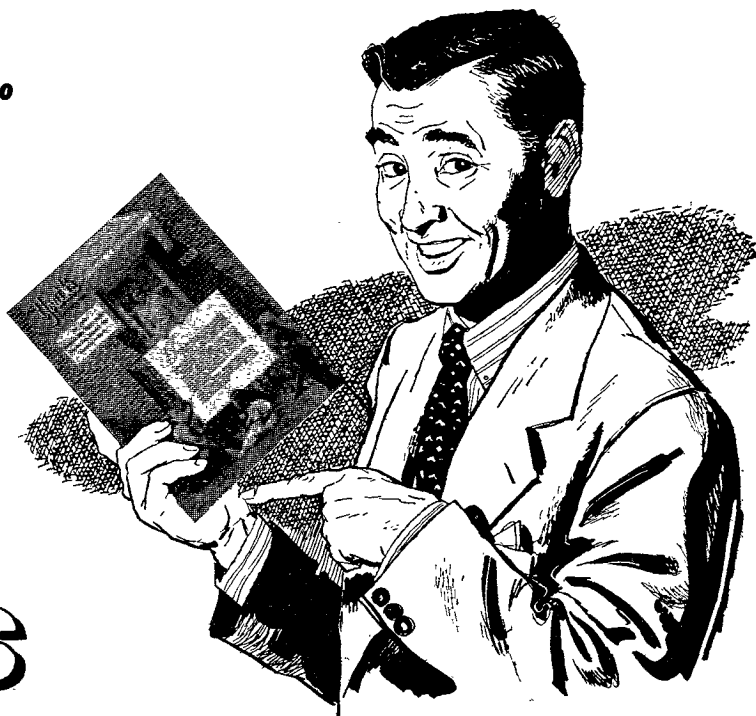
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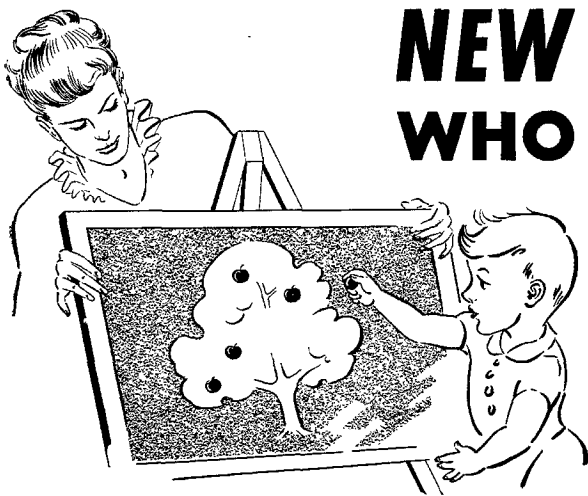
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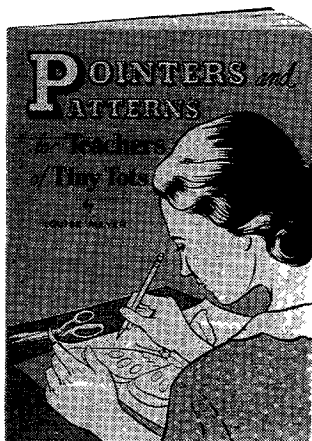
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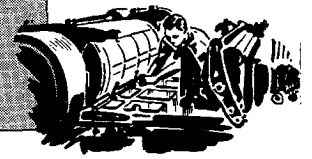
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# As We Go to Press



## Theodore Carcich New President Central Union

Theodore Carcich was elected president of the Central Union Conference on March 11. The union committee, meeting in Lincoln, Nebraska, voted to call Elder Carcich to succeed J. D. Smith, who was recently elected president of the Lake Union.

Elder Carcich is well known, having served as president of the Southern New England, Illinois, and Washington conferences. We believe he will give strong leadership to the Central Union, and we wish for him God's blessing as he takes up his new responsibilities.

W. B. OCHS

## Christmas Caroling Success

From Thanksgiving night to December 31, 1956, out of the 61 conferences and missions in North America, 58 took part in the Ingathering Christmas caroling program. Thousands of our people went out singing night after night. They came home from a hard day's labor, barely had time to get their evening meal, and then volunteered to carol in behalf of missions.

As a result of this Christmas caroling \$1,758,819.32 was received. I think that was outstanding. Many of our people went out in zero weather. Their love for the truth was such that they were willing to face the cold in order to speak words of courage to those whom they met in the homes, and gather funds for the advancement of God's cause.

Several million pieces of literature were distributed. Eternity alone will reveal all the good that was accomplished. We want to say a hearty Thank you to all who took part.

T. L. OSWALD

## Dream Leads to Purchase of Book in East Africa

In a letter just received from J. N. Hunt, East African Union publishing secretary, he recounts an experience by literature evangelist James Gunza, of the Tanganyika Mission.

Colporteur Gunza demonstrated the book *The Great Controversy* to a certain man one day. The man replied that he was not interested in the book,

but there was one book he would like very much to find. Then he told how he had had a dream three years before. He was shown a book with a picture of a sword on the cover, and he was shown that he should get that book. He said he had looked everywhere for a book like that, but could not find one. He told our colporteur: "If you could help me find this book, I will pay you any amount you ask."

Brother Gunza replied, "I have your book with me," and he brought out the Swahili *Great Controversy*, which has a picture of a sword on the cover. It is called *Vita Kuu*, which means "the great war." The man reached eagerly for the book, and said, "This is the book I have been waiting for." He quickly paid our colporteur for it.

The man was given this dream even before the brethren at the publishing house had decided to put the picture of the sword on the cover of *The Great Controversy*. It is wonderful indeed how the Lord leads sincere souls to find the message in our books.

B. E. WAGNER

## Leadercraft Classes Held; 400 Certificates Issued

A Leadercraft certificate representing ten hours of class training is one of the requirements in the new *Master Guide* for senior youth leadership. Five conferences have recently reported full courses held, and certificates issued as follows: Ohio 50, Upper Columbia 142, Michigan 90, Chesapeake 55, Texas 63.

Indicating a strong overseas interest in this modern youth leadership training, W. W. Thomson, MV secretary of the South Caribbean Conference, writes: "I have conducted Leadercraft courses for the leaders of all our societies, and the course has grown in interest to me with each presentation. I plan to arrange for this course to be presented in each district annually so that new leaders will always get the benefit of it. In every place that we have presented the course there were many more than the leaders present."

Leadercraft is a modern plan to help train the youth army of the Advent Movement so that it can be a deciding factor in the finishing of God's work.

MILDRED LEE JOHNSON

## Baptisms in Inca Union Exceed Assigned Goal

W. E. Murray, president of the South American Division, writes concerning evangelistic and financial advances in that division:

"We do not have, as yet, our report on baptisms for the whole division, but we do have a very heartening report from the Inca Union. A year ago we adopted for the whole division a goal of 12,000 for baptisms in 1956. We divided this number among our different unions, and the part that fell to the Inca Union was 3,240. We have just received word from the Inca Union that its baptisms in 1956 amounted to 3,251, or 11 more than its part of the 12,000 goal. It is the first union to reach its share of the 12,000 baptismal goal for 1956."

W. P. BRADLEY

## Saigon, Viet Nam, Clinic Exerts Good Influence

Recent word from Dr. C. E. Randolph, medical secretary of the Far Eastern Division, states that he has gone to Saigon, Viet Nam, to relieve Dr. and Mrs. E. O. Winton. They will take a long overdue rest in Hong Kong.

Dr. Randolph states that a marvelous work has been done in this small, humble clinic in Saigon; that one can scarcely meet an American in that city who doesn't know of the good work our clinic has been doing for the past three years. How wonderful it is that through our medical ministry the suffering nationals of these various countries, as well as the foreigner traveling in a strange land, may seek physical and spiritual restoration at the hands of Christian physicians and nurses.

Dr. and Mrs. Winton and the national staff are assisted by Filipino missionary nurses who have come to this institution from the Manila Sanitarium. Thus the Manila Sanitarium has become a center from which missionaries are being sent out to other parts of the Far Eastern Division.

We feel a great debt of gratitude to God for these evidences of remarkable progress in His work.

T. R. FLAIZ, M.D.