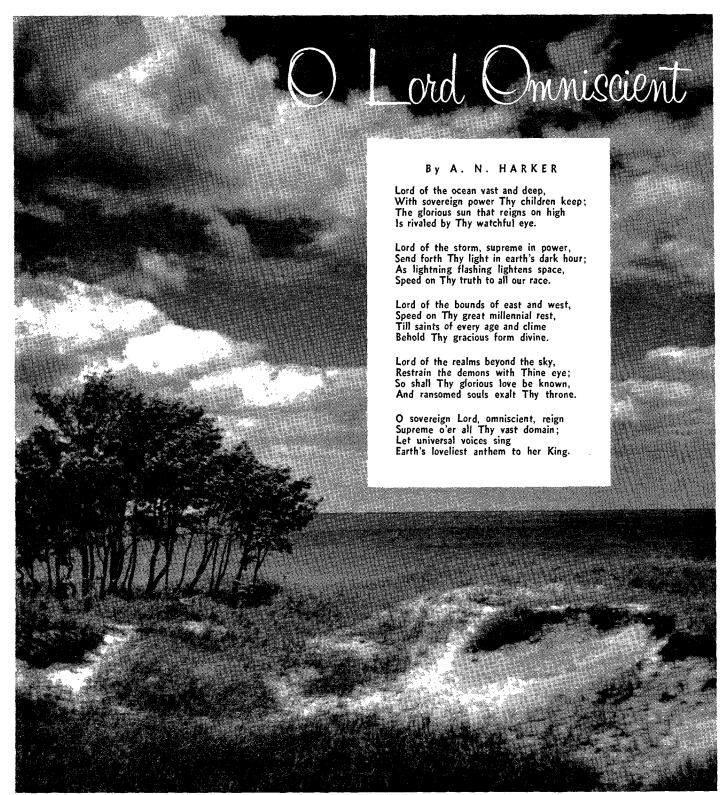
# THE ADVENT SABBATH SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTISTS



PHOTO, JOHN HENDRY, JR.

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[Based on phrases in well-known hymns.--Editors.]

## "Treasures of Knowledge Here Abound"

The accuracy of the simple diction of the Bible is sometimes confirmed in startling ways. New scientific discoveries that stir our human wonder and amazement never embarrass the truth of God's Word. Prof. E. Slosson, of national eminence as a chemical analyst, has paid homage to the Bible as the Book of books because of this unfailing correlation of its truths with scientific findings.

For instance, he points out that the Genesis record that God formed man of "the dust of the ground" is supported by the fact that the fourteen elements composing the dustout of the nearly one hundred elements now identified by chemists-are the same fourteen elements of which the human body is composed. When death occurs, the divine decree "unto dust shalt thou return" (Gen. 3:19) is no mere figure of speech, but the body verily disintegrates into the elements out of which it was made in the beginning.

Contemplation of such truths as these emphasizes the creative energy of God's pronouncements. Matthew Maury in the middle of the last century based his studies of ocean currents on the simple phrase in Psalm 8:8, "the paths of the sea." If the perceptions of God in the physical world are so parallel to the observations made by men through long and patient experiment, can we conclude any other than that the spiritual counsel of His Word is vital to our happiness here and to our ultimate salvation?

We accept such solemn reminders as "The soul that sinneth, it shall die" (Eze. 18:4) and "This is the love of God, that we keep his commandments" (1 John 5:3), but do we comprehend the profound meaning of such pronouncements as "Behold, the kingdom of God is within you" (Luke 17:21) and "He that heareth my word, and believeth on him that sent me . . . is passed from death unto life" (John 5:24)? Let us seek more and more for these treasures of truth that make glad the heart.

H. M. TIPPETT



It is better to desire the things we have than to have the things we desire.-Henry Van Dyke.

Our chief wisdom consists in knowing our follies and faults, that we may correct them.-Selected.

There is much in the world to make us afraid. There is much more in our faith to make us unafraid.-Frederick W. Cropp.

To acquire wealth is difficult, to preserve it more difficult, but to spend it wisely most difficult of all.-E. P. Day.

# Bible Mysteries That Help Us Believe—1

By WILLIAM J. HARRIS

Why do we need help to believe? The simple answer is, Because it is human to disbelieve. It was doubt that led to Eve's downfall. In answer to the questioning accusations of the evil one, she answered uncertainly that they were not to eat of the fruit of the tree, "lest ye die." She did not use the specific expression with which God warned them: "Thou shalt surely die." This opened the way for Satan to boldly challenge her fidelity to God by categorically stating, "Ye shall not surely die," an untruth that is almost universally believed today.

There is hardly a Bible character who was not assailed by the tempter to disbelieve. Abraham met it in Egypt. Jacob succumbed to it in seeking the birthright. Moses, David, Christ Himself—all were set upon by the evil one to try to lead them to disbelief. Today "many who, like ancient Israel, profess to keep God's commandments have hearts of unbelief while outwardly observing the statutes of God."—Testimonies, vol. 4, p. 162. And the overwhelming deception that will soon come upon the world will be because of unbelief.

The apostle Paul warns against "an evil heart of unbelief." We lose the blessing of all that God has done for us, through disbelief. To effectively meet this great weakness in human nature, God in His mercy has given us a dependable, divinely inspired Book of truth. Free from falsehood, from fable, from error, it is an authentic, authoritative revelation of God's will for man. And "Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks."—The Great Controversy, p. 519.

Strange though it may seem, not only the truths but also the marvelous mysteries of God's Word are designed to fortify and strengthen faith. Usually a mystery is something that cannot be easily understood. Webster defines it as something unexplainable, baffling, puzzling. Mysteries generally lead to distrust; they produce questions and doubts.

But the wonderful mysteries in God's Word are not that way—they are different. True, they may be beyond our understanding, but if we relate ourselves to them properly, they can actually strengthen and establish our faith. They inspire in us a feeling of awe and profound wonder; they help us to believe.

The mysteries of the Bible should lead us deeper into the great fountain of eternal truth. They should humble our arrogance, for they give undisputed evidence that the Bible is indeed God's book.

Note first the manner in which the Bible came to us. Like the Living Word, Christ (Rev. 19:13), this Word is a union of the divine and the human. Why God in His mercy should include the human in the revelation of His will to men is a mystery. But we read, "Holy men of God spake"that is the human; "as they were moved by the Holy Ghost"-that is the divine. In this we see a resemblance to the union of the divine and human in Christ. Both Christ and the revelations through the prophets are called the Word of God. One is the incarnate Word, the other is the written Word.

#### Both Reveal God

And each reveals the other. Both are profound in their simplicity, and are united in the one great theme of revealing God to a fallen race. Separate and distinct, yet they mysteriously contribute one to the other. To deny one is to disbelieve the other. If we fully accept the written Word we will not be without faith in the Living Word (John 5:47).

While the manner in which the Book came to us reveals God's hand, the marvelous way in which it has been preserved to us also reveals His infinite care. The devices of Satan to

At the End of the Way

# By MABEL E. BROOKS

Though our pathway may sometimes be

As we journey God's Word to obey, Let us think of the joy that awaits us In the home at the end of the way.

'Tis Satan's dread work to discourage And harass God's children today, But we shall forget his temptations In the home at the end of the way.

It is well worth the toil and the struggle We Christians are having today, To see the dear face of our Saviour In His home at the end of the way.

So we'll keep up our faith, hope, and courage, And all Satan's army dismay, When they see us made happy forever In His home at the end of the way. destroy the Bible have all come to naught, one by one. Voltaire predicted that it would soon become extinct. German philosophy in a fierce attack attempted to destroy the Bible. Modernism has sought to discount its inspiration. However, all that men or demons have thought to do against it has proved futile and ineffectual.

Its very indestructibility is a mystery unless we acknowledge its source as divine. "The word of our God shall stand fast for ever" (Isa. 40:8). Men have given their lives in defense of its truths. Its power instills fortitude, loyalty, and sacrifice. Tyndale, Huss, Jerome, and a multitude of others suffered scorn, ignominy, and death because of their faith in and their adherence to this everlasting Book of truth. Its matchless power over the lives of men is beyond our understanding—a mystery, but a mystery that inspires awe and establishes faith.

Look, too, at its inexhaustible nature. For centuries men have delved into its depths; countless books have dwelt upon its themes. Spurgeon, one of its greatest expounders, wrote after a lifetime of study of the Word, "There are hundreds of texts in the Bible which remain like virgin summits, whereon the foot of the preacher has never stood. I might almost say that the major part of the Word of God is in that condition; it is still an El Dorado unexplored, a land whose dust is gold. After thirty-five years I find that the quarry of Holy Scripture is inexhaustible; I seem hardly to have begun to labor in it!"

This too testifies to its divine origin. Nothing that man has produced or ever will produce is inexhaustible. There is scarcely a book of science or art or philosophy that is not out-ofdate and discarded in a very few decades. But even though thousands of Bible students have diligently studied the Bible for centuries, no one has yet plumbed the full depths of the Book of God. And we still find new truths, new blessings, and valuable counsel in this Book today. After thousands of sermons and millions of pages of comment, its truths still beckon to broader, wider, deeper investigation.

Like the undying fire of the burning bush, the exhaustless flame of the Bible ever attracts us to turn aside and listen to the voice of God. It is a mysterious flame beyond our understanding, but it burns out all doubt, and purifies and strengthens our faith.

# Miracles and Scientific Laws

By H. W. Clark

How can a scientist accept the idea of miracles? All around him he sees nature operating in a regular manner. Effect follows cause with unerring accuracy. How can he believe that sudden, startling interventions contrary to the natural order of things can be allowed without destroying the dependability of natural processes?

What is science anyway? Is it a god that is set up to rule the natural world? No. Science is, according to the dictionary, an exact and systematic statement of knowledge that has been gained by observation and correct reasoning. One can see by this definition that science has its limitations. Since it is merely a statement of knowledge, its completeness depends on the fullness of our observations. Also, its accuracy depends on the correctness of our reasoning. Let me illustrate this.

Three hundred years ago scientists observed that heat passed from one body to another. If a hot iron was laid on a cold one, the hot one became cooler and the cold one became warmer. Therefore, they reasoned, heat was a fluid of some kind that passed from one body to another. This theory, the phlogiston theory, persisted until well into modern times, and was not dispelled until the molecular theory of matter provided another and more satisfactory explanation for the passage of heat from one body to another. There was nothing wrong in the observation that heat was transmitted from one body to another. The fault lay in the reasoning by which this phenomenon was explained.

Another example is that of the theory of spontaneous generation, which was generally believed from ancient times until the middle of the nineteenth century. Living creatures were supposed to arise from nonliving matter. But Louis Pasteur's experiments on fermentation showed that no life could arise unless living organisms were already present. The fault in the previous theories lay both in faulty observation and wrong reasoning. By more accurate observations and correct reasoning Pasteur destroyed the old scientific theories regarding the cause of disease and laid the foundation for a new science—in fact a whole new line of sciences that have grown out of his revolutionary

How then does a science or a scientific truth or law become established?

There are three stages, each of which must be accompanied by close and critical observation and must be continuously checked. These stages are, (a) hypothesis, (b) theory, and (c) law.

A hypothesis is merely a scientific guess. After a series of observations have been made, an attempt is made to formulate a statement that will explain the principle involved in the process under study. This first guess is a working basis for further observation and experiment to test it out and see if it seems to be pointing in the right direction.

Take again the case of Pasteur and his experiments. A hundred years before his time it had been observed that when a flask of broth was boiled and sealed, there was no fermentation. The hypothesis was set up that boiling had "killed" the air in the flask, and that fermentation could not take place in "dead" air. Microorganisms were relatively unknown, and scientists did not see the connection between them and fermentation. But Pasteur had a brilliant flash of genius when he proposed that fermentation was due to germs. So, he set us a new hypothesis.

#### Hypothesis Is Tested

The next step after a hypothesis has been set up is to test it by further observation and experiment. This Pasteur proceeded to do. He took a flask of broth with a long bent neck that curved downward. He reasoned that if fermentation was due to germs, boiling would kill and expel them. Then, since the neck of the flask was not sealed, fresh air could go back into the flask. Since, however, the neck of the flask was bent downward, germs could not enter, as they float in the air and must fall downward in order to get into the flask.

This experiment proved that his hypothesis of the microbial origin of fermentation was correct. As long as the bent tube of the flask was unbroken, no fermentation occurred. But as soon as the neck was broken off and germs were allowed to settle downward into the flask, its contents spoiled quickly. By this simple experiment the hypothesis of fermentation by means of microorganisms was established.

Further observation and experiment fully verified this hypothesis, and it passed from the status of a hypothesis to that of a theory. Now 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.]

### Cardinal Stritch Bars Sunday Work, Shopping, for Catholics

Roman Catholics are not permitted to buy, sell, or work on Sundays, Samuel Cardinal Stritch, Archbishop of Chicago, declared in a pastoral letter deploring "growing laxity" in observance of the Lord's Day. The only exceptions, he said, are "certain business services and certain industries necessarily continuous—excluding the profit motive—for the common good."

#### Reformed Churches Criticize Protestant Confession

The League of Reformed Churches in Germany criticized what it said is a movement inside the Evangelical Church in Germany toward a general revival of individual confession of sins. A statement issued by the moderamen, or top management body, of the league, said "we must warn against the false view that the confession of sins to a preacher or another brother necessarily brings forth absolution by virtue of the confession itself or by virtue of a supernatural authority of the preacher."

# Report Brewers Marketing "Teen Brew"

The Methodist Board of Temperance reported in Washington, D.C., that a Sheboygan, Wisconsin, brewer is marketing to high school students a "Teen Brew" containing alcohol. No reference to the alcoholic content is made on the label, the board said. "It's bottled like beer, foams like beer, tastes like beer, looks like beer," the Methodists said. "It even contains some alcohol but not quite enough to make it taxable as a fermented liquor under Federal law. No indication of the alcoholic content is shown on the bottle."

### Physicians, Clergymen, Called Co-Workers of God

Physicians and clergymen are co-workers of God as a healing team with common goals and mutual concerns in their service to the sick. This was the consensus of a panel discussion on "The Impact of Religion on the Surgeon" at the 25th annual assembly of the Southeastern Surgical Congress in St. Petersburg, Florida. Stressing the close relationship between body and mind, surgeons and ministers agreed on the beneficial influence of religious faith on patients. Such faith, they said, often lessens postoperative shock, and generally speeds up recovery. In summing up the discussion, Dr. Paul R. Hortin, of Christ Methodist church in St. Petersburg, said he rejoiced that the need for "spiritual vitamins" is more and more recognized by the medical profession. "I like a surgeon to have a very high opinion of himself as a co-worker of God," he said.

principle that no life can come except from some living source has been so firmly established that it is regarded as a law.

Much of our scientific knowledge is in the theory stage. But if any theory gains so much evidence that there seems no possibility whatsoever of disputing it, it then advances to the status of a law or a principle. We do not nowadays speak of the theory of gravitation, but of the law of gravitation. No one has any doubt as to the validity of the statement that any two bodies attract each other with forces that are directly proportional to their masses and inversely proportional to the square of the distance between them. This principle has been so completely demonstrated that its reality cannot be denied.

We now come to a question that seems to present a problem to many: Is scientific law (human) the same as God's law? In arriving at a law are we following divine truth, or are we in danger of being misled by errors in our own human reasoning?

It was Kepler who said, after he had discovered the laws of planetary motion, "O God, I do think Thy thoughts after Thee!" And we may be assured that we may be as sure of our conclusions as he was, if we work along correct lines. If there is a God, and if He has created the universe and established its laws, and if we make accurate observations and perform experiments carefully, and if we reason correctly from the results, certainly we should, like Kepler, be thinking God's thoughts after Him. We cannot but arrive at truth.

"All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God."—
Patriarchs and Prophets, p. 599.

We must, however, be guarded on one point. There may be mechanisms and operations of which we know little or nothing. If these were understood, many of our scientific theories would be modified and new ones would replace those we now accept as true. For example, twenty-five years ago much of the data now known regarding atomic forces and electronics was in the realm of the unknown. Television has been possible because of the discovery of a new principle and a new application of known laws. Many other scientific developments have come about as the result of research, which has revealed hitherto undreamed-of principles.

The scientist may well ask, Does belief in miracles deny the natural order and system to which one is accustomed? To this question we can reply, No, it does not. Let me illustrate. Sup-

pose we are driving a car along a level road. Then we come to a hill and we find that the production of power in the motor is not sufficient to propel the car farther. What do we do? We simply shift gears and go on our way up the hill.

Has any principle or law been violated? By the laws of mechanics, a certain size of piston supplied with a certain amount of fuel will produce a certain amount of power. When the hill becomes too steep this amount of power is insufficient to carry the load farther. But by shifting gears we apply that power more slowly, and the laws of mechanics make it possible by this changed rate of application to perform what was impossible before the change was made. No law has been violated, but simply a new combination of forces has been made.

Miracles do not deny the natural order or system of the universe, but are as it were gearshift mechanisms through which God may at times perform acts that may be different from those to which we have become accustomed. A few illustrations may help us to see this point.

Many of our readers have heard Henry Westphal tell of his experience in southern Mexico, when a drunken outlaw leader placed his revolver to his back and pulled the trigger. Why the shell did not explode no one can tell. But divine power was able in some way to prevent its discharge. If we can prevent the discharge of a shell in a rifle by slipping the safety mechanism, why could God not interpose to slip, as it were, some kind of chemical locking mechanism to prevent the firing of the powder in the cartridge?

A former missionary in Alaska tells of a trip by air in which the fog gathered so thickly as to completely obscure the landing field. But just as his plane arrived over the field, a small hole opened, large enough to allow him to dive through and land safely. Immediately after he had done so the fog closed in solidly again. Just the





Mrs. Lillian Kennedy

[Now in her eighty-seventh year, Mrs. Lillian Kennedy, of Tucson, Arizona, is still as active in church work as her health will permit. She witnesses for the Lord at every opportunity. Her testimony appears below.—Ernest Lloyd.]

In the year 1862, Elder Isaac Sanborn came to Monroe, Wisconsin, and preached the message. My father, a young man at the time, attended the meetings and was converted. A church was organized and my father was the local elder for some years. During those years my parents became well acquainted with James and Ellen G. White.

When I was about seven years old, a camp

meeting was held in a beautiful grove in Minneapolis, only a few miles from our home. My parents took along articles of furniture, and made preparations to care for Brother and Sister White during the meetings. I learned to love Sister White. She had such kind, gentle ways. I think all children loved her. She attracted them as did Jesus when He was here on earth.

When I was about ten years old we moved to Battle Creek, Michigan, where Elder and Sister White lived, and for a few years I had the privilege of frequently listening to Sister White preach in the old Tabernacle there. I well remember the solemn hush of the congregation as she entered the pulpit.

Sister White's sermons were of a practical nature and always stirred my heart. I wish I had words adequate to express the effect those sermons had on me as a girl. I have never forgotten them, nor have I ever doubted that she was God's messenger to His last church on earth. Sister White always magnified the Saviour and talked much of the love of God.

Elder White died while we were still living in Battle Creek in the year 1881. This was a great blow to Sister White, but she was given strength to bear her sorrow. Other good men were raised up to carry the responsibilities Elder White laid down.

Sister White carried a great burden on her heart for our people. She told us there would be a falling away, a shaking time when the careless and world-loving would be shaken out and others would come in to take their places. But she also assured us that this movement, begun in 1844, would go through, and see our Lord coming in the clouds of heaven. She said that this church would be purified, instead of another church being raised up to take its place. This is the remnant church and this is the last message. Let us not forget the admonition in Revelation 3:11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

opposite took place in a similar case reported in The Review and Herald—during World War II fog and clouds obscured visibility and allowed a mission launch in New Guinea to

escape destruction.

What might cause such phenomena? Anyone familiar with meteorology knows that slight shifts in atmospheric pressure may produce wind currents that can bring on fog or clear it away very suddenly. The all-powerful God who controls the elements can move the fog and clouds at His will. If in His providence and mercy He chooses to clear a spot of fog, or shroud an area to protect His servants, why should we question His power?

For several years I have been operating the biological station at Albion, Mendocino County, California, during the summer months. During the summers the California valleys are hot, but the immediate coast is very cool. A belt of cold water lies along the coast and its effect is to produce a "fog belt" along a narrow strip near the shore, all the way from southern Oregon to southern California.

The position and width of this fog belt depends on the air pressure. If the pressure inland is high, the fog will be pushed out to sea or dissipated altogether. If the pressure inland is relaxed, the sea air moves shoreward, and the fog hangs over the coast. It may move several miles inland. There have been many days when the town of Albion, close to the shore, was shrouded in fog while we at the station, a half mile away, were in bright sunshine. At other times we would be under the fog, but could see sunshine a mile farther inland. It requires only a slight shift in air pressure to bring about these changes in weather conditions.

### A Remarkable Experience

One summer we had a remarkable experience. We had planned a nature institute for the youth leaders of the Northern and Central California conferences during the last week in August. Now August is reputed to be the foggiest time of the year on the Mendocino coast. This year we had a spell for three weeks with heavy, drippy fog almost continually. Even those who are accustomed to the coastal climate became tired of the monotony.

We were somewhat concerned about the institute. Most of the delegates would be coming from the interior valleys where the weather was sunny, warm, and bright. It takes about a week to become acclimated to the coast. Furthermore, fog would interfere with many of our field activities. Therefore we prayed earnestly that God would give us good weather for the institute.

The morning of the opening day dawned cold and wet and miserable. Up until noon there was no sign of any change. But suddenly the wind sprang up from the north, the fog broke and drifted away, and the sun came out warm and bright. When the delegates arrived during the afternoon it was warm enough so that they were comfortable and happy.

For the whole week the weather remained bright and warm. It was the best we had had all summer. But the morning when the institute closed the fog came in cold and wet again. After that there was the usual amount

of fog.

It is hard for me to believe otherwise than that God balanced the air pressure so as to favor us. Often when there is a hot spell in the interior, as

there was during this week, we have heavy fog on the coast. The hot inland air produces currents that draw the cold sea air in over the coast. But again the pressure may be so great as to push it out to sea. It is not difficult to believe that God controlled the air pressure so as to give us the weather we needed for our program.

To some people such incidents may appear only accidental. However, if one will stop to figure the many factors involved, he will see that the mathematical changes are infinitesimally small for such occurrences to take place by mere chance. We need to realize the truth of the words of the psalmist, when he declares: "Fire and hail, snow and frost, stormy wind fulfilling his command!" (Ps. 148:8, R.S.V.).

# Archeology Confirms the Bible

# The Syriac "Codex Yonan"

By Siegfried H. Horn

On March 25, 1955, a police-escorted car took a Bible manuscript owned by Norman M. Yonan, of Washington, D.C., from a Washington bank to the Library of Congress. News reports describing this transfer the next day stated that this Bible manuscript, known as the "Codex Yonan," had been insured for one and a half million dollars, the amount for which Mr. Yonan was willing to sell it.

After it had been exhibited in the Library of Congress for some time, the manuscript was sent on a tour through the United States by an organization called The Aramaic Bible Foundation. Exhibited in a shiny bus, carrying on its sides in gleaming letters the words, "Christianity's most precious possession," this manuscript was viewed by many people in various parts of America.

The Aramaic Bible Foundation also announced at that time its goal of raising three million dollars, of which half would be used to purchase the manuscript for the Library of Congress. The other half would be used to publish the Codex Yonan, to translate it into English, and to establish a chair in the Aramaic language at universities.

News releases, not necessarily all inspired or authorized by the promoters of the Codex Yonan, at various times have mentioned certain claims concerning the nature of this manuscript that have whetted the appetite

of every lover of the Bible. The following claims are the most important of those made:

- 1. The manuscript is written in the Aramaic tongue, the language spoken by Jesus Christ Himself.
- 2. The New Testament text represented by the Codex Yonan is not a translation from a Greek text, but reproduces the very words spoken by the original writers of the New Testament
- 3. The manuscript originates from the fourth century A.D. (some releases mentioned a possible fifth-century origin).
- 4. The manuscript is of great value as a primary source for New Testament textual studies, and does not find its equal among other Bible manuscripts.

5. The manuscript is of extreme importance for a correct understanding of the New Testament.

The publicity given to the Codex Yonan, and the extraordinary claims made on its behalf, raised a great excitement among American Christians. Since practically all of the important ancient Bible manuscripts are in the possession of museums and libraries in the Old World, it was good news for Americans to hear that one of the oldest or perhaps the oldest Bible manuscript was in the New World. However, a closer study of these claims shows that they are either exaggerated,

untrue, or misleading, and scholars competent in the field of Bible manuscripts have raised their voices in protest regarding these claims.

Many inquiries have come to me concerning the Codex Yonan, but I have wanted to form a mature opinion concerning this manuscript by awaiting the verdict of experts in this area of Biblical scholarship before putting anything in print on the subject. Now, after the smoke of battle for and against the Codex Yonan has lifted somewhat, and our vision is no longer impaired by rash arguments used in the early heat of battle, I feel I should acquaint readers of THE REVIEW AND HERALD with the facts concerning this codex and the almost unanimous opinion of scholars who by training and profession are qualified to give a judgment in this matter.

The following paragraphs contain a brief exposition of the facts known and opinions held by scholars with regard to the five claims mentioned.

1. The Codex Yonan is written in Syriac. Syriac is a dialect of Aramaic, spoken in Edessa in the second century A.D., which later became the literary language of Christian writers living in northern Syria and northwestern Mesopotamia. Syriac is closely related to other Aramaic dialects which were spoken in the Near East during the pre-Christian and Christian eras. It was therefore related to Palestinian Aramaic, the language spoken by the population of Palestine in Christ's time.

But to say that Syriac was Christ's mother tongue goes too far. Palestinian Aramaic, the language spoken by Christ, shows some very important differences from the Syriac vocabulary and grammar, as every scholar who has worked in this field will admit. It is therefore not quite true to say that the Codex Yonan presents the New Testament in the language spoken by Jesus Christ. It is in a language that is related to the one spoken by Him. Furthermore, the script used by the Aramaic-speaking Palestinians of the first century A.D. and that used by the Syriac-speaking people of northern Syria and Mesopotamia were entirely different.

2. The Codex Yonan is a Syriac translation. The claim that it is not a translation of a Greek text is contrary to known evidence. The overwhelming majority of New Testament scholars believe that all New Testament books were originally composed in Greek and not in the Aramaic mother tongue of Jesus Christ. All known Syriac manuscripts show evidence of being translations of the original Greek writings.

Of the earliest Syriac translations of the New Testament, two fifth-century manuscripts have been discovered, the Curetonian Syriac and the Sinaitic Syriac. These two manuscripts, both of which contain only the Gospels, are considered to be copies of a Syriac version of the Gospels made in the second century A.D. Whether the other New Testament books had been translated into Syriac before the fifth century A.D. is not quite certain, but is possible.

During the fifth century—between A.D. 411 and 435—a new translation of the New Testament into Syriac was made by Rabbula, bishop of Edessa. This new version was adopted by the Syriac-speaking churches, and quickly obtained an authority similar to that enjoyed by the Vulgate in the Roman Catholic Church. Its name, Peshitta, has generally been explained to mean, "the simple one." Of the Peshitta about three hundred manuscripts are known to be in ex-

## Example

#### MARY GUSTAFSON

I can't expect my growing son To be perfect when I fail To be a true example Along his upward trail.

He follows doing as I do,
The up, the downward way;
Mine is the molding of his life,
The leading day by day.

I then must look to God to lead My footsteps so I can Be a good example on His way from boy to man.

istence, of which ten originated in the fifth century A.D., the very century in which the new translation was made. Most of these manuscripts show very few variants and thus prove that the Syriac Bible copyists were accurate and conscientious scribes.

Competent scholars who have examined the Codex Yonan, among whom can be named the foremost American authority on Syriac manuscripts, Prof. William H. P. Hatch, agree that the Codex Yonan is a Peshitta manuscript that in no way differs from other known manuscripts of the Peshitta.

3. The Codex Yonan is a seventh-century A.D. manuscript. Since the Peshitta did not exist before the fifth century A.D., the claim that the Codex Yonan is a 4th-century manuscript can therefore be discarded as incorrect. Its earliest possible date could be the fifth century A.D. Numerous scholars, however, who have seen the

Codex Yonan, among whom are some who have known it for years from a photostatic copy, are of the opinion that it is a manuscript of the seventh century A.D., or later.

In December, 1955, I heard Professor Hatch speak about the Codex Yonan during the annual meeting of the Society of Biblical Literature, held in New York City. He said that a careful examination of the manuscript and a comparison of its script with that of other dated Syriac manuscripts convinced him that the Codex Yonan was written during the second half of the seventh century. Since many of the known Bible manuscripts are clearly dated, the paleography of Syriac manuscripts has become an established science. Professor Hatch's monumental Album of Dated Syriac Manuscripts (Boston, 1946) now forms the basis for all paleographical studies in Syriac, by which means any undated manuscript like the Codex Yonan can be dated with a comparatively small margin of error.

4. The Codex Yonan is not a primary source. From the evidence already set forth, the reader can easily see that the Codex Yonan does not present a primary source for New Testament textual studies. As one of the many existing Peshitta manuscripts it can merely play a minor role in studies of the New Testament text. The most important New Testament manuscripts are still the famous Greek codices like the Vaticanus, Sinaiticus, Alexandrinus and others known for a long time, and the more recently discovered Chester Beatty Papyri and other fragmentary early Greek manuscripts of the New Testament. (See The SDA Bible Commentary, vol. 5, pp. 116-121.)

5. The Codex Yonan contains nothing new. The importance of the Codex Yonan for an understanding of the New Testament is not great, because it contains nothing that is new. The Syriac translation of the New Testament has been known so well from the numerous Syriac manuscripts, with which scholars have been acquainted for a long time, that the Codex Yonan cannot contribute anything new to our understanding of the New Testament.

After having listed the arguments with regard to the nature and scientific value of the Codex Yonan, a word should be said concerning its sponsors' plan to raise three million dollars in order to purchase it, to publish it, to translate it into English, and to create a chair of Aramaic.

A news release issued by the scholars attending the Society of Biblical Literature at New York in Decem-

ber, 1955, estimated the value of the Codex Yonan to be about \$5,000, an amount that is a far cry from the \$1,500,000 quoted in earlier reports as the purchasing price. The publication of this manuscript for the benefit of scholars interested in this document is also not an expensive venture, since it can be done in an inexpensive way by making microfilms available to all those interested in this seventh-century Syriac Bible manuscript. A translation into English is really not needed, because several English translations of the Peshitta are already available, among which the latest is that of George M. Lamsa, published in 1940.

## Small Churches

### By Marenus H. Jensen

Many of our churches are small—some very small, with only a few members. This has been discouraging and perplexing to many. Although this has not been a discouragement to me, I too am perplexed by it.

First, I cannot understand why so many people refuse to accept Christ and His way of life, when He offers all that is good and really worth while in this life, and eternal life to come. Nor can I understand why so many continue to serve the devil, when the pleasures he offers are so empty and disappointing. They only lead to difficulty in this life and then eternal death in the end.

The cold fact still remains that more people choose the devil and his way of life, with all the disappointments, heartaches, and eternal death that it involves, than those who choose Christ and His way of life, with its peace of mind, clear conscience, happiness here, and eternal life in the end. Why do people choose death over life? This question I cannot answer.

But I have settled the fact that we cannot be disturbed by numbers. It was the Master Himself who pointed out that the road to destruction is broad and that many choose this road. The multitudes today are going this way, and perhaps will go in spite of all that we or Heaven can do.

If you find yourself with the few on the narrow road, do not become discouraged. God has never been dependent on great numbers or massive wealth to do His work. Noah, almost alone, faithfully preached his message of warning to the antediluvian world. Israel was not chosen because of great numbers. Nor was the early church. There were only about 120 disciples in the upper room, but what a mighty work was accomplished by their consecration, courage, and faith.

Yes, comparatively speaking, we are a small people, but we have a great work to do. To us has been given the responsibility of preaching the everlasting gospel to every nation, tongue, and people. It is indeed a stupendous task to be accomplished by so few in one generation. It allows us neither time nor means to build costly cathedrals. So we gladly erect modest churches, and from them small congregations find joy and satisfaction in carrying the story of the crucified Saviour to those who are lost in sin.

Most of our ministers are not what the world would style great men, but, thank God, they are consecrated and hard-working men of the gospel. For some reason God has called most of His leaders down through the ages from the lowly walks of life. David was a shepherd. Gideon was a farmer. Peter was a fisherman. Yet God greatly blessed the work done by these godly men.

The Saviour directed His message to all classes of men and women—high and low, rich and poor, learned and unlearned. He gleaned some from all classes. The record says, "The common people heard him gladly." So we may expect it today. If we desire to be with the multitude, where pomp, wealth, glory, and power bear sway, then we must look outside the Adventist Church, for these are not the characteristics of the remnant people.

Like faithful Joshua of old, let us take our eyes off the nations about us. Let us fix them instead on the task at hand and the beautiful land of Canaan that lies before us. Let us be faithful to the Lord even though our church be small and our numbers few.

#### Remorse

## By Inez Brasier

There is, in the museum housing the work of Einar Jónasson, poet-sculptor of Iceland, a bust representing Remorse. The eyes, held open by a small figure, mirror despair. Another small figure whispers in the ear. Mental torment and self-reproach have drawn the facial features into anguished lines. Gnawing pain in heart and mind is evident.

This sculptured figure well depicts the remorse, the uneasy conscience, of one whose guilty past is ever with him. Herod Antipas knew it, haunted by his part in the death of John the Baptist. Herod Agrippa I knew it when struck down by the power of God. He remembered his unreasoning persecution of the Christians; he remembered his cruel command to kill

the apostle James; and his vengeance against the faithful prison guards who were supposed to hold Peter in jail. Herod knew that God was dealing justly with him, and there was no relief from his torture of mind, no place where he might find forgiveness.

Esau cared little for his birthright and bartered it for a bowl of red lentils. Later, with a fuller understanding of what he had done, he sought for reinstatement. Paul describes his remorse in these words: "For he found no place of repentance, though he sought it carefully with tears" (Heb. 12:17). He was not sorry that he had lightly valued his spiritual birthright; he was only sorry—too late—that he had lost the temporal blessing involved.

How like many today! Pleasures for the moment—of them a god is made. Eat, drink, and be merry. Tomorrow shall be like this day. But finally there is no way back to the heavenly Father's house, nor to sonship. The birthright has been disregarded; the wandering has been too long. No longer is the heart sensitive. A true desire for spiritual things has been destroyed, and there is no surcease from mental torment.

Webster's Dictionary defines remorse as "distress, like gnawing pain . . . ; compunction of conscience for sins, crimes, or wrongs committed by one." It comes from a word meaning "to bite again," "to torment." Today conscience often pricks us. If we heed it, sincerely repenting of our sins and mistakes, there need be no remorse, for God forgives us and clothes us in the robe of Christ's righteousness, even as the father in the parable covered the rags of his repentant son with his own gorgeous robe. But when we persistently scorn and spurn the voice of conscience, at last there is nothing left but remorse, and we know anguish of heart and mind. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

But it is not so with us who truly love the heavenly Father, who are His sons and daughters. All His promises are ours, all His power is available that we might live each day as we would if we could see Jesus beside us. Do we make mistakes? Does sunset find us with duties undone that should not have been neglected, with acts done that would better have been left undone? Does conscience tell us, then, that we are sinners? Oh, come into His presence with repentant hearts. He will forgive and give us strength to live victoriously.

It is our high privilege to stand before God without shame or remorse, face aglow with the peace, the happiness, the joy, the contentment of a heart at one with Him.



# EDITORIALS

# need them in these last days of peril and conflict!"—Ibid., vol. 6, p. 40.

# Another Camp Meeting Season Going to camp meeting is an old established custom

among Seventh-day Adventists. Through the years those who have followed this practice have been rooted and grounded in the truth and have been able to resist the

temptations to turn aside into other paths.

At camp meeting we hear of the high aims and purposes that are held up to us as the remnant people. Our shortcomings are pointed out, and we are led to make resolutions to press on toward the high mark in spiritual faithfulness and piety. This is what we need to keep us continually revived and to have our vision brightened.

Those who can look back to camp meeting days of their youth when the whole family set up camp for the full period of the meetings, attending services from morning until night, can never forget the good influences and impressions made upon them during such times. Camp meetings when consistently attended hold the

family together in the truth.

It is too bad that the passing of the horse-and-buggy days and the coming of the automobile have greatly altered the practice of going to camp meeting. Now most of those who attend rush in and out to a few meetings and those mostly on weekends. But it is not this kind of attendance that brings the true blessing of these meetings. It was not intended that the meetings should be held merely for transients but largely for those who would seriously set aside the whole period of the meetings to give themselves to prayer, Bible study, and meditation.

The messenger of the Lord has said much in former days concerning the attendance at camp meeting. We believe that these admonitions and appeals are equally appropriate for these times. Note what has been said in

regard to this.

"God gave direction to the Israelites to assemble before Him at set periods in the place which He should choose, and observe special days, wherein no unnecessary work was to be done, but the time was to be devoted to a consideration of the blessings which He had bestowed

upon them...

"God requires no less of His people in these days.... Many whom God prospers, manifest base ingratitude to Him. If His blessings rest upon them, and He increases their substance, they use these bounties as cords to bind them to the love of their possessions; they allow worldly business to take possession of their affections and of their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares and come before God even once a year....

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided for them to become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to Him. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus."—Testimonies, vol. 2, pp. 598-600.

"If the children of Israel needed the benefit of these holy convocations in their time, how much more do we May the coming camp meeting season be a great blessing to the church. May many more of our people as families remain on the campground for the whole period of time. If this were done to a much larger extent than it has been done in recent years, the church would be greatly strengthened, the people of God closely united, and we would be better prepared to press on with our task and see it completed in a short time.

# Positive Living

Behind the outwardly peaceful faces of a great many people are concealed some very unpeaceful minds and hearts. What else can one conclude when the books of Dr. Norman Vincent Peale have now reached a circulation of more than four million? His volume *The Power of Positive Thinking* alone has sold 2,100,000 copies, and still sells at the rate of 1,000 a week. Other authors have entered the field with their own literary

tranquilizers, and report rather brisk sales.

Is this good or bad? Probably it is not all bad or all good; very few things are, in this world. No doubt the type of spiritual therapy being promoted by Dr. Peale and others has been beneficial in many cases where individuals needed to look on the bright side of life. Surely no one would dispute the fact that far too many humans see only the deep shadows even on a very sunny day. Multitudes think about some minor ache or pain until it assumes tremendous proportions. Hypochondriacs are legion. No doubt many of these have been benefited by saying, "I feel fine," even when they don't, or by saying, "I had a splendid night's sleep," even if they hadn't.

Without question, if we think good thoughts we produce a more salubrious mental climate for ourselves. Big success was never achieved by people with little ideas. Hence Dr. Peale's suggestion to "think big, believe big, act big," has within it certain essentials for successful living. The words we speak have an influence on ourselves. This is plain from the writings of the Spirit of prophecy. Note carefully the following passage. "Every word of doubt you utter is inviting Satan's temptations; it is strengthening in you the tendency to doubt. . . . If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others. . . . How important that we speak only those things that will give spiritual strength and life!"—Steps to Christ (Pocket ed.), p. 219. (Italics supplied.)

If every Christian fully understood this, it would be a good thing.

#### What Does It Offer?

What, then, is the lack in "Pealeism"? What is its weakness? Does it have anything to offer a Christian who is fully consecrated to God and knows what it means to have an experimental relationship with a personal Saviour?

It would probably not be wise to make any dogmatic pronouncements in answer to these questions. We feel, however, that the place given to autosuggestion by

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many current "happiness" writers is too great. It amounts almost to self-hypnosis. For example, in the book, TNT—The Power Within You, the authors declare: "Your main, over-all theme in life, of course, is: 'I am going to succeed in everything I undertakel' (Repetition, reiteration. . . . Repeating, repeating—seeing yourself doing it, over and over—visualizing, 'I can! . . . 'I will! . . . 'I believe it—and it is sol')."

All this sounds too much like a voice that shrilled similar sentiments some six thousand years ago: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14). I, I, I. But even with all of his self-confidence, Lucifer failed. Instead of seeking to be in harmony with God's will, he put himself in direct opposition to it. Such a course resulted in disaster then; it will result in disaster now. No amount of optimistic mouthings can cure our difficulties if we are basically on the wrong track.

Another aspect that strikes a rather strange note is the continual emphasis on mechanically going through certain procedures, procedures that are natural for the true Christian. For example, we are told to say each morning, "I am glad that I am alive." But does not the disciple of Christ do that each morning anyway, without having to think about it? In his morning devotions does he not thank the Lord for a good night's rest, for a new day, for the privilege of living and working? Of course. Like other evidences of God's presence in the life, "These signs shall follow them that believe" (Mark 16:17). They spring naturally from Christ's presence in the heart.

In the physical realm we don't keep breathing by saying, "Now I must inhale; now I must exhale; now, again," et cetera. We don't walk by saying, "Swing the right foot forward; now, the left one; now, the right," et cetera. Nor should we find such mechanical routines necessary for spiritual living. The promise is: "A new heart also will I give you, and a new spirit will I put within you" (Eze. 36:26). God will do this for all who are willing. Then instead of depending so heavily on what we can do for ourselves, we will emphasize what Christ can do for us. This makes "positive living" natural, for it strikes directly at the basic cause of "negative living"—sin. The power of an indwelling Christ will bring healing for many a heart that is now seeking help from rather weak spiritual nostrums.

# The Basic Concerns of Man

During the International Geophysical Year beginning July 1, scientists of fifty-five nations are to make an assault on "natural enigmas" to see if they can learn more concerning the mysteries of nature. These scientists are to probe the mysteries of the earth's surface, the atmosphere above it, the sun and its radiation, the weather, and other mysteries of nature that are yet to be explained. Dr. John C. Slemp, editor of Missions Magazine, an American Baptist publication, writing of this project in the April issue, states: "We might find that the basic concerns of man are not physical, but spiritual, and that his future on this planet depends not so much on his knowledge of science as on his understanding of himself and his fellow men."

Thinking of the far more important enigmas that have to do with man's spiritual welfare and referring to the natural enigmas that the scientists are to concern themselves with, Dr. Slemp says: "All of these are enigmas man would like to break open. They suggest others that are as baffling and as difficult to penetrate as: man's inhumanity to man, the resistance of myth and magic to advancing knowledge, the greed and the graft that turn men into animals, the ill will and the unbrotherliness that one sees in every land, the wars that destroy cities and bury civilizations in the dust."

"These are some of the enigmas of man's life on this planet that should engage the interest of some kind of moral and religious I.G.Y.," the writer added.

The people of our day have given a far greater proportion of their energies to the searching out of the facts of nature than to the study of spiritual realities. Science has challenged man's attention while religion has been relegated to a secondary position. However, no amount of scientific knowledge can change the terrible threat of atomic warfare that hangs over the world. Science merely makes that threatened warfare more and more dreadful.

What we need is a better understanding of how the hearts of men can be changed to cause them to give up their feelings of nationalism and selfish greed, and their determination to build up their own interests in spite of detriment to others. Let men everywhere with equal zeal search into the mysteries of salvation that have been revealed in the Lord Jesus Christ, and then we will know the way to peace, and there will be hope for mankind.

\*Not yet audited

F T

The laborious development of systematized Bible lessons among our people was not unaccompanied by other growing pains. As the membership grew and Bible study proceeded on a sound basis, there came an intense desire to propagate the truth, to evangelize on every side.

Battle Creek, Michigan, became the center of our work in 1855, and the fifty-member Sabbath school there became a testing ground for ideas and methods in Bible study, et cetera. When the believers became burdened for the Far West, it was inevitable that overseas missions would sooner or later also be undertaken.

In 1878 the question of offerings was warmly discussed pro and con. When Mrs. White spoke in favor, it was voted to ask for an offering of "one penny or more each Sabbath." This was used for local expenses, but it was the trickle that induced an eventual cascade. There were 128 Sabbath schools then organized.

In 1885 the Upper Columbia Conference



gave all of its Sabbath school offerings to missions, the first record of its kind. The following year California gave "\$700.00 for missions above current expenses," Australia being the recipient. The total given to missions that year was \$2,233.07, a per capita of 46 cents.

By 1887 all schools were urged to give more, but still in general only the surplus above expenses went overseas. The sum of \$10,615 was devoted that year to Africa. As late as 1906 a considerable portion of the offerings was still being retained for local expense. But in that year the Vermont Conference reported that all of its Sabbath school offerings were sent overseas.

Today our offerings structure and its

results looks like a mighty torrent compared with the trickles of those early days:

Name of Offering	Amount 1956	Per cent of total
Twelve Sabbaths	\$4,466,850.08	69.0%
Thirteenth Sabbath	1,334,323.42	20.6%
Birthday-Thank	164,841.10	2.5%
Investment	509,553.85	7.9%
Total offerings	\$6,475,568.45*	100.0%

Of the present Dollar-a-Week-for-Missions goal 50 per cent has been assumed by the Sabbath School Department. Many conferences are pressing on to that objective, and a few have reached it already.

Nearly \$18,000 is now raised every day for missions by our schools, and to date the grand total of \$110,977,174.53 has been donated by our Sabbath schools toward the cause of God in all the earth.

H. W. LOWE

# Sabbath School Lesson Help By HARPY W LDWE Associate Secretary, Gameral Conference Subbath School Department

FOR SABBATH, JUNE 1, 1957

# Missionary Expansion

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

"Man proposes, God disposes" may be written across this week's lesson (Acts 8:3-40).

In the first section (verses 3, 4) Saul became the spearhead of a savage onslaught against the Christians in Jerusalem. The word rendered "made havock" means "outrageous," and some translators say it refers to ravaging a body by a wild beast.

The ferocity of Saul reveals religious bigotry at its worst. He perceived that the two systems could not live together. He proposed "to destroy the infant church" (ibid., p. 105), and he hated the risen Christ idea. Satan chose him to tear down the church, but "a Mightier than Satan had chosen Saul to take the place of the martyred Stephen, to preach and suffer for His name, and to spread far and wide the tidings of salvation through His blood."—Ibid., p. 102.

Nicodemus now came forward in defense of the faith; Christians in large numbers, driven out of their homes, carried their faith with them (verse 4), and "the persecution that came upon the church in Jerusalem resulted in giving a great impetus to the work of the gospel."—Ibid., p. 105.

## The Dispersion of the Church

The second section (Acts 8:5-25) is a graphic story built around some well-known names and historical places—Philip, Samaria, Simon Ma-

gus, Peter, and John.

Philip, the deacon-evangelist, now an outcast, fled to Samaria, established by Sargon of Assyria in the eighth century B.C. Sargon carried off more than twenty-seven thousand of Samaria's inhabitants after wiping out the kingdom of Israel. He established colonists of Cuthite, Sepharvite, Hamathite, Avvite origin in Samaria (2 Kings 17:24-26). They adopted a Pentateuchal form of Judaism, which was grafted onto their Canaanite heathenism, to form a corruption of the two.

The Samaritans opposed the rebuilding of Jerusalem (Ezra 4:7; Neh. 4:7) and repeatedly insulted the Hebrews. In Alexander's time they were

allowed to build a temple on Mount Gerizim (referred to in John 4:20), but it was destroyed by the Jewish patriot John Hyreanus in his capture of Samaria in the second century B.C. Then the Roman conquest of Palestine freed Samaria from Jewish domination, and the Samaritans continued to be regarded as "racial and religious half-breeds" till beyond the days of Jesus.

Simon the sorcerer is traditionally depicted as the father of heresies, a wonder-working magician, and an archenemy of Peter (see *The SDA Bible Commentary*, on Acts 8:7). He is here a purveyor of spiritism and sorcery, Satan's instrument for the further subjugation of the benighted Samaritans.

Simon "did not ask for the Holy Spirit; he asked for power to bestow Him [see v. 19]... There was born that which... has been described as simony, the buying and selling of position and office within the Church."

—G. CAMPBELL MORGAN, The Acts of the Apostles, p. 208.

"Thy money perish with thee" (Acts 8:20) has been called a reproof upon those who would "invade the spiritualities with thy carnalities. If the Church believed that today, and acted upon it, she might lack a good deal she possesses, but would be the richer for the lack. There is a lack that means power; there is a possession that means paralysis."—Ibid., p. 209.

The consequence of all this was that the Samaritans turned from Simon whom they had called "the great power of God," and signs and great miracles at Philip's hands led to a mighty outpouring of the Holy Spirit upon the despised Samaritans.

Jerusalem Christians could scarcely credit the news, but their emissaries Peter and John were involved in the mighty revival (verses 15-17). God was fulfilling the prophecy of Jesus (Acts 1:8) and was showing the despised Samaritans and the earnest Hebrew Christians that in the economy of redeeming grace there are no half-breeds and outcasts.

The frontiers of the church are now extending. God's angel orders Philip, in the third section of this lesson (verses 26-38), southward to cross the path of an influential Ethiopian, returning from a pilgrimage to Jerusalem. He was chamberlain to a queen (bearing the dynastic name of Candaçe) ruling a land probably extending southwards from the Nile cataract at Aswan.

Eunuchs were banned from religious privileges in ancient Israel (Deut. 23:1), but Isaiah 56:3 had foretold future joy and acceptance for "the stranger" and "the eunuch." From the covered chariot Philip

From the covered chariot Philip heard a puzzled voice: "He was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. In his humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth" (Isa. 53:7, 8, Theodotian's translation of LXX). Ethiopia was stretching out her hands unto God (Ps. 68: 31)!

What an incomprehensible chapter Isaiah 53 is to a man knowing nothing of Christ. When Philip heard the man's confession of ignorance, he did what we Christians should do more often—he "opened his mouth, . . . and preached unto him Jesus."

## **Eunuch Accepts Christ**

"When the disciple had finished, he [the eunuch] was ready to accept the light given" (White, The Acts of the Apostles, p. 108) and was baptized on the basis of his belief in Jesus as the Divine One. (Read Testimonies, volume 8, pages 57, 58.) The darkness of Africa was lightened by this man's testimony. If only these Middle East and African churches of the early Christian years had preserved their missionary zeal, how different modern history might have been. (On the church in Ethiopia see comment in The SDA Bible Commentary, on Acts 8:27 and The Great Controversy, page 577.)

Our final section (Acts 8:39, 40) reveals God's Spirit transporting Philip in the manner that Obadiah feared might happen to Elijah (I Kings 18:12; compare 2 Kings 2:16) and that did happen in Ezekiel 3:14. This time Philip itinerated northward, preaching in Azotus, the old Philistine city of Ashdod, and from thence to all the coastal cities along a famous highway from Egypt—Lydda, Joppa, et cetera, as far as Caesarea. There Philip finally remained, and about twenty years later he was still there with four prophetess daughters (Acts 21:8, 9).

When the hosts of evil propose to halt God's work how marvelously He disposes otherwise, and extends His work through the church that lives in the plenitude of divine power.



# OUR HOMES

HOW TO KEEP THEM HAPPY AND HEAVENLY

CONDUCTED BY PROMISE KLOSS SHERMAN

# Lydia, A Seller of Purple...

Part 10

By JOSEPHINE CUNNINGTON EDWARDS

We find Lydia working with Evangelist Bateman and his young assistant, John Drummond, in one of the large Eastern cities. She has difficulty in locating a room until one of the women who regularly attends the meetings offers her a place in her home for nothing. It is with a little foreboding that Lydia moves in.

John got back with her brief case and overnight bag, and she began putting things in the closet and in the dresser drawers.

She had intended to take her meals at the little dairy lunch across the street, but the woman would have none of it.

"Just me in this big house, and you go out to eat! Fiddlesticks! Why, Mary is always grumbling because I don't eat enough. She just revels in cooking for a crowd. You eat here, and welcome, my dear. Save your money for dresses and gloves and hats. You can afford to be a little vain. You're young only once!"

There was thick cream on her cereal in the morning, glasses of creamy milk, and eggs delicately cooked.

At night when she came home tired from her day's work, her bed was always turned down and her night clothes were laid out. On her table always was a dish of fresh fruit-big peaches in blush velvet dresses; grapes, frosty and filled with juice; and big oranges, fairly begging to be peeled and eaten in juicy sections. There was always a tray there, too, with a thin, delectable sandwich, a tiny dish of wafers, and a glass of some refreshing fruit drink. It seemed that Mrs. Hardy was leaving no stone unturned to keep Lydia comfortable. But the girl could not get rid of that odd little fear.

One night when Lydia came home she chanced to notice some literature lying on the hall table. Idly curious, she picked it up and leafed it through. Then that warning bell rang again in her heart. Why—why, this was Spiritualist literature! The girl stepped back and stooped over to look at the titles of some of the books

in the bookcase. Spiritualist, Spiritualist—every one of them.

Lydia felt her flesh fairly creep. Evangelist Bateman had only that night preached a fiery and powerful sermon against that modern form of devil worship. He had thundered against it. She had noted, too, that Mrs. Hardy had left while they were singing the closing hymn. She had not even waited for the benediction. Strange, she had never done that before.

Then, nervous as a cat, Lydia made her way up the gloomy stairs to her room. Her fears were real now, not simply imaginary. Every shadow seemed to be a living thing ready to jump out and pounce on her. Her



fright was partially dissipated at the sight of her snowy bed, inviting and cool, and the tempting little tray on her table. Then Mrs. Hardy came in and visited awhile, cordial and pleasant, but Lydia could plainly see that she was terribly disturbed, even agitated. It was with a conscious effort that she carried on their little chatty conversation. Then she went to her room, and Lydia heard the key grate in the lock of her door. It had an eerie sound.

When Lydia went to bed that night she prayed a little longer and read more in her Bible than usual. Even then, as she lay there rigid, with the lights turned out, it seemed that the darkness was closing in upon her. She remembered her fears—John's fears. Tomorrow she would move. She would find some excuse to get out of this house with its queer noises, its threatening shadows, and this strange woman. She'd—

But her tired nature asserted itself, and Lydia fell into a troubled, uneasy sleep. It seemed that she had slept only a few minutes when she awoke suddenly with the sense of a great weight on her chest. She reached up and tore at it in an agony of fear. She could not breathe. It was crushing the very life out of her.

And then, in her dire extremity, she cried out to God to help her, as might one who is dying. Instantly the weight lifted. Years afterward Lydia was to talk of that experience and even then to lower her voice to a hushed whisper.

"The enemy was determined to destroy me," she would say, "because I was a 'seller of purple.' But the God of Paul and that other Lydia built a hedge about me."

With trembling fingers Lydia lighted the lamp and spent the remainder of the night in prayer and Bible study. Her terrible fear left her at the sweet assurance of the constant companionship of Christ and His holy angels.

The next morning Mrs. Hardy came to Lydia's door before she went down to breakfast. Her eyes had that particularly odd look about them that had repelled Lydia at the first.

"Do you have asthma, Miss Moore?" she asked pleasantly. "I was awakened last night by your—your hard breathing, and I wondered."

Instantly it came over Lydia that the woman was probing—trying to find out something. Looking her squarely in the eye, the girl said soberly:

"Mrs. Hardy, whenever I am in trouble I call upon the Lord, and He always hears me and helps me."

Instantly a change came over the woman. It was almost as if a mask were torn from her face. Her countenance became horrible to see. She began to scream and jump as if she were possessed with a legion of devils.

"You're going to be a medium, you little fool," she hissed. "I'll have

you yet. I'll show you. I'll show you. I talked with the spirits last night. They said you——"

"Stop!" cried Lydia in a clear high voice. "Stop! I tell you I'll never, never be a medium. I'd rather die than be in fellowship with the devil."

And then the woman seemed to be possessed with demoniacal rage. She threw herself onto the floor and writhed and screamed and screeched and yelled. The very air seemed to be moving with the spirit of wickedness. Lydia watched her, terrified and unmoving for some time. Then the doorbell pealed through the house. Lydia drew a sigh of relief. Never had anything sounded so good in her whole life. She ran past the hysterical woman, down the stairs, and threw open the door.

It was John, blessed John, his kind

face sober and his big brow knit with

"I'was worried about you, Lydia," he said. "I had a strange feeling that you were in trouble or danger or something. The Batemans laughed at me, but——"

Lydia's cup was running over. She burst into a torrent of weeping. John came in, puzzled and concerned, and took her trembling hands.

"Why, Lydia, is something the matter? What is it? Tell me, Lydia!"

"L-let's get away f-from this terrible place," she sobbed. "And th-then I'll tell you. Come up and get my suitcase. I'll have it packed in just a moment."

As they ascended the stairs they heard Mrs. Hardy go into her room and lock her door. In ten minutes they were out on the street.

# THE Children's Story

# The Choir That Won a Battle By ARTHUR S. MAXWELL

One does not often hear of an army being led into battle by a choir, but that is what happened when Jehoshaphat was king of Judah.

One day a messenger arrived in Jerusalem with the news that the Moabites and Ammonites were on their way to attack the city.

Knowing the weakness of his own forces, Jehoshaphat turned to God for help. He also sent word to all the cities and villages of Judah urging the people to come to the Temple and pray.

Soon fathers and mothers, boys and girls, began streaming into the city from all directions, packing the court of the house of the Lord. It must have been a marvelous sight, for so many people were there that it seemed as though "all Judah" was standing humbly before the Lord with "their little ones, their wives, and their children."

By and by good king Jehoshaphat began to pray. Such a beautiful prayer it was too!

"O Lord God of our fathers," he cried, "art thou not God in heaven? and rulest thou not over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?"

Then he told of the approach of the Moabites and the Ammonites, saying, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."

Scarcely had the king ended his prayer than another voice was heard. All eyes turned to see who was speaking. It was young Jahaziel, a Levite, and it was clear at once from the way he spoke, and from what he said, that God had given him a message to cheer the people in this dark hour.

"Thus saith the Lord," he cried aloud, so

that the whole great congregation could hear him. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's."

What a sigh of relief went up! God was going to help them! He had taken over the problem and was going to solve it in His own way!

"Ye shall not need to fight in this battle," the young Levite continued. "Set yourselves, stand ye still, and see the salvation of the Lord . . . : fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you."

As Jahaziel finished speaking, king and people bowed humbly before God, thanking Him for His gracious promise of deliverance.

Nobody doubted that God would do as His prophet had said. Boldly Jehoshaphat declared, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Early next morning all was bustle and excitement as the troops prepared to leave. Jehoshaphat moved among them speaking words of encouragement. As he did so somebody had a bright idea. Just who it was we are not told, but the man suggested to the king that if God was going to win a great victory this day, why not thank Him for it in advance? Why not let the Temple choir go ahead and lead the whole army in songs of praise?

The king thought this was a fine suggestion. At once he "appointed singers unto the Lord . . . that should praise the beauty of holiness."

So for the first time in history a choir went out to battle ahead of the soldiers. And what happened?

The Bible says that "when they began to sing and to praise, the Lord set ambushments" against the Ammonites and the Moabites "and they were smitten."

Exactly what took place we do not know, but it seems that of a sudden the enemy soldiers began to quarrel among themselves. In the fighting that followed thousands were killed and when Jehoshaphat's singing army arrived on the scene they found only dead bodies. They didn't have to fight at all; it was just as God had said through Jahaziel.

"Lydia," said John, "I was terribly worried about you. I was sure you were in grave danger. I could hardly wait until a decent hour to come and see about you."

It came over the girl how utterly sweet it was to have someone concerned over her, to have someone care. And John was so big and tall and handsome. She liked the way that big heavy wing of black hair smoothed back from his forehead, and she liked his kind eyes.

Then, while they were walking back to the tent, she told him of her harrowing experience. He whistled, and they looked back at the house in the distance.

"A Spiritualist medium!" he muttered. "Well, you surely had reason to be afraid."

At the end of the beautiful summer they saw many of the people for whom they had labored baptized in a placid lake near by. Then Lydia went home to Philadelphia for the first time in nearly three years. She wondered a little as to what her reception would be, for her mother had not seemed to waver a bit in her decision. But mother love is strong and does not die easily. When Lydia came into the bakery, her mother was arranging some fresh bread on the shelves. When she turned around, Lydia stood there looking at her.

Sarah Moore gave a low cry and fairly flew around the counter to her child.

"O Lydia, my sweet, my precious!" she wept. The two of them clung together, laughing, crying, and kissing each other.

"Kathleen! Chester!" Mrs. Moore cried out at length, "come see who's here!"

Lydia got a chance that night to talk a little with her mother about religion. But her mother anticipated her.

"I've been kinda readin' the Scripture, Lydia, and I don't know but what you're right. Why, I was mad as a hornet, Lydia, and wanted to set you and Granny right, but I guess I——"

"You got set right yourself, didn't you?" and Lydia laughed softly.

"Yes, and I'm takin' studies from the Martins you used to know. I'm going to close my bakery on Saturdays and open it Sundays."

Then Lydia told her mother of John.

"And, Mother, he has had a call to evangelistic work in the South. He wants me to go with him. I came home to visit awhile before I go. He is coming next week. I want you to meet him. He's wonderful!"

(Continued on page 26)



# Don't Quit

By William Fuchs

Among some skiers was a small boy so evidently a beginner that his mishaps aroused the pity of a tender-hearted, if not wise, onlooker. "Sonny, you're getting all bumped up," she said. "I wouldn't stay on those skis and keep falling down; I'd just take them off and watch the others."

As the tears were still rolling down his rosy cheeks, the child looked from his well-meaning adviser to the new skis on his feet and answered, half indignantly, "I didn't get these skis to give up with; I got them to learn with!"

In a sense obtaining an education can be compared to this little fellow's experience. In school, at times, mastering one's lessons properly is difficult, but God has not given us our ability to "give up with." The self-discipline and stick-to-itiveness required in gaining an education help fit us for the place of service we are to fill in life.

Completing a task at hand successfully may be illustrated by an experience familiar to all of us. Mother asks you to go to the store, with a promise that as soon as you return, you may join your friends in a game of baseball on the corner lot. However, as you pass the ball field on the way to the store, you are urged to stop and play "for just a few minutes."

You succumb to the temptation and really enjoy yourself for several innings. But suddenly you realize that time has slipped away and you must complete the errand for Mother before the store closes. As you check your pockets, you discover you have lost the money. You return home with an uncompleted errand, wondering if the short-lived fun was really worth it all and realizing it is now too late to return to the playground for the anticipated baseball game with your friends.

This same type of thing is happening in high schools and academies today. Many young people set out to obtain an education, but on their way get tempted with comparatively trivial things such as nice clothes, a car, or other material possessions. As they apply themselves to their studies, which in a few years would lift them another rung higher on the ladder of success, they observe others who have quit school and seem to be enjoying the many temporal things that have a strong appeal to youth. The temptation to do likewise is so great that many quit school. Surely, "a penny will hide the biggest star in the universe if you hold it close enough to your eye."

A party of engineers became lost in a forest in Africa. Their supply of food was exhausted. In their efforts to sustain life they found some berries. These berries satisfied their hunger completely. They are them for



Persistence is necessary if one is to learn to ski skillfully. It is needed for success in other lines also.

several days, but instead of maintaining their strength, they became weaker and weaker. One after another they died—all except one. When help finally came, the only survivor showed his rescuers the berries he had been eating. Only then did he find out that they were absolutely worthless as food.

Feasting on these berries can be compared to the time when the quitter seems happy and prosperous and is getting along fine without an adequate education. This time is very short, however, for success cannot be obtained by the non-nutritious berries of money and material possessions. All too soon the devitalized na-

ture of these berries will be realized, and in many instances it will be too late to rectify the situation.

A sophomore in high school decided that he would quit school and get a job. His reasons for such a decision were that he now had a special girl friend and he wanted to buy a car. Little did he realize that such a course, when figured in dollars and cents alone, would cost him plenty.

In a study by Dr. Glick and Herman Miller an attempt was made to determine the cash value of an education. This study limits itself to the monetary remuneration and does not include many of the other satisfying values received as a result of an education. In his lifetime a person with an eighth-grade education will earn about \$116,000. One with some high school education will earn about \$135,000. A high school graduate will earn about \$165,000, and a college graduate about \$268,000.

The high school sophomore who quit school was spending about \$30,000 for his car, or even more if he might have gone on to get a college education.

It is only natural for all young people to want to be successful in life. In order to succeed, however, we must first know what true success is and then strive toward that end unswervingly. As Christian young people our success must be patterned after the success of our Leader. Christ stated that He did not come to be served, but to serve. That should be the aim of all His followers. True service to our fellow man will bring satisfaction and contentment to the soul. If we fill the place of service to mankind for which we have prepared, success will be ours.

Mrs. E. G. White, in Counsels to Parents and Teachers, admonishes every student: "Never rest satisfied with a low standard. In attending school, be sure that you have in view a noble, holy object. Go because you desire to fit yourselves for service in some part of the Lord's vineyard. Do all that you can to attain this object. You can do more for yourselves than anyone can do for you."—Pages 218, 219.

Success will not always be easy, because it requires consistent, steady work with your eye always on the goal. All things in life have a price. Even though success seems to be high, folly costs even more. Remember that after a short time of folly, you suddenly awaken, and maybe only then find that the price you paid for your folly was too great.

Take advantage of your opportunities to go to school. The going will seem hard at times but just keep going, never losing sight of your goal. Others are succeeding. You can too.



# Flags!

## By D. A. Delafield

I love to watch a parade and see the soldiers march past, led by the flag bearer with the glorious Stars and Stripes fluttering in the breeze.

The loyal Canadian experiences the same enthusiasm when he sees his country's flag. A Britisher knows the excitement he feels as he beholds the ensign of his empire. So does the Frenchman, the Chinese, the Russian, the Italian, the South African, when each beholds his own national banner.

If there is one thing that will anger a patriot, it is to see someone take the flag of his country and show disrespect for it, perhaps by trampling it underfoot.

Did you know that God's kingdom has a flag? This flag has the name, the title, and the dominion of our ruler Jesus Christ inscribed in it. (Read Exodus 20:8-11.) He is the Lord who created heaven and earth in six days. The seventh-day Sabbath, Saturday, has been set apart since creation week (Gen. 3:1-3) as the memorial of His creative power. This is God's flag. Do we wave it with reverent enthusiasm by resting every Sabbath, going to church, doing acts of mercy and kindness?

## The Beggar and the Coins

A Chinese preacher once tried to teach the sacredness of the Sabbath and the gratitude that we should feel for God's holy rest day, by telling this story:

"It came to pass that a man went to market, having a string of seven large copper coins. [Chinese coins were at one time carried on strings, over the shoulder.] Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. But the beggar, instead of being grateful, crept up behind the man and stole the seventh also."

Then the preacher made the application. "What an abominable wretch!" he said. "Yes, but in saying this, you condemn yourselves. You receive from the hands of the gracious God six days, yet you are not content. The seventh also you steal!"

Sunday, Monday, Tuesday, Wednesday, Thursday, Friday—six days; these belong to us. During this time we may work and play and go to school and prepare our homework and help Dad and Mother around the

house and attend programs at the school. But the seventh day, Saturday, does not belong to us; it is God's day —the Lord's day. Since God has been good enough to give us six days, should we steal His day, and use it for ourselves, as the beggar did the seventh coin? I think you will agree that that would not be fair.

Isaiah said: "'If you turn back your foot from the sabbath, from doing

your pleasure on my holy day, and call the sabbath a delight and the holy day of the Lord honorable; if you honor it, not going your own ways, or seeking your own pleasure, or talking idly; then you shall take delight in the Lord'" (Isa. 58:13, 14, R.S.V.).

Will you take your foot off God's flag, His Sabbath day, if you are working on it or treating it carelessly? Call the Sabbath a delight.

# An Incident in My Life THAT TAUGHT ME AN INFORTANT LESSON

# "Shoe Money" for Missions

By LOUISE C. KLEUSER, Associate Secretary Ministerial Association, General Conference

When I was new in Adventism and still in my teens, I learned some valuable lessons about my responsibility as a steward of God's bounties. As the imminence of Christ's return dawned on my soul, I longed to impart my new-found faith to others.

One Sabbath I attended an inspiring rally in a big city. I have often looked back upon that gathering as being a milestone in my life. At this particular service the speaker earnestly and dramatically appealed for mission funds.

There was a bill in my purse and some smaller change. The paper money was to be used after the Sabbath to buy a pair of shoes. But, in typical Adventist fashion, I envisioned what that bill might accomplish toward building a simple mission station. So, reasoning with myself that I might not need the pair of shoes if Jesus should return very soon, I cheerfully placed the entire amount on the offering plate. That morning there was born in my young heart a true love for foreign missions. The privilege of being a steward for God simply thrilled me.

Prior to this occasion my decision to use this money for missions instead of shoes would have required parental counsel, but that Sabbath I alone decided the matter. Since I was still attending school and was not entirely on my own, this amount given to missions represented considerable sacrifice. My mother, being sympathetic with my zeal as well as convinced of our new faith, did not reprove me but gave me some wise counsel. That pair of shoes has been replaced with a new pair many times, and since then many, many mission appeals have been heard, while I am still profiting by the lessons learned.

For a few years Mother and I enjoyed Adventism together. As the years passed, our giving to the cause gained in perspective and good judgment. We learned to give from principle rather than from impulse. When Mother passed away, I gathered together the few possessions that she had taken with her to the hospital. In her Bible was her Bible Year reading record. She had completed the book of Ezekiel. Her Morning Watch Calendar was checked up to a few days before the day she closed her eyes until the resurrection morning. Her church missionary report blank was marked to the day she left home for the hospital.

Her offering envelope, too, was partly marked. When a little later I completed the record of her offerings, I pondered well what Adventism had meant to her. It was her very life, and her giving to God's work was simply an evidence of faithful stewardship.

Through the years that have passed since the "shoe money" incident, I have been guided in my stewardship by a recognition of the following principles:

- 1. The blessing of stewardship begins when we recognize that the tithe is "holy unto the Lord." The Lord is a good paymaster, and when we consider the needs of His cause first in our budget, He pledges Himself to provide for our every need.
- Our giving to God is an act of worship. It expresses our gratitude for spiritual and material blessings. Special seasons of gratitude call for additional offerings.
- 3. There are occasions in our lives when we should give by faith. Let God have a chance to do something unusual for us.
- 4. God does not need what we give Him, but our attitude toward stewardship reacts on our character. We either develop in nobility and stability, or become dwarfed and twisted with selfish-
- 5. To exercise philanthropy without stimulation and pressure is the reward of a mature Christian experience. Let Calvary suggest the amount of our offerings.



LIKE a tiny acorn that eventually becomes a mighty oak, offering shelter in its branches to bird and beast alike and sanctuary under its widespread arms to those in need, so has Malamulo Mission grown from small beginnings to become a place of refuge in Nyasaland.

The story of this mission, fascinating as it is to us, is of even greater interest to Elder and Mrs. C. Robinson, for they were there during its beginnings and later development. They have seen buildings erected, growth in staff, and increase in equipment. They would give much to be starting their missionary work over again but would prefer the early days when the hardships seemed greater and the trails longer and more hazardous to blaze.

Both Elder Robinson and his wife are nurses, and many times they have felt thankful for the training they received at the old sanitarium at Plumstead, Cape Town. Their nurses' training has helped them aid many people and has been instrumental in saving many lives.

In Malamulo's infancy Brother Robinson collaborated with the late Brother Ellingworth in building the first hospital ever opened for our African work. Everything was made on the mission; bricks were formed, timber cut from the virgin forests, and equipment fashioned from the materials on hand. Progress was slow, but still these men plodded on.

When the first buildings were completed, they made bedsteads and other equipment. Two wards were equipped for men and one for women. After proudly surveying their handiwork they waited for their first patients. It was not long before they found themselves cramped for space. Patients were even lying on the floor.

So, to make more room they removed the bedsteads and laid all the patients side by side on the floor.

Injections and pills had not come into common usage, so hydrotherapy and fomentations were used. A cabinet was made in which the patient could lie, and a kettle with a long spout was procured. A Primus stove was bought for heating the large cans of water that had to be carried on the heads of the women from the nearby stream. Modern plumbing and running water were luxuries still in the distant future.

An African tornado sweeping everything before it was not more dreaded than a smallpox epidemic. Whole tribes had been known to be completely wiped out by this scourge. Once, when smallpox was detected in the vicinity of Malamulo, the government hastily sent an orderly to the mission with lymph sufficient to vaccinate twelve boys. All the boys he inoculated caught smallpox. Unfortunately he had drawn lymph from sick boys and had vaccinated others with it. Very soon there was a raging smallpox epidemic on the mission. Altogether 250 people contracted the disease. Some were in a terrible condi-

However, unbelievable as it may seem, all the patients recovered, even though some bore pock marks on their faces or on their bodies until their dying day. The mission was sealed off from the outside world, but unbeknown to the staff two strangers sneaked in. They were the only two casualties during the epidemic. Without the aid of a doctor, Elder and Mrs. Robinson battled the disease, and their ministry was greatly blessed.

One morning, before the fierce African sun had taken the energy out of the people and made them more interested in sitting under a shady tree than exerting themselves, a machila ("hammock") carried by four hefty men was brought to the hospital building.



Three girls in the basketry class, Rusangu Mission, Zambesi Union Mission.



HOTOS BY CRIPPS

Girls in front of So

Early

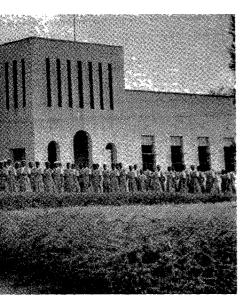
# Malamul

Experiences glea

In it was a fourteen-year-old boy who looked so sick his recovery seemed impossible. Hurriedly he was taken to the crude waiting room where the male nurse with his female assistant pulled back his meager covering to make a cursory examination.

What a horrible sight met their eyes! They recoiled as they saw his back. Although there was no open sore on it, it looked like an inflated rubber hot-water bottle ready to burst. The nurse became quite agitated and suggested it might be tuberculosis, but Elder Robinson thought it was something else, just what he was not sure.

Obviously prompt action was called for, so they decided to lance the back and see what would happen. As the scalpel cut into the flesh, out spurted matter and more matter until a kidney-shaped basin was full. Still the back continued to drain. This, of course, brought great relief to the boy, and he was not long in making a full recovery. His gratitude knew no bounds and so he stayed at the mission, went to school, and proved a quick and apt pupil.



nistration building.

at

# Mission

Jean Cripps nissionary C. Robinson

Not long before this time an American woman had felt impressed to open schools throughout this territory. She called them Jeannes schools. The purpose of the schools was to foster better conditions among the Africans and afford them more opportunities for learning and progress. Every year, from missions run by all denominations, one outstanding student was chosen for special recognition. He received a shield with his name and that of his school on it. An engraved shield like it was also kept in the Jeannes school in his locality. This was a much coveted honor.

The first year of this program saw our recovered boy from Malamulo win the shield for his school. The following year he won again. The third year one of the faculty of the Jeannes school was alleged to have remarked that they would have to choose someone from another school as it seemed unfair to let Malamulo be honored in this way every year.

This young boy grew to manhood and became one of our faithful African workers. His name is John Thomas, and he is now the director of one of our African mission stations.

One day Elder Robinson was busy at his desk trying to make his budget balance, an engrossing and anxious task for any missionary. Suddenly a breathless mission boy came running into the office to say there was a lion in the brickyard. Lions rarely came so near the mission, so Elder Robinson was skeptical. He shrugged his shoulders in disbelief, and told the boy: "Go and put some salt on his tail and you will catch him."

About twenty-five minutes later, having forgotten all about the lion, Elder Robinson was walking through the brickyard when a strange sight met his eyes. There were the huge paw marks showing the tracks of the lion and the boy was carefully putting salt in each one! Apologetically the boy explained that since he could not put the salt on the lion's tail, he thought that perhaps putting it in the tracks would do just as well. He hoped the Bwana was pleased, for he had done his best!

Africans have an inborn sense of music and rhythm. Because of this, even a very mediocre singer can teach music to them. The Africans with their keen musical sense soon blend the various parts into a harmonious whole. With forty-four outschools to care for, in addition to various other duties, the missionary was a busy man. But one Friday afternoon found him teaching the good old song, "Do You Know Why I Love Jesus?"

"This is why I love my Saviour,
This is why I love Him so;
He has pardoned my transgressions
And made them as white as snow."

Pastor Roman, now one of our most faithful African workers, was then a young man. On that Friday he had come in from his outschool. Before returning he heard the rise and fall of the song and could not resist

stopping to listen. Soon the tune and the words were firmly fixed in his memory. In two weeks he was back at the mission. Elder Robinson, besides being surprised to see him, was slightly annoyed as he thought he might be neglecting his work. Sternly he said: "You must not neglect your school work by coming to the mission so often."

The boy said: "I only came back for the verses, Bwana."

"What verses?"

"The verses to the song, 'Do You Know Why I Love Jesus?' The chorus has won four boys to the Bible and if I can get the verses I know many more will come to Jesus." Music has great power on an African's heart and mind, and is a valuable aid in soul winning. Since those days Pastor Roman has won many souls and taught many verses as well as choruses to his people.

On another day a boy came to present himself to the director. He had crossed over from the Portuguese territory of Angola into Nyasaland. The Portuguese Government at that time did not favor or permit the opening of schools in their territory or the use of any form of religious propaganda. However, a person traversing the country could do some work excluding holding meetings or conducting schools. This boy, earnest as he was, knew pitifully little. He was advised to remain at the mission and study. He stayed for one year. The next year found him back again, but during the year his father called for him. He wanted him to get married.

When the boy left, everyone thought that was the last that would be heard of him. They thought he would settle back into his heathen ways with his heathen wife. This was not so, however. He built his hut in a heathen village and decided to hold some meetings even though he well knew the government rules about this. He

(Continued on page 25)



Elder and Mrs. C. Robinson, missionaries who helped develop the work at Malamulo.

Mary Ford with girls learning baby care at Malamulo Hospital.



# Do You Get Enough Proteins?

By Hulda Crooks

The high-protein standard suggested by Voit in 1881 has been a storm center for most of the seventyfive years that have elapsed since that time. It has indeed been as Hindhede wrote of him in 1913: "The errors of great men are a hundred times more dangerous than the nonsense of the multitude." 1

The error in this instance was that Voit's findings were based on paper figures and not on experimental investigation. He simply collected dietary records of the food eaten by 1,000 German laborers. That these heavyeating men averaged 118 grams of protein a day is not surprising. It remains a matter of surprise, however, that a scientist like Voit should have taken this as a desirable goal for an average man. It is still more surprising that he should have held to it even after he himself found by experimental observations that men consuming half that much protein remained in good health.

Decades of research has lowered that high-protein goal step by step until the latest (1953) recommended daily amount by U.S. standards is only 65 grams for an average man and 55 grams for an average woman.2

Since it is thought best to recommend more than is needed rather than just enough, the above amount includes a generous safety margin.

It is a simple matter to meet the protein recommendation with an ordinary diet of wholesome foods. Dr. Block, writing on the "Amino Acid Composition of Food Proteins" has said: "It is generally recognized that as long as a man has enough to eat, there is not likely to be much wrong with the average total protein intake." 4

This is true even of a vegetarian diet, as can readily be seen from the amounts of protein present in a likely day's intake.

Food	Grams Proteir
3/4 cup cooked whole-grain cereal 1 pint milk or soy milk 3 slices whole-grain bread (3½ oz.) 2/3 cup cooked dried legume 1 medium potato 1 gluten steak or 1/4 cup cottage cheese 1 oz. nuts, or nut butter, or 1 egg 3/4 cup cooked leafy vegetable	4.5 17 9 10 2.5 8 6 3
Total	60.0

The total day's intake, as you can see, will exceed the recommended 65 grams for a man when the various amounts found in desserts, vegetables, and fruits are added in. One could take less than this and still be well within the safety range even for a man's needs.

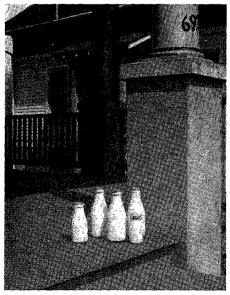
Obviously, as Dr. Block has indicated, when one has enough suitable food to eat the amount of protein takes care of itself.

## Quality of Protein

But what about the quality of the protein even if the quantity is right? Again science has furnished us with reassurance concerning the adequacy of a simple diet.

Henry C. Sherman, of Columbia University, fed a mixture of onesixth dried whole milk and five-sixths ground whole wheat to rats. This protein mixture supported normal growth, health, reproduction, and lactation through 70 generations with no lessening of size or vigor in the offspring.

Dr. Wm. H. Adolph, acting professor of Biochemistry and Nutrition at Cornell University during World War II, has given much study to the protein value of diets whose mainstay



Dairy products are valuable in helping to ensure an adequate supply of protein in the diet.

is a mixture of grains and legumes.

In northern China he found that millet, corn, and soybeans were the farmer's principal food. He studied this protein combination and pronounced it of superior value.5

In the Near East he found the principal protein foods to be (a) a mixture of equal quantities of two leg-umes and wheat, and (b) a mixture of wheat and yogurt. Both of these simple combinations gave a protein efficiency ratio that he rated as very high.

Many such scientific findings as these have convinced world nutritionists that the problem of feeding individuals and population groups is simply one of sufficient common, natural foods to maintain body weight. Such ordinary foods as whole-grain products, legumes, potatoes, fruits, and vegetables, with some milk, cannot be improved by the addition of flesh foods or expensive protein sup-

An article by Dr. U. D. Register in the December 23, 1954, issue of THE REVIEW AND HERALD called attention to findings which showed that a combination of ordinary protein foods was as good as or better than meat as a source of protein even for the high demands required for growth of the young. The ordinary vegetarian protein dish and milk or soy milk, or gluten and milk, produced as good or better growth than meat protein. Even when milk was added to a diet containing meat, the growth was no better than on the vegetarian-milk diet.

Whether the protein is served in a nicely prepared dish of beans, peas, lentils, garbanzos, or other legumes, and eaten with good bread, or whether it is made into various entrees and gluten steaks, the results are similar. As Dr. Register's article explained, the legumes have plenty of the amino acid lysine, and the grains have the methionine, and so by combining the two an excellent protein mixture results.

Unlike Voit's statistical report, the findings from the research laboratories the world over assure us that no protein problem exists where man has access to sufficient natural foods of a reasonable variety.

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# News From Home and Abroad

# A Work of Love and Salvation

By W. R. Beach, Secretary General Conference

I am writing this message to our world church from Seoul, Korea.

War has practically erased this city, leaving tragic ruins. It looks like a vast grave in great areas. Some buildings now have been repaired, but across Korea I saw towns in which only a few chimney roots remain; not a roof, not a house. In these foul ruins millions of people still seek cover and protection from the cold. Birth, life, and death continue in a human tragedy probably without parallel since the destruction of Carthage.

Yes, for Korea the past years have been a horrible nightmare. The winters are cold. From Arctic Siberia the wind howls down into canyons that funnel it into gales. Under these conditions the problem of existence is a tragic one. However, much has been done to alleviate suffering and to care for the needy. This has had to be done under circumstances that defy the normal laws of economics.

Tons of provisions, both food and clothing, have been made available by our Disaster and Famine Relief organizations. In fact, I saw whole audiences that had been completely clothed from Seventh-day Adventist relief bales. I thought how happy you would be could you see your dresses and suits and coats worn by grateful Koreans. Several told me how that in

the day of hunger a food package had made the difference between starvation and survival.

Perhaps the most heartening sight was that of the hundreds of orphans under our care. They are fed and dressed. Several hundred already have been placed in Christian homes on both sides of the Pacific. One orphanage cares for more than fifty tubercular children. They would have perished in the ruins and the cold; now they are being nursed back to health. Disaster and Famine Relief activities can lend a very helpful hand in the care of these boys and girls.

Then while reviewing the past and thinking of the present need in Korea, my mind travels afar to the many stricken areas of earth where so much has been done by God's people. We can never forget the long lines of forlorn faces that received help in Europe following World War II. Disaster and Famine Relief wrote glorious pages of achievement in those days. Since then tragedy has struck in many places, including Greece, North Africa, the Philippines, Viet Nam, and nearer home in the Caribbean. More recently there was Hungary and Egypt.

The funds placed at the disposal of the committee have made it possible to process and ship clothing to all of these lands and to many others. Food supplies, agricultural commodities, CARE packages, and other forms of relief have followed. Assistance has been given in two disasters in North America. One can never know where the cruel hand of destruction will strike next. Through funds provided the church stands ready to act.

Brethren and sisters, this is a work of love and salvation. Much good has been done, and literally millions of people have by this means been brought to appreciate and look with favor on the work of Seventh-day Adventists. We have been told clearly in the Spirit of prophecy writings that welfare work is to shine in the denominational program.

The church has made Disaster and Famine Relief activity a permanent part of our worldwide program. A year ago the offering taken for this purpose totaled approximately \$172,000. After this year, the offering will be taken every second year. The next offering will be in 1959. The leaders who have this work in hand feel, therefore, that we must have \$260,000 this year. Of this sum, the North American Division is asked to raise \$200,000. The overseas fields will join with respective goals based on tithe income.

The people we have helped are grateful. They believe in the helping hand of Seventh-day Adventists. Shall we not make sure on Sabbath, May 25, 1957, that in the months to come Christian love and charity can continue to shine undimmed? Our gift will be doubly blessed—to us and to others.



The happy faces of these Korean orphans are an indication of the loving Christian ministry that they have received from Adventist workers. These children are in one of our self-supporting institutions.



Laymen, directors of 12 orphanages in Korea with nearly 2,000 children, who attended a Welfare Conference conducted in Seoul, September, 1956, at which an association of SDA welfare institutions was formed.

## Foreign Official Expresses Thanks

By R. R. Figuhr, President General Conference

A few days ago a representative of a foreign government walked into the General Conference office. He had been sent there especially to convey to Seventh-day Adventists the gratitude of his government and people for what Seventh-day Adventists have been doing in that country over the past several years to help the sick and the needy. In his halting English the messenger reminded us that our activities had resulted in the saving of many lives, in the relief of much suffering, and in the bringing of courage to large numbers. He left us feeling grateful for the activities of our church in behalf of the needy.

We do not expect always to receive such expressions of appreciation from those helped through our efforts. Yet this little incident does encourage us and lead us to realize that our labor is not in vain, even in terms of this world. The money, the clothing, and the other needed articles sent away to a distant land have been received; the naked have been clothed, and the hungry fed. Similar expressions of appreciation, mingled with grateful tears, can be recalled as those in another land also related that the gifts of our people in time of need had saved their lives during the difficult postwar years.

We are pleased that it has been thus. The Christian religion teaches believers to share what they have with those who have much less, yes, often nothing at all. "Freely ye have received," the Lord says, "freely give."

I am glad that years ago we sent our missionaries into the country from which the messenger came to tell Seventh-day Adventists that their efforts have not been unfruitful. Our missionaries established schools and medical work; they preached and built churches. With their service were mingled sacrifice and dedication. Their labors resulted in bringing the hope of eternal life to not a few.

When, here at the home base, the church was called upon to add to its spiritual ministry a ministry of material things, there was no hesitancy, but rather an immediate response. We thank the Lord for such earnest and ready church members. The Christian religion is not deaf to the cries of those suffering physically. The cries in this instance were heard across the wide expanse of ocean, and the church gladly responded. To each and all who thus responded in this noble endeavor we pass on the sincere thanks of the government.



Graduating class at the Clínica y Hospital Adventista, Puerto Cabezas, Nicaragua. The two girls on the left have joined the nursing staff of the hospital.

# Mission Hospital in Nicaragua

By Fred B. Moor, Jr., M.D. Medical Director

January 20 is a date that will long be remembered by the five members of the graduating class of the school of nursing of the Clínica y Hospital Adventista, Puerto Cabezas, Nicaragua. The graduation address was given by L. E. Concepción, president of the Nicaraguan Mission. C. G. Gordon presented the baccalaureate address, and Samuel Clarke conducted the consecration service.

## In the Andaman Islands

In a letter from S. Daniel, our worker in the Andaman Islands away out in the Bay of Bengal, he tells of a victory for God in that place.

"Our little company there had been praying most earnestly for Mr. Currie, the husband of one of our members. He had studied the message two years before. He was a naval man and was away from home for long periods of time. The conviction of the Holy Spirit became so strong that he finally felt that he must do something. He took a job as purser on a ship, feeling that he could arrange his work to have his Sabbaths free. After careful thought and preparation he was baptized. All seemed to go well but it was not the best kind of arrangement.

"Now word has just come that Brother Currie has been able to get a job as purser on a new ship which plies only between the islands and the mainland. This is better since he can now be at home with his family more often. When the Sabbath question came up the captain was so pleased with our brother that he immediately granted him all his Sabbaths off. On this particular ship also no drinks are served, which makes it all the more desirable. Surely God still works for His people."

W. F. STORZ

The class chose as its aim, "For God and Humanity," and as its goal, "Balm to the World." Two members of the class have joined the nursing staff of their alma mater, and the others are to be employed in institutions that know very little about Seventh-day Adventists.

The Clínica y Hospital Adventista is the pioneer medical institution in the Central American Union, and as yet the only denominationally owned institution. The school of nursing provides the opportunity for the youth of Central America to enter the nursing profession, where the need is great.

The work of the institution is not only appreciated in the local community, but it is recognized and appreciated by the Nicaraguan Government. The president of the Republic has granted various concessions in appreciation of the institution. One of these is liberty from Sabbath duty for our graduates while they are serving their three-month tour of duty with the public health department prior to writing their government examinations

We thank God for this medical institution.

## Progress in Austria

By W. Aigner, Secretary Sabbath School Department Austrian Union

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:7, 8).

Austria is a small country but it has many beautiful places. The best known are the cities of Vienna and Salzburg. The country looks back to a famous past, especially the time of

Emperor Francis Joseph I.

The Danube River flows through Austrian territory for 220 miles. About 60 per cent of the country is mountainous. The population now stands at 7 million, of which 90 per cent are nominal Catholics and 6.2 per cent Protestants. Austria is surrounded by seven other states whose populations speak five different languages. Two world wars have swept over the country.

It was in 1903 that the first Adventist, a sister, came to Austria. Now we have 40 churches with 2,672 members. Each week 1,000 persons listen to our public lectures and attend Bible studies. Public meetings for young people have been held in 11 different places. Of all baptized, 40 per cent are young people. Since World War II two new churches and one company have been organized. Vienna now has nine churches. Young people are very active in assisting in evangelistic efforts. Many of them distribute invitations and reading material from house to house.

During the past ten years chapels have been constructed in Vienna, Salzburg, Villach, and Linz. In 1949 we held the first Adventist training school at the castle of Bogenhofen, for Austrian and Swiss students.

Even children participate in the proclamation of God's message in Austria. Since 1953 seven Missionary Volunteer junior camps have been held in different places throughout the country. The children invited the neighborhood to the public meetings.

Since 1948, 33 literature evangelists have sold 266,365 books and booklets, 240,000 tracts and periodicals. They have found 166 precious souls, who

have been baptized.

In spite of much prejudice among the population our people are faithful to the truth they love. When there was need to open a new church in Vienna it seemed impossible to find a place in which to meet. An old and nearly deaf brother who has been 50 years in the church, and who is a colporteur, went out to search for a hall. He finally found one we could use.

A seventeen-year-old girl lost her right leg because of a serious ailment. In spite of that she went to our college and inspired other students for Christ. When we asked her how she was feeling, she replied smiling, "With our Lord I am always well. If it should be God's will that I lose my other leg, I shall gladly give that too." Her illness progressed to the place where she had to have an operation

on her lung. Now she has only one leg and one lung. She is now nineteen years of age and she is the merriest Christian girl I ever met. Please pray for her that our Lord will spare her life.

High on a mountain in Austria an Adventist couple lived for twenty-five years. The nearest church is far distant. One day our sister died. When the Protestant pastor called me to take charge of the funeral, he said: "Please permit me at the time of the funeral to have all the church bells rung, for today the only true Christian woman in my village has died." Five hundred people attended the funeral. The Word of God fell on fertile soil, and we already have baptized one precious soul who through this service found her way to us.

# The Role of CME in the Adventist Program

By T. R. Flaiz, M.D.

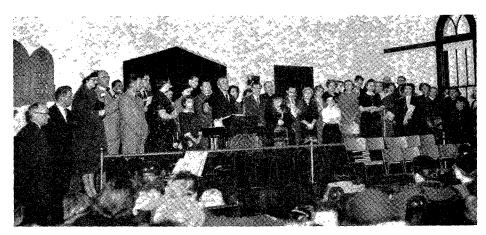
The College of Medical Evangelists was conceived and developed by Seventh-day Adventists for two specific purposes. First, it was established as an educational center where medical personnel could be prepared to serve the interests of the denomination. Second, it was established as a center where Seventh-day Adventist health teachings might be studied and set forth in the form of practical counsel and guidance for those interested in health.

How well CME has served the first of these purposes is best known to those who have been privileged to visit the sons and daughters of this college who now are so honorably holding forth in institutions large and small, scattered in nearly every needy country of the free world. The nurses, the physicians, the dentists, the dietitians, the technicians, are perhaps the most appreciated reminder of what CME means in the over-all program of Seventh-day Adventists.

This institution started as a humble sanitarium in 1905, offering first, as its educational program, a nurses' training course. A little later Adventists re-established a school of medicine in Loma Linda. This was followed for a time by a two-year course in medical evangelism. Since then other courses have been added as the needs of the denomination have pointed the way-dietetics, laboratory technique, X-ray technique, physical therapy, the school of graduate studies, the school of tropical and preventive medicine. and now our youngest school in the College of Medical Evangelists, the school of dentistry.

Two years ago the College of Medical Evangelists was reorganized, looking toward further expansion and development of its many educational offerings.

Turning to the second area of service that our medical school can render to the denomination, we might observe that our health teachings will be more widely accepted when we are able to show that they are scientifically sound. Our vigorous stand against the use of alcoholic beverages and tobacco, our counsel against the use of coffee and tea, should be sup-



Pageant of Prophecy Crusade, Calgary, Alberta

Forty-five baptisms were reported by the Chalmers-Friesen evangelistic team at the conclusion of the Calgary, Alberta, Pageant of Prophecy crusade. On the last night of the series an experience meeting was conducted, at which time many of the converts related stories of thrilling victories. J. P. Habenicht,

district pastor, assisted by G. P. Friesen, singing evangelist, has been holding Sunday night meetings since the effort closed. Gordon Smedley is now assisting Elder Habenicht in following up the interests created. Elder Chalmers is now laboring in New York City.

DIETER HAIN



# Remember Me...

"Let everyone have a self-denial box in his home, and when he would spend pennies and shillings in self-gratification let him remember the needy and starving in Africa and India and those close to his own door."—Welfare Ministry, p. 273.

Your help is needed. Your sacrifice in giving to the Disaster and Famine Relief Offering makes immediate assistance possible whenever disaster strikes. Beginning May 25 of this year, such an offering will be taken every two years so that there will be funds on hand to meet emergency needs as soon as they arise.

Let the Disaster and Famine Relief Can\* on the dining room table remind you to pray for and to extend a helping hand to our suffering brothers and sisters.

As you drop your offering into the offering can, you are remembering

Homeless refugees—terrified by remembrance of sudden flight, without country and the necessities of life, without clothing, bedding, and food.

Helpless orphans—the blameless victims of war and revolution.

Disaster victims—destitute as a result of tornado, flood, and famine, and needing immediate help.

On May 25 when the offering for Disaster and Famine Relief is received, your can, filled with daily gifts, will provide for prompt help when disaster suddenly strikes.

Be a Good Samaritan. Help the needy and suffering who are along the Jericho Road today!

\*These offering cans were distributed in the churches in March.

# Disaster and Famine Relief Offering

MAY 25, 1957

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. ported by comprehensive research. The unfavorable results of irregularity in eating habits, and the excessive use of fried and rich foods should be scientifically studied. The effect of a large use of processed foods, such as the popular cereals, and white bread, the excessive use of sugar and candy in place of fresh foods, whole grains, fresh fruits and vegetables, should be the subject of wider research.

The need for adequate rest, recreation, exercise, and diversion from confining desk work, work loads, and work pressures that bring on tension states leading to hypertension or perhaps psychological problems, are some of the areas in which we as Adventists should be seeking out information, and setting in order scientific support for our teachings.

The College of Medical Evangelists constantly is taking a larger and more aggressive interest in research on these subjects. We recognize that other organizations already have done much in support of our instruction on these important subjects. Much remains to be done, however, if our health education in these lines is to merit the respect of intelligent people. Only at this college are we prepared to press forward with such a Seventh-day Adventists rightly look to CME to lead out in such research. As we see the increasing volume of excellent material coming from the laboratories and the clinics of this school, we are aware that in this area also CME is serving the purpose for which it was established.

The large program that we have under way in this educational institution is costly; but should we not be grateful that Adventist youth now have an institution in which they may pursue their scientific education right up to the highest level in an atmosphere of faith and respect for divine revelation?

# Guatemala Itinerary

By Elmer G. Ross

"Vienen! Vienen! . . . Aqui estan!" ("They're coming! They're coming! . . . Here they are!") we heard the welcoming committee sing out as we rounded the last jolting bend and saw before us the end-of-the-road village of Pueblo Nuevo, Guatemala.

I glanced at my watch. 9:00 A.M. "We'll have to hurry, Delmer," I said, turning to my fourteen-year-old son who had begged to accompany us. "We've a two-mile hike ahead of us, but we can make it in time for Sabbath school if we push right along."



Health Week in Colorado Conference

March 18 to 23 was Health Week in schools of the Colorado Conference. Health education was emphasized, and many of the year's activities in health reached their climax at that time. Health trains chugged across the walls and bulletin boards of many rooms; interesting posters portrayed the essentials of good health in colorful array. Miss Betty Fesler and students of the third grade at Denver Junior Academy are shown studying nutrition by means of a mouse-feeding experiment.

Two workshops on health education, under the direction of Delphine Watson, elementary supervisor for the conference, were held—one in Denver, the other in Grand Junction, serving their respective areas. Reports from the teachers at these workshops revealed a lively interest in programs of school health.

Colorado teachers and parents have developed many fine school lunch programs. This has meant real work for all concerned, but the rewards are seen in healthier children. May the Lord continue to bless the efforts of the conscientious Christian teachers and parents of this conference as they develop this important phase of Christian education in the church schools of Colorado.

**JOYCE WILSON** 

We had started well before sunrise, and were now at least five long hours by jeep away from the scene of our Friday's activities in Tierra Blanca. The long trip in the early morning hours gave us plenty of time to talk over the interesting events of the day before. To start with there had been that breath-taking descent of the steep trail which literally falls over the face of the cliff and lands with a thud in Tierra Blanca. Then there was the rustic but impressive multiple wedding for a half dozen couples; the evangelistic service with the building so crowded to the very front that I could hardly stand up to speak; the afternoon baptism of eleven precious souls, and the organization of the new group. Yes, it had been a full and happy Friday, but this was early Sabbath morning, and augured even better things for the day.

As we drove slowly along over what could hardly even be called a road,

jolting down over boulders, dodging around fallen trees, skirting gingerly the edges of overhanging cliffs and inching over recent landslides, we talked with Rigoberto García, the district worker, about the triumphs of the message in this new district. Pueblo Viejo is just a little village, perhaps not more than twenty or twentyfive families all told. Two years ago there was not a single Seventh-day Adventist in the town. Today there are only two families that do not have at least one baptized member in our recently organized church. Neither liquor nor lard can anywhere be bought in the village, and there is now only one pig in this town, which a couple of years ago was literally overrun with them.

Yes, the Lord's power had surely been revealed in this district, we all agreed as we bumped around that last bend and saw before us Pueblo Nuevo, New Village, the road's end.

We still had a two-mile hike before us to Pueblo Viejo, Old Village, but we could at least get out of the fourwheel drive jeep station wagon and stretch our well-jounced frames. How welcome that welcoming committee did look! But what was this that they were telling us? It seems that we had underrated the spontaneous enthusiasm of the townspeople! Receiving the advance notice of our arrival they had turned out en masse, the whole town, and had spent literally days of hard work fixing the trail that led down to their village so that we could drive triumphantly down to the very center of the town square!

Sabbath School was a happy time. Since this was the last Sabbath of 1956, and the members of the Huitan church had come on foot or horseback the eight miles over the hills to be present too, we celebrated a joint communion service after Sabbath school.

### Crowd Waiting for Treatment

Lunch over, the afternoon was filled with a joyous baptismal service in the icy waters down at the river, followed by the customary sunset vesper service whose purpose is to "Despedir al Sabado ["Bid farewell to the Sabbath"]." By the time this service was over in the church building, there was a large crowd outside milling about in the courtyard waiting for our announced clinic. We ate a sandwich for supper, and at 6:00 P.M., one half hour after sundown, I put on my white coat and we called in the first patient.

In a seemingly endless parade they came with their physical complaints: worms, malaria, high blood pressure, athlete's foot, impetigo, tropical ulcers, dysentery, epilepsy, pernicious vomiting, a badly infected toe that had been split wide open with a machete. With the help of a good supply of medicines, mostly physicians' samples collected in the States, we did what we could for each, trying to minister to their spiritual ills as well as to their physical diseases. Our plan had been to finish with the medical patients Saturday night, and then to hold a dental clinic the following morning, but well after midnight there were still many people huddled around a campfire in the patio trying to keep warm while awaiting their

"Better call them back at seventhirty in the morning," said Brother Rigoberto with a tired sigh.

So it was that early Sunday morning, after catching a few hours rest on the church benches, and while the heavy frost provided a pure white mantle for the eleven thousand foot mountain peaks among which the village



Missionary Elmer Ross buries an old Indian mother in baptism.

nestles, we were at it again with a goodly number of people in the yard stamping their feet and blowing on their hands to keep warm. Ten o'clock found us still working on the medical patients, but now there was also a large group awaiting dental attention. We therefore propped a chair in a tilting position in front of the window, brought in our "sterilizer," a tub containing a charcoal fire over which a basin of water was continuously boiling, and started in with the tooth-pulling bee.

In the meantime the church members were having a real field day in the now sun-warmed patio. They circulated among the large number of people, answering questions about the "doctor" and his religion, and finding many opportunities for on-the-spot Bible studies.

It was gratifying and touching to note the attitude of the church members. Many of them themselves were waiting to see the "doctor," but gave up their turns in order that some non-

#### New Church in Lima, Peru

On Sabbath, January 12, our believers in the city of Lima, Peru, gathered in the newly erected Porvenir church to dedicate this attractive house of worship.

A few years ago, in order to keep pace with our fast-growing work in Lima, a group of members from our central church formed a nucleus in a section of the city called Victoria. This group prospered greatly and soon was organized into a church.

Since its founding our brethren have met in very crowded quarters in an adapted garage building. The erection of the Porvenir church provides a new church home for this flourishing church group, and with its seating accommodation for 500 provides ample room for growth.

Present to lead out in the dedicatory service was R. R. Figuhr, president of the General Conference, and representatives from the Inca Union and Peru Mission.

This newly dedicated church is already being used as an evangelistic center. Moises Tenorio, professor of Bible at our nearby Inca Union Training College, has started a series of evangelistic meetings, which have been attended by capacity crowds.

F. C. WEBSTER

Adventist neighbor might have help. Some thus lost their chance for medical or dental aid on this trip, since we had to close shop at 4:30 P.M. in order to meet an evening appointment in another distant town.

Final score for the clinic: more than one hundred medical patients treated, and thirty-seven teeth pulled!

Eating a late lunch in our now flower-bedecked station wagon as we toiled up the steep slope in the lowest of the four-wheel-drive gears, Brother Rigoberto, Delmer, and I agreed on two things: what a blessing to these people and to the work in Guatemala would be a real SDA Christian doctor with a real hospital and a real ambulatory clinic! And secondly, what a privilege and a joy it is to be in the Lord's work!

# Sharing the Rewards of Medical Ministry

By Victor E. Duerksen, Administrator Bella Vista Hospital, Puerto Rico

The door to the patient's room stood slightly ajar, and from inside I heard a low, pitiful moan. I stepped into a shadow where I could see into the room without being observed.

On a high bed a man was lying. His face was white, and on it was an expression of pain and despair. A physician was bending over the patient, carrying out pain-relieving methods he had learned in medical school.

The doctor was a Christian. He was trained in a special medical school, an Adventist school, the College of Medical Evangelists. The objectives of the school had been well taught and well learned through much hard work, long hours, and sacrifice. Then he had received a call for mission service. It was accepted.

As plans were made for departure to the field, Satan erected stumbling blocks. Property was sold at a loss. Household goods were shipped, but due to an accident a large portion of these goods was damaged. Some of the goods were lost in transit. After weeks of inquiry these articles were located. They too had suffered damage. Satan attempted to make it appear that these young people should not have entered mission service.

Through it all our denominational organization stood by, always helping, for they had dealt with Satan's methods many times. Satan hates to see missionaries go to the field. It isn't easy to become a missionary, but it is always rewarding.

Action in the room broke off my reverie, and I watched the physician skillfully use the instruments of his profession as he cut and sewed in order to save life. Perspiration stood on his forehead as he worked against time to complete the task. Out the window I could see the jungle-covered hills in the distance, where there are few sanitary facilities. Many know very little about disease prevention, and when illness strikes, often the people wait until it is almost too late before seeking medical help. Slowly their surroundings are improving as they receive the message of hope. But where there is one worker there should be ten. This physician would not be working alone if all were doing their part.

My attention was attracted to the hall to my left. A young woman in white walked rapidly toward the room I had been watching, and entered. Skillfully she carried out every request of the doctor. She too had been trained in an Adventist institution. She had consecrated her life to

service for the Master.

The work is hard. The hours are long. The monetary returns are small. But thanks be to Jesus and His sacrifice on Calvary, the reward is great. Miracles are performed.

As I glanced down the hall I noted that other patients were calling, but there was no one to answer.

The groaning ceased and I strained to see farther into the room. I could hear low-pitched voices. I saw heads bowed over the patient. I heard words of prayer revealing a deep inward faith. Suddenly all was still but for the deep rhythmic breathing of the patient who was now in a deep, peaceful rest.

Some days later my secretary ushered into my office a man and a young woman. After introductions I was told of an accident in which the man had been involved, and of the conversations that followed. It had been felt that there was little hope to save his life. But someone stated that if anything could be done the Christian doctors and nurses at the Seventh-day Hospital could do it.

Then came to my memory the scene I had witnessed a few days before. Here was the reward. These folks went away praising God for our medical work. Many prayers had been said for this man. He had read the literature provided. His name will be passed on to the local pastor near his home. His name may be in the book of life. He could have been a star in your crown.

Jesus gives us the challenge, "Go, and I will be with you even unto the end of the world." He doesn't say that it will not be in sacrifice, but the reward is eternal life. Will you be the person who helps lighten the load of this doctor and nurse?

# Kampala, British East Africa, Effort

By E. E. Cleveland
Associate Secretary, Ministerial
Association, General Conference

The city of Kampala, British East Africa, has long enjoyed the benefits of civilization. Colleges and secondary schools abound in this part of Africa.

It was to this tropical paradise that I was sent to conduct a combination workshop-evangelistic program. Twenty African ministers gathered daily for the workers' meetings. At five o'clock each afternoon, the public meetings were held. These were regularly attended by persons of high position in the government. The public meetings resulted in 104 baptisms with 99 others added to baptismal classes.

Among those baptized was Prince George Juko, one of the brothers of the king of Buganda. Also baptized were five palace attendants, seventeen students from the government college, and three students from the commercial school.

No interpreter was needed for the city dwellers. However, there were many who came in from the rural areas. Mr. Kilebu was selected to translate the messages from English to Luganda for their benefit. This faithful Adventist is professor of mathematics at the School of Engineering in Kampala.

A former Seventh-day Adventist school teacher attended the meetings. I had no knowledge of his background but was impressed by his faithful attendance and deep interest in the lectures. One day, in a deeply troubled state of mind, he came to me. Fearfully he confessed his backsliding. He had left his church and family, and was



Crown Prince George Juko, brother of the king of Buganda, now a baptized Seventh-day Adventist.

within six months of receiving his B.A. degree. His question was this: Should he return to the church now, leave college, and return to his family, or finish school and then make the break? I suggested that we make it a matter of prayer. This done, his decision was made. He is now happily reunited with his family and is teaching in an Adventist school.

Also the wife of a Hindu doctor accepted the message along with her

two children.

It is my understanding that baptisms have continued since the public effort. The work of God in that area is moving forward.

## Early Days at Malamulo Mission

(Continued from page 17)

could read the New Testament haltingly, he could sing, and he could pray. What more, then, did he need?

The headman was a little apprehensive about this man's settling there as he could be a potential source of trouble for which the headman would be held responsible. So he made it his business to talk to him. He said: "Jonas, you are not to hold meetings in my village and teach Saturday for Sunday. If you do, I myself will turn you out and burn your hut." Jonas answered, "Hundi, Bambo ["Yes, Sir"]."

So Jonas and his wife planted their little patch of garden and came home before sunset to grind their mealies into corn for their meal. After sunset they sat before their fire in their hut and raised their voices in song. What African can resist singing? It was not very long before a head poked under the low thatched opening that served as a door, and a voice requested: "Goti, Goti." Somebody wanted to enter

Jonas replied, "Pindani ["Enter"]." Three young men of the village entered and joined in the singing. Time came for sleep and so Jonas and his wife, as their custom was, said verses that they had memorized out of the New Testament. Then they had prayer. The boys were keenly interested and wanted to come the next night. They spread the news among their friends, and the next night the round hut was full of people wanting to sing and hear the verses.

Camp meeting time came and Jonas walked from his village to the mission, but he did not walk alone. With him came fifteen souls who were eager to enter the baptismal class. He was debarred from holding meetings but this was not an obstacle to him. He used what little talent he had and the yield was manifold for Christ.

# "I'm Glad You Came"

By M. V. Tucker

Mrs. Lillie Shipley, literature evangelist in the Idaho Conference, is one of the outstanding women workers in North America. Her deliveries for the first ten months of 1956 were \$18,845, a world record for women literature evangelists. She writes:

"About eighteen months ago I placed a book in the home of a woman who was thrilled about it. She was so grateful that I had called that she asked me to come to her home again to see her. I have visited her nearly every Sabbath since that time

"She has a son twenty-nine years of age who was bowed down with grief. His wife left him for other companions, and went to live with her father, mother, uncle, and aunt. They had two children. Each time the son went to see his children he was ordered off the place by his wife and her relatives, and told never to come back again. The last time he visited them his father-in-law took his gun and ordered him off the place, and shot at him twice as he ran for his car. He came home in a rage.

"Just about that time I visited in the home, and his mother broke down and cried while telling me right before him what he was planning to do. He was getting ready to go back to kill the whole family. I said, 'Oh, don't ever do such a thing. I know you are angry now, but you will never know what a terrible thing you have done until you see the bodies of your little children and your wife lying there on the floor.' I had a long talk, reasoning with him. Then I prayed that the Lord would never let him do such a terrible thing.

"He broke down and cried, then said, 'I'm glad you came. I won't do it now.' He left shortly after that for Washington, where he found employment. Three months later he returned. He and his family are now reunited. He has always been grateful that I happened in at just the right time and prevented a great tragedy."

# Lydia, A Seller of Purple

(Continued from page 13)

"Lydia," said her mother with sudden inspiration, "why don't you go up to Granny's to get married? I'll go with you. She sets such store by you. I never saw the like. It'll tickle her to pieces. We'll go downtown tomorrow and get your outfit. I'll call in Miss Higgins to sew. You shall have as pretty a wedding gown as any in town."

To please Mother and Granny, she had a white satin wedding dress.

John came the day they were to start north. Lydia was proud to introduce him to her folks. He was so tall, so gracious, and so dignified, yet he was jolly and friendly, and they loved him immediately.

Mother left a cousin in charge of the store, and they all took the train north. The Martins were coming the next day.



## Answers

By Charles S. Utt

Pacific Press Publishing Assn.,
Christian Home Library,

Cloth, \$2.50, Deluxe, \$3.50.

Over a long period of years earnest seekers after the way of life have queried the editors of the Signs of the Times on matters of faith and belief. Some of the questions asked are perennial, being repeated over and over in slightly varying forms as new generations of people study the Bible. No book in the world is so nearly its own interpreter as is the sacred Word of God. Yet its clear teachings do not always lie on the surface. Only by comparing scripture with scripture can one explore the full meaning or inferences of its teachings. In answering these 343 typical questions compiled from the issues of the Signs the author has sought to find what the Bible itself reveals of the problems presented. A fairly complete coverage of Seventh-day Adventist doctrines is made here, and the book provides a ready pocket manual in compact form useful to the Bible worker or lay evangelist. It presents in effect a useful topical outline for a more complete pursuit of the doctrines as they are elaborated upon in the seven volumes of The Seventh-day Adventist Bible Commentary. Fully indexed for topical and textual refer-

The wedding was sweet and beautiful. Granny decked the whole parlor of her homely little house with great fluffy chrysanthemums that she had grown in her own garden. The old woman had a certain amount of stiff artistry about her that made the oldfashioned room strangely beautiful. She even insisted on playing a quaint old-fashioned wedding march on the tall, ornate reed organ for them to come in by. Her stiff, twisted old fingers achieved the musical gymnastics admirably, and she looked so pleased when Lydia peeped over the banisters at her that Lydia felt the tears sting her eyelids.

Then almost before she knew it she found herself at John's side, facing the minister. John took her arm and looked down at her. "You little darling!" he whispered, as the chords of the wedding march faded

"Dearly beloved, we are gathered together—" "Oh! He is marrying us," thought Lydia, her vagrant thoughts running ahead of the beautiful text of the ceremony. Then one glance at the tall figure beside her, and she brought her thoughts back forcibly to the issue in hand. The minister was asking her a question.

"Do you take this man to be your lawful wedded husband, and wilt——" Well, it didn't matter what he asked her to promise as far as dear John was concerned. She would go with him to the ends of the earth in this wonderful work of winning souls.

It seemed only a moment before the ceremony was over, and they were surrounded by a happy, laughing group. But little, vital Granny fairly dominated the scene. She kissed her new grandson and Lydia tenderly.

"I know that thee will be happy," she stated proudly. "For thee has the most beautiful work in all the world. But don't thee forget," and she shook a rheumatic old finger at John playfully, "that thee is not the only preacher. Lydia beat thee to that trade by three long years."

The End



#### Atlantic Union

- L. E. Esteb, union home missionary secretary, and Mrs. Esteb, director of teacher training at Atlantic Union College, recently spent a busy week in Bermuda, giving assistance to the work of the mission and the school. Elder Esteb reports, among other activities, a meeting with officers and workers of the Civil Defense, Red Cross, and St. John's Ambulance Corps, at which was shown the film, Tornado, prepared by the Michigan Conference. Officials were much pleased with the film and asked that copies be made available to be shown all over the islands.
- The Hartford, Connecticut, church is making plans to add a third teacher to their school next year. The present teachers are John Knowles and Mrs. Helen Knutson.
- Robert D. Pifer, a graduate of Washington Missionary College, has been employed as a ministerial intern in Boston, in the Southern New England Conference. Mrs. Pifer is completing her nurse's training at the New England Sanitarium and Hospital.

- Patricia Babick, senior student from South Lancaster Academy, won the Atlantic Union Conference temperance oratorical contest held at Union Springs, New York. Second place went to Sherry Curyk from Greater New York Academy. Other awards were presented to John Grayson from Greater Boston Academy and Dorothy Krowneck from Union Springs Academy.
- Approval has been given to the Middleboro and Taunton churches to purchase a 21-acre plot of ground midway between these churches for the purpose of constructing a two-teacher school.
- Shirley Barnell of Glendale, California, has been called to do secretarial work in the New York Conference beginning June 18. Miss Barnell's parents live in Syracuse, New York.
- S. O. James, associate secretary in the publishing department of the Northeastern Conference, is conducting a first-aid class each Thursday evening in the Ephesus church, New York City.

#### Columbia Union

- A. D. Stewart, associate professor of theology at Washington Missionary College, has been appointed director of the 1957 Summer School session, reports Dr. W. H. Shephard, president.
- N. S. Ashton, a veteran of fifty-three years of service with the denomination, has retired from active church work. Forty-five of these years were spent in the Columbia Union Conference, the last assignment being pastor of the Beltsville, Maryland, church. During his ministry he served as president of the Ohio Conference and of the Southern Union Conference. Elder and Mrs. Ashton will live in Worthington, Ohio, near their son.
- Robert Collar, of Illinois, has accepted an invitation to join the Duffield-Shafer evangelistic team in the Ohio Conference. Currently the team is holding meetings in Canton, Ohio.
- A new day is ahead for members of the Annapolis, Maryland, church in the Chesapeake Conference, reports A. B. Butler, Conference secretary-treasurer. They are making plans to purchase a former Methodist church in Maryland's capital city.
- A total of \$594,209 was reported after the fourth week of Ingathering in the Columbia Union Conference, reports H. K. Halladay, union home missionary secretary.

### Lake Union

- The Lake Union Ingathering report for the week ending April 13 showed a total of \$510,654.84, which is \$78,936.07 more than was received last year at the same time. Michigan had an early campaign and is already over its goal. The other conferences are all working hard, with Illinois and Indiana almost over the top.
- Frank Phillips, of the Indiana Conference, led the Lake Union in literature deliveries during March, with a total of \$3,496.55. N. Tallios, of the Illinois Con-

- ference, was next, with \$2,771.25. As a conference, Michigan had the highest deliveries, with \$22,251.00; Illinois was second, with \$21,710.67.
- Four gold-covered shovels, in the hands of S. E. Wight, first chairman of the EMC church building committee, F. O. Rittenhouse, president of the college, G. E. Hutches, Michigan Conference president, and J. D. Smith, Lake Union Conference president, turned the first earth for the new Emmanuel Missionary College church, Sunday, April 28. In the service that followed, J. L. Tucker, pastor of the church, read appropriate Scripture passages, C. S. Longacre presented the invocation, J. D. Smith spoke on "God's Care for His Church," and G. E. Hutches spoke on "God's Purpose of Church Organization." F. O. Rittenhouse recounted the history of the college church building program, and J. E. Riffel, construction superintendent, officially received the plans from the architect, D. J. McGrath of St. Joseph, Michigan.

#### North Pacific Union

- J. T. Porter of the union conference office accompanied A. L. Zumwalt, president of the Alaska Mission, on a recent visit to the Aleknagik area. The first service in the new church building was held March 28, at which time Elder Porter spoke to 110 people. The following Sabbath a record crowd of 158 attended the Sabbath school and church services.
- Ed Webb of the Oregon Conference has moved to Seattle as Missionary Volunteer secretary of the Washington Conference. He replaces Desmond Cummings who was called to Southern California.
- A. M. Running, manager of the Oregon Book and Bible House, is taking up a similar position in the Southern California Conference; and B. H. Allen has been elected to fill the vacancy in Oregon.
- After serving about 12 years in the Oregon Conference, J. H. Apigian has transferred to the Northern California Conference.
- Newcomers to the Oregon Conference include Jerry Lien and Darrell Nicola from Southern California, R. C. Remboldt from Nebraska, and L. G. Whitten from Oklahoma.
- George E. Knowles reports that of the 15 people who decided to unite with the church as a result of a short series held in the Spokane Valley church, 6 were baptized on April 13 following a sermon by C. Lester Bond, conference president. One candidate was baptized as a result of the labors of J. Ivan Moore among the colored people of Spokane.

### Pacific Union

- A three-week evangelistic campaign was held recently at the Phoenix, Arizona, Central church. W. R. French was the speaker. He was assisted by the pastor, Logan E. Houser.
- The annual kite tournament for the Pathfinder clubs in the San Diego area of the Southeastern California Conference

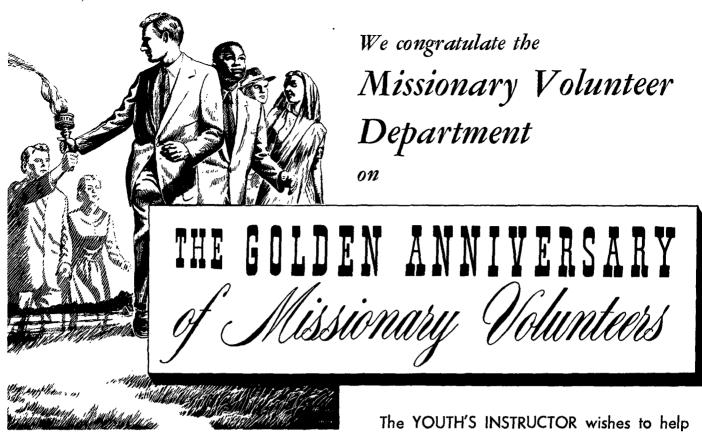
- was held on March 24. First-second- and third-place ribbons were awarded in each of the twelve different events of the tournament as well as trophies for the boy and girl with the highest point-total for all events.
- Perry Green, pastor of the Escondido, California, church, conducted the spring Week of Prayer at San Pasqual Academy in the Southeastern California Conference.
- Alden O. Sage opened a series of meetings Sunday night, April 28, in Lynwood, California. This series of prophetic lectures is for all the churches in the southern Los Angeles area.

#### Southwestern Union

- As the result of a two-week meeting held by R. F. Schneider, Southwestern Union evangelist, at Twin Oaks, Oklahoma, four persons were baptized and one joined the church on profession of faith.
- The Detamore-Turner-Holley evangelistic team have completed a series of meetings in Edinburg, Texas, where 52 Spanish-speaking people and 35 others took their stand for God and His remnant church. The team began meetings in Fort Worth on April 28.
- The Barron Brothers' evangelistic team have just concluded a meeting in Bryan, Texas. Incomplete reports indicate that 3 have been baptized in this city where we have no church and only a few members.
- Dr. C. N. Rees, president of Southwestern Junior College, was appointed secretary for the Texas Private Junior College Foundation at a meeting of the foundation on April 4. The organization, comprising 9 junior colleges in the State of Texas, was formed last spring for the purpose of giving financial assistance to the schools concerned.

# Church Calendar

Ingathering Campaign April	6-May 18
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 8 June 29
Medical Missionary Day	July 6
Home Missionary Offering	July 6
Midsummer Missions Service & Offering	Tuly 13
Enlightening Dark Counties	Aug. 3 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
JMV Pathfinder Day	Sept. 21
Sabbath School Rally Day	Sept. 28
13th Sabbath Offering (Southern Asia Div.)	Sept. 28 Oct. 5
Neighborhood Evangelism	Oct. 5
(Bible school enrollment)	
Home Missionary Offering	Oct,
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 Nov. 2-23 Nov. 16-23
Review and Herald Campaign	Nov. 2-2:
Week of Prayer & Sacrifice	Nov. 16-23
Week of Sacrifice Offering	Nov. 23 Dec.
Home Missionary Day & Offering	Dec.
13th Sabbath Offering	Dec. 28
(Northern European Div.)	



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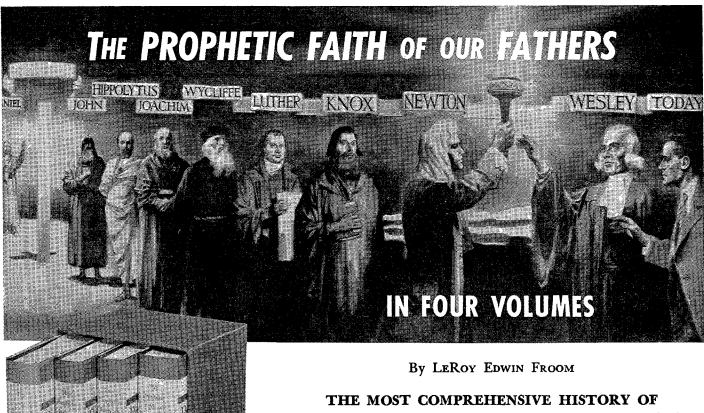
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# As the go to Press



# New Associate Secretary Temperance Society

We take pleasure in announcing the appointment of Jesse O. Gibson as associate secretary of the International Temperance Association and the American Temperance Society.

Elder Gibson comes to us with a wide experience in both departmental and administrative work. He has carried major responsibilities in the development of the industrial program at Washington Missionary College, has served as business manager of Atlantic Union College, and has served four terms in departmental and administrative work in West Africa. He has just completed his second term as president of the West African Union Mission. W. A. SCHARFFENBERG

# Disaster and Famine Relief Offering

In these days of uncertainty one never knows when disaster or famine may strike in any part of the world, bringing in its train hunger, privation, and misery. We believe that our loyal and sympathetic church members want the General Conference to be in a position to help at such times.

The General Conference has set apart May 25, 1957, when a Disaster and Famine Relief Offering will be taken up in all our churches throughout the world field. The goal for North America has been set at \$200,000, which means an average of about 75 cents a member. Many of our members will wish to give much more than this. We trust that some may make very substantial donations to this worthy cause. C. L. TORREY

# Yugoslavia Training School

According to word just received from Drogisor Stojcevio, the principal of our new training school in Yugoslavia, the first group of students will soon be graduated from that institution. These twenty-seven young men who are finishing the two-year ministerial training course, will be a great boon to the understaffed ministerial force of that union conference.

Before World War II, Adventist ministers were trained in a small worker training school, which operated from 1934 to 1942 in Zagreb, Croatia. From that time until 1955 there was no school for training our workers in Yugoslavia. It was necessary to employ believers to serve as ministers for the churches without having had the benefit of formal training for the ministry.

The need for trained ministers became very acute, so that our believers were greatly cheered when in 1955 it became possible to open the new school in a suburb of Belgrade. This school, which functions in a large house on a six-acre lot, employs three teachers. Although additional land and equipment are critically needed to enable the school to accommodate more students and to do more thorough work, the brethren rejoice in their new school and in the fine group of youth soon to be graduated and to join the overtaxed working force of the conferences.

RICHARD HAMMILL

#### Vacation Bible Schools

Plans for strong Vacation Bible School work were presented in a series of Sabbath school workshops and institutes conducted recently through the Southern Union Conference territory.

S. S. Will, Sabbath school secretary of the Southern Union, had arranged for Sabbath school institutes in Atlanta for the South Atlantic Conference; in Leesburg, Florida, for the Carolina, Georgia-Cumberland, and Florida conferences; and two in Birmingham, Alabama—one for the Alabama-Mississippi Conference, the other for the South Central Conference.

H. W. Lowe, of the General Conference Sabbath School Department, carried classes in Sabbath school evangelism for adult teachers and Sabbath school officers. Louise Meyer and the writer, also from the General Conference Sabbath School Department, led out in child evangelism classes, presenting branch Sabbath school and Vacation Bible School evangelism.

Between five and six hundred delegates attended this series of teacher-training and officer-instruction meetings.

WILLIAM J. HARRIS

# From Home Base to Front Line

#### Australasia

Mr. and Mrs. A. A. Mayhew and child left Sydney by air on March 11, en route to Lae, New Guinea. Brother Mayhew will serve as home missionary, Sabbath school, and publishing secretary in the Coral Sea Union Mission.

#### North America

Mr. and Mrs. Karl Bahr and two children, of Loma Linda, California, sailed on the S.S. Argentina, from New York City, April 25, en route to Montevideo, Uruguay. These young people are children of missionary parents, Mrs. Bahr being the daughter of Elder and Mrs. J. H. McEachern, and Brother Bahr the son of Elder and Mrs. E. W. Bahr. They are graduates of Pacific Union College. Brother Bahr will serve as cashier in the South American Division office.

Mary Louise Hill, of Takoma Park, Maryland, sailed on the S.S. Tar Heel Mariner, from San Francisco, California, April 30. Her destination is Tokyo, Japan. Miss Hill is a graduate of the Paradise Valley Sanitarium School of Nursing and Washington Missionary College. She has had considerable experience as a staff nurse, instructor, and supervisor. She has responded to the call for a relief nurse in the Tokyo Sanitarium-Hospital.

Ebba V. Larsson sailed April 23 from New York City, on the S.S. Mauretania, en route to Southampton, England, her destination being the Belgian Congo. Miss Larsson has served two terms in Southern Africa. Having spent a few months on furlough in the United States taking postgraduate work, she will also visit in her homeland, Sweden. Following that she will return to Africa for service in the Rwankeri Mission Dispensary, Ruanda-Urundi.

Dr. and Mrs. R. C. Rosenquist and family, of Loma Linda, California, left San Francisco for Manila, April 30. Dr. Rosenquist is a graduate of the College of Medical Evangelists and has served on the faculty of the college for several years. He has accepted a call to connect with the Manila Sanitarium and Hospital as a relief internist for a year.

W. P. BRADLEY