

THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

God's Promises Are Sure

By E. L. CARDEY, *Director, Southern Union Bible School*



Margaret Pate standing in her orange grove, which God saved from freezing.

Frozen orange trees in same part of northern Florida where Margaret Pate lives.

ONE of the most precious promises, and one of the most definite that God has given to us, is found in the third chapter of the book of Malachi where the Lord declares, "Bring ye all the tithes into the storehouse, . . . and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3:10, 11).

Recently we saw a striking fulfillment of this promise. About four years ago a woman who lives some thirty miles south of Jacksonville, Florida, began studying our message. All of her life she had been a member of the Catholic Church, but as she began to read the Bible new light dawned on her soul. In 1954 she took her stand with God's remnant people and became a member of our St. Augustine church.

For three and one-half years now she has been faithful to God in every way, including tithes and offerings. In November of last year a cold wave swept over the country. This began a series of freezes that had dire results upon the gardens, orange crop, and fruits in general in Florida. In the northern part of the State most of the orange trees were ruined.

Our sister, Margaret Pate, of whom we write, owns an orange grove. On her place the thermometer stood at 17 degrees for 12 hours one night. After this she wrote as follows:

"I want to tell you of a marvelous experience we have had here. So far as I know, our orange grove is the only grove that is green anywhere about us, from here to Jacksonville, or as far as I can learn for many miles south of us. But our trees are green and the oranges are still good and not frozen. When the papers announced that a

heavy cold wave was to sweep over the country, I fell on my knees and told the Lord that I had obeyed His Word and that I now claimed the promise of Malachi 3:10, 11. It was an anxious hour that night when I saw the thermometer going down and down, but I am glad to tell you that not one of the trees was frozen. They stand here now as a monument to God's power."

We were so stirred over this report that we made a trip to her home, and it is just as she reported. Every tree that we could see from Jacksonville south was dry and dead. What a surprise it was to drive on just a few miles farther, and discover that around our sister's home the trees were as green as they ever were, just loaded with good, precious fruit. This is evidence that God honored His servant for faithfully paying her tithe and giving the Lord His own.

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THE REVIEW AND HERALD

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A Thought

FOR THE WEEK

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

"Wholly Thine—Teach Me How"

Almost eighty years of age, the little displaced grandmother from Estonia arrived in America after the last war a complete stranger to the world of English. She could only fold her hands at the close of every meal, bow graciously when greeted after church service, or smile sweetly to acknowledge some favor. But all at once, somewhere she picked up her first two words of English, the two words without which no person has a mastery of language or of life. She learned to say Thank you. It calls to mind one of our much-loved church administrators who used to say that no matter what the language of the country in which he was traveling, he got along very well if he learned the greeting "Brother" and the simple good-by, "God bless you."

The practical aspects of learning the vital words of communication in a foreign vocabulary need no comment, but they stir within us some musings on the most significant words the newborn Christian must learn to utter. The penitent thief on the cross had time for only a simple petition and cried, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Blind Bartimaeus, sitting by the highway begging, pleaded only for relief from his long-standing misery, "Jesus, thou son of David, have mercy on me" (Mark 10:47). Then there was a father distraught that his son was possessed by a dumb spirit, who in the groping of his heart for he scarcely knew what, exclaimed at the healing of the boy, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

In all these cases we find the ABC of Christian faith and its vocabulary. There is in them a recognition of the Source of help in a time of human helplessness. In what better way can we confess our sense of failure and loss, to whom can we turn with greater assurance of being heard, how can we more deeply show our commitment and dedication to a new way of life than with our eyes lifted to heaven pour out the confession and supplication of our hearts, "Lord, I believe, help thou my unbelief?" H. M. TIPPETT

Well Said

One and God make a majority.—Frederick Douglass.

"Luck" is a very good word if you put a P before it.—Anon.

Mediocrity is excellent to the eyes of mediocre people.—Joubert.

Every one complains of his memory; nobody of his judgment.—Rochefoucauld.

REVIEW AND HERALD

Smyrna, the City of Suffering

By SIEGFRIED H. HORN

"I know thy works, and tribulation, and poverty, (but thou art rich). . . . Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:9, 10).

Smyrna, now called Izmir, is one of the most beautifully situated cities in Asia Minor. It lies at the head of a gulf that reaches thirty miles inland and has a harbor well protected by surrounding mountains. The fact that it is a port city to which ocean ships have access, yet is situated in the heart of the region, has always given Smyrna an advantage over other cities of western Asia Minor, and it has thus become one of the most important trade centers of that area. It lies in the fertile valley of the Meles River, and by means of good roads has easy connections with its hinterland as well as with important cities to the north and south, such as Pergamum, Sardis, and Ephesus.

The earliest settlement was founded by an Anatolian people called Lelages at a site to the north of the modern city. From about 1100 B.C. it was peopled by Greek colonists, first by the Aeolian Greeks and later by the Ionian Greeks. Even when the city was in the possession of foreign powers such as the Lydians, Persians, or Turks, the majority of its population were usually Greek.

The present site of Smyrna was chosen by Lysimachus, one of the generals and successors of Alexander the Great. In this he revealed good taste and keen foresight. Built against the slopes of the mountains surrounding the eastern part of the Hermaic Gulf, Smyrna has become one of the most

important, as well as picturesque, cities of Western Asia.

Its climate is pleasant, and much vegetation adds charm to the scenery. There are olive, cypress, fig, pomegranate, and plane trees, and even the date palm. The chief products of export are the famous Smyrna figs, tobacco, and silk, and the well-known Smyrna carpets. However, its wealth is provided not only by agricultural products but also by minerals found in the mountains of the region, from which since ancient times iron, manganese, gold, silver, mercury, lead, copper, and antimony have been extracted.

A Large and Rich City

Another attraction of Smyrna was its warm springs, which were frequented by people who suffered from arthritis. Taken internally the waters were said to relieve intestinal troubles. It can therefore easily be seen how Smyrna became a rich and populous city; in fact, until the end of World War I Smyrna was the second largest city in Asia Minor, having a population of about 250,000. Since then the great fire of 1922 destroyed three fifths of the city and killed thousands of its inhabitants, and in 1922 and 1923 tens of thousands of Greeks were driven out of Smyrna. However, according to the latest census the population now stands at 230,000.

Since the modern city is built on top of ancient Smyrna, only a few ruins are now visible. Remnants of the old city walls of Lysimachus can be seen in a few places in the vicinity of modern Izmir; also several pictur-

esque but ruined aqueducts are still standing. The ruins of the citadel, which dominate the scenery, are of Byzantine origin; only their lower parts go back to Roman and Hellenistic times.

Like most ancient cities, Smyrna possessed a great number of pagan temples, but few of their remains have been found. Statues, however, which formerly must have stood in these temples, are occasionally discovered in excavating for foundations of new houses.

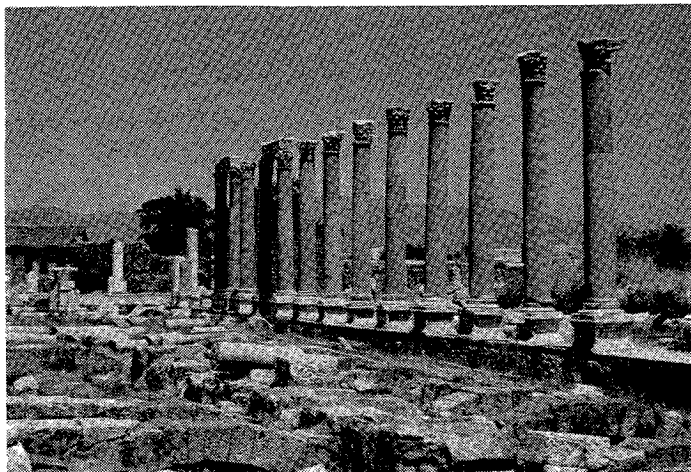
The most interesting ruins of the ancient city are those of the recently discovered and excavated agora, the market place, which is found in the heart of the modern city. For a long time archeologists had unsuccessfully searched for the agora of Smyrna, which was famous in ancient times as the only agora constructed in three stories. The lowest level of shops was below ground, another row of shops was found at the street level, and a third row was on top of the colonnaded sidewalks surrounding the whole market place.

Since its recent discovery, excavation and some restoration have been carried out. This enables the visitor to obtain a good impression of this, the most famous market place of antiquity. The subterranean halls and shops are well preserved; in fact, some of them are in such an excellent state of preservation that they could be used again without any repair work. Of the ancient structures that stood at the street level only some columns remain, and all traces of the second floor level vanished long ago.



PHOTOS, COURTESY OF THE AUTHOR

View of modern Smyrna taken from the citadel.



Ruins of the ancient forum of Smyrna.

The ancient people of Smyrna were especially proud of their city as the birthplace of Homer, the most famous of all Greek poets. Many ancient tourists visited Smyrna to pay homage to the memory of this illustrious man, as people traveled to some cities for the purpose of worshiping famous gods.

As Christians we are naturally interested in the experience of the Christian church of this city, and discover that Smyrna has had a sad history in this respect. From ancient times the name Smyrna has been interpreted to mean "myrrh," an aromatic but bitter gum resin obtained from East Africa and Arabia, which symbolized bitterness and suffering. Modern scholars, however, have discredited this traditional interpretation of the city's name, claiming it was derived from Samorna, the name of an Anatolian goddess who was worshiped in this city. Whatever the true interpretation of the city's name, it is a historical fact that the Christians of Smyrna have seen more suffering than those of any other city in that region.

City Often Destroyed

The city has frequently been destroyed, sometimes by earthquakes, more often by foreign armies. It has been conquered and sacked in the Christian Era by the barbarous Goths, the cruel Mongols, the fierce Seljuks, the zealous Crusaders, and in modern times by the Kemalist Turks. As an example of the horrors experienced at times by the Smyrneans, think of Timur (Tamerlane), the blood-thirsty Mongol conqueror of the fourteenth century, who built a tower with the heads of captured Smyrneans, using their skulls as building material. Some of the greatest massacres of modern times took place in Smyrna; for example, during the struggle between the Greeks and Turks after World War I.

During my stay at Smyrna I occupied a hotel room from which I could see great parts of this picturesque city, which lies on scenic mountain slopes. This colorful view by day and the myriads of lights of Smyrna's houses sparkling like diamonds at night, might be expected to create in me a feeling of happiness. It did not, however, for I could not help thinking constantly of what this city has seen in the past.

John's message, as contained in his second of the seven letters sent to churches of Asia Minor, became more meaningful to me when I read it with the historical background of this city in mind (Rev. 2:8-11). I could better understand why the church of Smyrna was one of the two churches of the seven that received no rebuke. It was poor in this world's goods and suffered

much, but was assured of riches and a crown of life. While no escape from death by persecution was promised, the Christian martyrs were assured that they would "not be hurt by the second death."

I wondered how many Smyranean Christians found comfort and spiritual strength in these words during the many persecutions that came to them in the course of the centuries. We know that the Christian church of Smyrna suffered persecutions not only in John's time, but also in the ensuing centuries, and famous martyrs laid down their lives within the walls of this city. Undoubtedly the most illustrious of these was Polycarp, the fifth bishop of Smyrna and a personal disciple of John. He was tortured and burned at the stake in A.D. 155, either in the stadium or in the great theater, both places being pointed out by conflicting traditions as the place where he met his death.

Yet, the death of Polycarp and that of other valiant martyrs brought much fruit during the decades and centuries that followed. Smyrna became one of the strongest centers of Christianity in the eastern half of the Roman Empire, and was the last city of Asia Minor to yield to the Moslem conquest. Until World War I four out of every five inhabitants were Christians, which fact proves how tenaciously Smyrna's population had kept its religion. Yet, it has finally shared the fate of all other Christian centers of Asia Minor, and has now succumbed to the Moslems. When the Greeks were driven out of the city by the Turks under Kemal Pasha, Christianity in Smyrna received its death-blow.

More than forty Mohammedan mosques are found in modern Smyrna, but hardly any Christian churches. This fact saddens the heart

The Spirit's Leading

By JAMES MARCHMAN HAMMOND

Kind and merciful heavenly Father,
In Jesus' precious name, I pray
For the Holy Spirit's leading
Every moment of the day;

For I am weak and needy, Father,
And as helpless as can be;
Without the Holy Spirit's presence
I am still just selfish me.

So, again, dear heavenly Father,
In Jesus' precious name, I pray
For the blessed Holy Spirit
To command this house of clay.

I shall then be able, Father,
To truly walk the blood-bought way,
For the Spirit will impart
The power Thy will to obey.

ON THE Religious Front

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

Saint Christopher Medal Installed in Navy Rocket

A medal of Saint Christopher, patron of travelers, accompanied the Navy's satellite part of the way into orbit around the earth. Installed to invoke divine guidance, the medal was wired to the base of a gyroscope package in the Vanguard's second stage. A request to include the medal in the rocket was made on the same form required for any change in the Vanguard's design. It was signed by F. Paul Lipinski of the Martin Company, Catholic engineer who suggested the medal, and by 11 others, among whom were Catholics, Protestants, and Jews. The "reason for change" was given as "addition of divine guidance."

Bill Would Require "Peace" Inscription on Currency, Coins

A bill to require that all United States currency and coins carry the inscription "Peace" has been introduced in Congress by Senator Margaret Chase Smith. The bill would provide that, at such time as the new dies are prepared for printing currency in connection with the installation of new type presses at the Bureau of Engraving and Printing, the "dies shall bear, at such place or places thereon as the Secretary of the Treasury may determine to be appropriate, the inscription 'Peace.'" Thereafter, the word also would be placed on the dies used to stamp coins. The motto "In God We Trust" is now being added to printed currency at the direction of Congress. Thus far, it has appeared on one-dollar bills. The motto has appeared on coins since 1862.

Three Amish Couples Get Jail Terms

Three Amish farmers and their wives, all from Wayne County, Ohio, were sent to jail in Wooster, Ohio, for refusing to send their children to public school after the age of 14. Juvenile Court Judge Don Young ordered the couples held in jail until their youngsters were taken into custody by the sheriff and placed in a children's home. Ohio law requires children to attend public school until 16 years of age. The Amish had refused to allow their children to attend after the eighth grade, claiming their religion required them to be at home during the "formative years."

House-to-House Selling of Religious Material Upheld

The California attorney general declared here that house-to-house selling of religious material may not be banned by local ordinances. Atty. Gen. Edmund G. Brown wrote an opinion on the issue in respect to solicitations by Seventh-day Adventists. Several communities in the State, including Los Altos and Vacaville, have ordinances banning or curtailing such front-door sales. The attorney general's opinion said there is a distinction between purely commercial sales and religious promotion through house-to-house calls.

of every Christian visitor. But the brave and loyal spirit of the early Smyranean Christians arouses our admiration when we realize that they became a symbol of the persecuted Christian church in general, and in a wider sense of every loyal Christian

who witnesses for his Saviour under tribulation and persecution. As Jesus, "the first and the last, which was dead, and is alive" (Rev. 2:8), promised the faithful Smyrneans a crown of life, He is ready likewise to crown each loyal follower of this time.

tion and a defense of Mrs. Ellen White, their prophetess. . . .

"Seventh-day Adventism has not changed."

While quoting from these reviewers, it should be clearly understood that this in no way signifies an endorsement of their evaluation of our position, nor gives approval of their attitudes, which are in striking contrast to the kindly attitude manifested on the part of those Christian scholars for whom the material in *Questions on Doctrine* was originally prepared. We only quote to show that the purpose of the book—"to set forth our actual basic beliefs in terminology currently used in theological circles"—has, at least according to them, been achieved.

"Still Completely Unaltered"

The discovery of this reviewer that Adventism, as set forth in *Questions on Doctrine*, remains unchanged, comes as no surprise. Another reviewer, who can hardly be called friendly, after reading the exposition of our teaching in the same book, also informs his readers that Adventism is "still completely unaltered." What these gentlemen have discovered is no discovery at all. No change of doctrine was ever contemplated by the producers of *Questions on Doctrine*. The sole objective was to give representative statements of our teachings in certain areas of our faith. The book itself states this. Its purpose is "to set forth our basic beliefs, in terminology currently used in theological circles," and this was "not to be a new statement of faith."

It was fully expected that readers of this volume would find the positions set forth to be what the body of Adventists actually teaches and believes. But what has surprised us is that a few of our own people—and they are but few—have raised the cry of a "change of doctrine," "a denial of the faith." We hasten to assure our people that there has been no compromise, no denial of the faith. Too many faithful and loyal Adventists, dedicated leaders and Bible students, have carefully scrutinized the material that went into this volume to permit of any compromise or denial of our teachings; rather they made certain that our positions were correctly stated.

What has apparently confused some is the avoidance of certain Adventist phraseology and the employment of "terminology currently used in theological circles." Adventists through the years have developed a vocabulary of their own that to them means much but does not always rightly convey to non-Adventists the ideas intended. The book endeavors

The Pillars of Our Faith Unmoved

By R. R. Figuhr

In a recent issue of a religious journal wherein opponents of Seventh-day Adventists seem to find space for attacks against us, there appeared a significant review of our book, *Seventh-day Adventists Answer Questions on Doctrine*. The writer minimizes the effectiveness of the 720 pages constituting the book, saying that it could all have been boiled down to pamphlet size, probably sixteen pages. Then he goes on and devotes nine columns in an attempt to refute what the book presents, closing his review by saying that space does not permit dealing with other Adventist doctrines. It strikes one as rather singular that a book containing so little would demand so much time and effort to refute, and then the job be only partially done.

While all this is interesting, the point of special interest is his testimony to the fact that the book does not represent any change of Adventist doctrine. We quote from his review:

"I had waited long," he writes, "for this much-publicized volume to appear, and read it with an open mind and in great anticipation. I say 'anticipation,' because I had been assured repeatedly that it would be a turn-about-face of the old Seventh-day Adventist position and a repudiation of many of their objectionable doctrines. . . .

"My disappointment, therefore, was very great, when I found that there had been no *essential* change in the historic stand of the Adventists. Some of their statements were slightly modified and rephrased, but essentially it was the same old error in a slightly altered garment. . . .

"The volume is *not* a repudiation by SDAs of any of their previous views, but rather a restatement of them. This is admitted by the authors at the outset. I quote from page 8: '... the goal was to set forth our basic beliefs in terminology currently used in theological circles. This was, therefore, not to be a new statement of faith, but rather an answer to specific questions concerning our faith.' . . .

"From these statements we learn that there has been no change or intention of change in the SDA position. There is no hint that they ever had any intention to retract, modify, change or repudiate any of their previous doctrines, which have always been considered unscriptural, false and God-dishonoring by evangelicals. . . .

"A vindication of their inspired prophetess, Ellen G. White, exalting her to a place of authority and inspired utterance equal with many of the prophets, including John the Baptist. . . . [One of "three definite things" to which the writer of the article says the bulk of the volume is devoted.]

"Before reading very far, one soon finds the unmistakable evidence that Mrs. White is still the last word in Seventh-day Adventism. There are over four hundred full quotations from her writings, mainly contained in an appendix. . . .

"Almost the entire volume is just a justification of their unaltered posi-

They Sleep

By MURL G. VANCE

The God of love who rules o'er all
Gives breath to us each day,
And in His love He gives what's best—
Both gives and takes away;

Permits to come what man would choose
If he could see the end,
What he would seek if he could see
Around each blinding bend.

He sees the way that each must take,
What evil demons plan,
And metes to each with loving care
Beyond the wisest man.

The One who wept long years ago
Weeps now with aching heart;
The One who rose long years ago
Soon comes to do His part:

To resurrect each waiting soul
Whose name is written there,
To dry all tears and heal all wounds—
Restore from Satan's snare!

to set forth as clearly as possible a reason for the hope that is ours so that sincere non-Adventist inquirers may understand. There would seem to be sufficient evidence that this objective has been accomplished.

No Claim to Perfection

The book is not perfect. No claim for its perfection is made. Whatever man produces, no matter how excellent, can always be improved upon. So it is with *Questions on Doctrine*. Undoubtedly certain expositions and presentations could have been phrased more clearly. Any book can be improved by a revision. This is true of the volume under consideration. But after all has been said, the fact remains that probably no other book ever produced by us has been so carefully prepared and so meticulously scrutinized by so many, as this one. We do therefore maintain that in it there is no denial of the faith, no compromise of the truth. Our teaching on the heavenly sanctuary and the atonement is as we have long preached it. Our Lord's priestly ministry in the heavenly sanctuary, particularly the final phase of that work when the benefits of His atoning sacri-

fice made on the cross climax in the blotting out of sins in the judgment—these are all clearly and carefully set forth from the Adventist viewpoint. Christ, our hope of salvation, His all-sufficient sacrifice, and continual intercession for us, is exalted and held up before the people, as we are admonished to do. We believe that the faith delivered to the saints is ably defended here.

In discussing such a wonderful subject as the atonement, there should surely be a call for a very reverent approach and the manifestation of the greatest kindness, love, and patience imaginable. These exceeding great and precious promises by which we may become partakers of the divine nature (2 Peter 1:4) should ever be dealt with in the true spirit of Christ.

Our readers will be glad to know that when the field received the first copies of the book, *Questions on Doctrine*, the demand for it was so great that the printing order had to be enlarged to 100,000, almost all of which are now out in the field. We feel confident that this carefully prepared volume will prove a blessing to all sincere readers.

in the Bible the relationship between Jesus Christ and His church is repeatedly compared to the marriage relationship. Jesus Christ the bridegroom; the church, the bride. Jesus Christ the husband; the church, His wife.

This woman has twelve stars on her head. What does this signify? These twelve stars appear to represent the twelve apostles whom Jesus chose as the leaders for His church at the beginning of the Christian Era. This woman has the moon under her feet and the sun overhead. What do these signify? The sun and the moon may be thought of as prefiguring the contrasted glories of the Christian and Mosaic dispensations. The moon being under her feet signifies that in the days of the apostles, when God gave this vision to John on Patmos, the Mosaic age of types and shadows had passed away. It was underfoot. The sun around her means that the blazing light of the Christian Era was being ushered in.

Revelation 12 presents a brief prophetic outline of the history of God's church from the birth of Jesus (Rev. 12:2-5), through its period of hiding—the 1260 day-year period of papal rule (Rev. 12:16, 14)—and then at the close of history, as she prepares for the return of her Lord at His second advent (Rev. 12:17). The seventeenth verse says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This text mentions five different items. It speaks about the dragon, the woman, the remnant, the commandments, and the testimony. In order to understand this verse, we need to know the meaning of these five terms. Let the Bible define them. Take the first term, "the dragon." Who is the dragon? Listen to Revelation 12:9: "And the great dragon was cast out, that old serpent, called the Devil and Satan." The dragon primarily represents the devil.

What Is "the Remnant"?

According to verse 17 the devil is angry with the true church. He always has been. The true church has the truth, and the devil fights the truth. He does not make war on the false church system that follows some of his errors. He counts them as being on his side.

What is "the remnant"? When you go to a department store and see a table with little bundles of cloth rolled up, and a sign "Remnants," do you know what this means? Of course you do. You understand that those remnants are the last parts of various

A People of Prophecy—5

Rediscovering the Faith of Jesus

By J. L. Shuler

The greatest discovery that a sinner can make is to find Jesus Christ as his personal Saviour, and permit Jesus by the Holy Spirit to live in him. After a person learns how to live a Christian life, the next great step is to find God's last-day movement of which He wants every believer to be a part, and to seek Christ's true church, to which He wants His followers to belong. From Revelation 12 we can know which church is Christ's true church for our day.

Some people say, "Look at the hundreds of denominations teaching so many different doctrines. Each one claims to be right. How can a person ever be sure which is the true church?" Jesus answers: "I am the way." In Revelation 12 Jesus Christ gives us six directions for determining His true church in these last days.

The first verse says, "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Here is one of God's wonders—a woman

clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars.

Who is this symbolical woman? Of what is she a figure? Jeremiah 6:2 says: "I have likened the daughter of Zion to a comely and delicate woman." God declares that He has compared the daughter of Zion to a beautiful woman. Then this beautiful woman must be the daughter of Zion.

The next question is, What does Zion represent? Who is Zion? Isaiah 51:16 says: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." God declares that Zion is His people, His followers, His church.

The church of God is repeatedly compared to a woman in both the Old and the New Testaments. In 2 Corinthians 11:2 the church of God at Corinth is compared to a chaste virgin. In keeping with the idea of the church being likened to a woman,

bolts of cloth. So the remnant of the woman is the last part of Christ's true church in these last days in which we live.

Does the remnant of a bolt of cloth have the same kind of pattern as the first few yards? Assuredly. Hence this remnant church will represent the continuation in our day of the true church that Jesus Christ founded when He was here nineteen hundred years ago. This remnant of Revelation 12:17 will possess in these last days the true, pure, original religion of Jesus. In spite of all the apostasy of the ages and the introduction of numerous errors, and the departure from God's truth that is so widespread, you can identify yourself with the pure, holy, original religion of Jesus Christ when you find this remnant church and become part of it.

How can we tell which people are the remnant? Revelation 12:17 identifies them. "The remnant . . . which keep the commandments of God." We can tell which people make up this remnant church by taking note whether they keep the commandments of God.

They Keep God's Commandments

The next question is: What is meant by the commandments of God? When a certain man asked Jesus Christ, "What . . . shall I do to have eternal life?" Jesus told him, "If thou wilt enter into life, keep the commandments" (Matt. 19:16-19). In order to identify what commandments He meant, Jesus quoted some of the Ten Commandments.

This same remnant of Revelation 12:17 is mentioned again in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Here is our first direction from Jesus Christ for finding His true church in these last days: They keep the Ten Commandments and the faith of Jesus.

Notice the setting of this twelfth verse, which says, "Here are they that keep the commandments of God, and the faith of Jesus." The fourteenth verse describes Christ coming in the clouds at the end of time. This shows that His true people in these last days, just prior to our Lord's return, are distinguished by keeping the Ten Commandments and the faith of Jesus.

In these two texts—Revelation 12:17 and Revelation 14:12—Jesus Christ gives us the real key for finding His true church in these last days. These two texts reveal that Christ's remnant church are the people of God's last-day threefold message movement of Revelation 14:6-12.

In mathematics, which is the most

exact science known to man, there is an axiom that says things which are equal to the same thing are equal to each other. Let me illustrate. Ten pennies equal in value one dime. Two nickels equal in value one dime. Therefore ten pennies are equal in value to two nickels.

Now let us apply to Revelation 12:17 and 14:12 this principle of things that are equal to the same thing are equal to each other. In Revelation 12:17 God's remnant is composed of those who keep the commandments of God. In Revelation 14:12 God's threefold message movement is composed of those who keep the commandments of God. On the basis of the unvarying principle that things equal to the same thing are equal to each other, God's remnant is identical with the people of the threefold message movement of Revelation 14.

The people of God's threefold message movement of Revelation 14 are His remnant church. This shows that the remnant church covers the same period of time as the threefold message of Revelation 14, which we have found from the Scriptures is from the opening of the judgment in 1844 to the end of time.

This means that in Revelation 14:6-12 Christ gives us additional directions for finding His remnant church into which He is calling His followers today. We can know which is this rem-

nant church by studying its doctrines as set forth in the preaching, books, and Bible courses of the church.

The remnant church, as the people of the threefold message movement, will teach the special truths which are mentioned by those three angels in the threefold message of Revelation 14:6-12. They will teach that the judgment is now in session, and will call on men to worship God as the Creator by keeping the true Sabbath, which is God's own sign that He is the Creator. They will proclaim that the world's ecclesiastical system, called Babylon, is fallen away from the truth of the Bible. They will sound the call of God, "Come out of her, my people." They will proclaim to the world the warning against obeying the beast and his image, and call people to keep the commandments of God and the faith of Jesus.

Here is the second direction from Jesus Christ for finding His true church in the last days: They will teach the special truths mentioned in Revelation 14:6-12.

This threefold message movement was appointed of God to arise in 1844 when the hour of His judgment began in heaven. Here is the third direction from Jesus Christ for finding the true church in these last days: It arose in 1844 according to Revelation 14:7 and Daniel 8:14.

(To be continued May 8)



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

Marriage Prevented; The Need for Study

Some time ago a mother in Michigan wrote to us concerning a very serious situation. Her daughter was planning to marry a young man with whom she had been acquainted only a few weeks. According to the mother, he was not a good character, and she felt that if they married it would not work out well.

Recently she wrote again, this time to say: "I am happy to tell you that God answered our prayers. A few weeks after I had written you my daughter broke up with him, and about a month later he married someone else. Please continue to pray for my girl, that she will come back to God. Thank you so much for your many prayers in her behalf. I will continue to pray with you Friday evenings at sunset." Surely the Lord intervened as the result of united prayer.

As we read the letters that come to us day by day from parents, we often think of the wonderful opportunities parents have whose children are still small. By dealing faithfully with these children, parents can avoid many of the sorrows that have pierced

the hearts of those whose children are no longer under the family roof. We would advise all parents to read carefully the inspired counsel in *The Adventist Home*. And study the instruction given in the *Testimonies*. A chapter such as the one entitled "Dangers of the Young," beginning on page 390 of volume 1, contains information of priceless benefit.

It may seem difficult now to find sufficient time to read and absorb the wisdom of the Eternal as found in the Spirit of prophecy, but parents whose children have left the church would give anything to live over the early years when the children could still be molded. But it is too late. Now they can merely pray that somehow God will counteract their mistakes and neglects. He does all He can, but how often the character has already been fixed! In His love and mercy God will endeavor to save our children; but let us not be presumptuous, leaving Him to do the work that we should do. With how much greater confidence we can pray when we are doing our best to follow His counsel.



• EDITORIALS •

You and the Coming General Conference—5

Let Us Pray for the Great Conference

Last week we presented the thought that the ultimate success of any actions taken at the General Conference session in Cleveland will depend on the spiritual state of the whole Adventist membership. We wish to pursue further this thought.

If while our brethren meet to pray and plan at Cleveland, we who are back home in the churches are filled with worldly pleasures, or “cares of this life,” how can we provide the support that is needed in order to give power and true advancement beyond Cleveland?

Men and brethren, have we not tarried in this evil old world long enough? Are we content simply to estimate the amount of Social Security that ere long may be ours if this poor sick world continues to roll on? Or do we want to capitalize to the full the tremendous possibilities that reside in our belief that the day of the Lord is near and that we may hasten His coming by the ardor of our devotion to the task given to us?

As we walk quite literally through the valley of the shadow of death in this atomic age, we read on every side the ominous warnings of those who declare that destruction could come in a moment and blast all living things from the earth. Ought we not, therefore, to see more significance in the Cleveland gathering of God's people than we have ever before seen in a great General Conference session? Ought we not to see in this session a hope and a promise of a soon completion of the work that God has given us to do? Cleveland ought to prove a landmark in the history of the Advent people, a day of great new resolutions that measure up to these great times. We believe the delegates going there will have just that desire in their hearts. But words and resolutions, we repeat, have meaning and power only as all of us in all the churches everywhere are resolutely determined to give life to the resolutions.

A Twofold Prayer

Why should we not make this coming Cleveland meeting the object of our special prayers in the weeks that intervene between now and June 19? We believe that those prayers should be twofold. First, a very real and a continuing prayer that God will go with each delegate to the great meeting, and that in a very special way He will enlighten and guide those to whom is given the major responsibility of leadership in the Advent Movement. Let us leave to Satan and his unholy servants the business of criticizing, questioning, and opposing those upon whom God has placed the task of leadership. We are all still finite, we are all still frail and faulty, and will be until we cross the Jordan. Nevertheless God has ordained that some should lead. He has promised them His blessing and calls upon us to put our faith and confidence in them, and give our loyal support to the programs they set forth. Yes, let us make the Cleveland meeting the object of our prayers, invoking a large measure of the Spirit of God to be present, that all the delegates there may feel

that they are sitting in heavenly places in Christ Jesus.

Then let us pray for our own poor hearts, that God will roll upon us a sense of individual responsibility, larger, more compelling, than we have ever sensed before. The more we thus pray the more we will sense our individual need, and the less will we be tempted to look critically at anyone else, and least of all at the leadership. The more we pray for others and for ourselves, the more kindly will we think of others and the more severely will we judge ourselves. That is the sure phenomenon that always accompanies earnest, sincere prayer to God.

Beloved, the hour is late, so late. There is no substitute for personal, individual dedication of heart and of life to God, if the Advent people are to accomplish what they must accomplish for God. What a strength it will be to the brethren at Cleveland if they can envision the Adventist constituency morning and evening praying that God will do great things for His people at that meeting, and great things for the individual heart of everyone who is upon his knees, whether in America, Africa, or the islands of the sea.

Let Not the Devil Deceive Us

Let us not be deceived into a mood of apathetic prayer because all is well in our local church—we have a new church building, the brethren in the other churches round about seem at peace, indeed at very great peace in their own ranks and with the world. We must not let the devil deceive us in this way. We may indeed be thankful if God has blessed us locally, and if we have abounding peace within the circle of the church.

We may even be thankful that we have peace without. Frankly, though, it may not necessarily be a sign that all is well because we are at such peace with the world. Sometimes peace results from a failure to bear a clear witness and to live vigorously the truth for God. Of course it is just possible that for a little while now we can live up to every high standard, witness clearly, and yet have peace. If so, it is about the one moment in the history of the world when that has been possible, and we know from prophecy that it soon will not be so. Perhaps we need to re-examine our own lives, to ask ourselves whether our complete peace with everyone in our community is the result of an altogether angelic spirit within us or whether it is the result of a failure to let our distinctive convictions and beliefs be known to the world. Even our Lord, the Prince of Peace, was unable to walk peacefully for long among those in His own community.

We would not judge on this point. We would only caution, though indeed we would caution with all the earnestness we can command, for we firmly believe that today the Advent people walk on enchanted ground because so many men speak well of us. And what a temptation it is to mute our witness betimes in order to keep everyone speaking well of us.

If we do live in complete peace with all about us and yet are witnessing faithfully for God, then let us thank Him for the moment of comparative peace wherein we can gather our spiritual resources anew to do a greater work than ever before. If God has seen fit for a little while to hold back the hand of persecution and opposition on all sides, then what conceivable excuse do we

have for any failure to put life into all the forward-looking resolutions and decisions that shall be made at Cleveland? Never before in the history of the world have the people of God had so great an opportunity, with so little opposition, to accomplish a mighty work for God. Let us thank Him for the glorious opportunity, let us arouse from our state of ease, and let us capitalize the present peace for the success of the work of God. How soon that state of peace will end, we know not. But by everything we believe of prophecy, the time cannot be far hence when the way will be hedged on every side and opposition will mount to the skies.

How great a time in which to live. How glorious a thing to be an Adventist. How joyous the opportunity to serve the cause. How rare our privilege to hold up in prayer the hands of the brethren who go to Cleveland—yes, and our own hands in renewed consecration and dedication to the cause of which we are a part. F. D. N.

(To be continued)

"By Their Fruits"

From time to time a professedly Christian journal lays aside its task of preaching the gospel and takes time out to deride Seventh-day Adventists. The editor appears honestly to believe that the best way to convince readers of his own virtue as a representative of Christ is to hurl baseless charges at his fellow Christians. Strange it is indeed that a man always feels more righteous himself when he is intent on making others out to be hopeless scoundrels! Whether the editor expects us to reply in kind we do not know. But we do know that should we condescend to do so we would thereby provide him with bona fide evidence to prove his thesis—that we are not Christians. With respect to those who make accusation and slander their stock in trade, we do no more than to repeat the Master's words, "By their fruits ye shall know them" (Matt. 7:20). Let it be known to all that Seventh-day Adventist journals do not do battle for the Lord in the muck and mire of ridicule and slander.

A Recent Case in Point

As a case in point, a recent issue of a certain publication devoted an entire page to ridiculing Adventists for a supposed attempt at subterfuge. The editor tacitly admits that he did not verify his facts at the source but was content with hearsay reports. Interested in ascertaining the facts for ourselves, we secured permission to read the original correspondence and we verified the long-distance telephone calls. After checking the facts we again read the account in this journal and noted that none of the six major allegations tally with the documentary evidence. In addition, we noted about the same number of statements not directly related to the story, which reveal what appears to be a malicious attempt to mislead and deceive. This editor could have secured the facts had he been interested in them, and had he done so, we can hardly conceive that he would have risked publishing his page of fiction. We entertain a lingering hope that he may yet redeem himself and his journal by ferreting out the facts, and that he will have sufficient moral courage and intellectual honesty to print them. Men not in the habit of going about their business in the bright sunlight of truth are the ones most likely to acquire "red faces" when exposed to it.

Unthinking people may at times be deceived by some of the idle tales that attain to a status of presumed respectability by appearing in supposedly respectable Christian journals. But we doubt that any sincere person in search of the truth will be permanently deceived thereby. On the contrary, we are personally acquainted

with more than one person who has accepted the Advent message as a direct result of the contrast between its spirit and the unchristian spirit manifested by those who oppose it. Seventh-day Adventists base their appeal to the world on the positive proclamation of truth from a heart softened and subdued by the love of Christ, not on how loud they can shout or how foolish they can, by hook or by crook, contrive to make their detractors appear. We are not so naive as to think that we advance our own cause by fabricating or repeating falsehoods, or even half-truths, about others.

We have yet to read one of these diatribes in recent months and years that is not almost wholly fictitious, or at best based on a gross distortion of facts. One day several years ago a student in one of our college Bible classes came with a new booklet listing some forty purported reasons why the reader should not be a Seventh-day Adventist. That evening at home we examined the booklet, bracing ourselves for the blows we expected the writer to deliver. But we discovered that he was only out dueling with windmills, knocking down straw men he himself had set up. In each of the forty instances his supposed "reasons" were based on garbled quotations from Adventist publications, on words taken out of their plain context, on statements twisted around to mean something other than the writers intended. If Adventists actually believed what he claimed they believe, we would long since have surrendered our credentials and relinquished our church membership. Whether the writer was so ignorant as to believe his accusations, or whether he sought to deceive, we do not profess to know. We will leave that to One who can read the heart.

A Lesson From Nehemiah

When God's chosen people of yesteryear were busy rebuilding the walls of Zion, certain jealous men "mocked" their earnest efforts and attempted to bring the process of construction to a halt. But Nehemiah and his fellows would not be lured aside from their task. The very fact that certain journals so often devote space to fabricated accounts of what Adventists are supposed to believe and to do is evidence of the success of God's people at building the walls of Zion today. If the Advent Movement were as insignificant as they seek to make it out to be, we do not honestly think they would waste so much time, space, and effort in an attempt to hinder it. They would simply ignore it.

When those who feel a burden to "expose" Adventism will take the trouble to become acquainted with what Adventists actually do believe, and will go to the trouble to document the wild tales they glibly circulate about us before publishing them, then may be time enough for us to take their attacks seriously and to reply. In the meantime we are busy building the walls of Zion, and to all our detractors we reply in the words of Nehemiah to those who sought to lure him away from his labors, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:3). It is certain that during the time Nehemiah's foes spent in scheming to halt his labors they made little progress on the walls of their own city.

Name calling is the last resort of small children and immature adults whose rational processes are defective and who therefore act on impulse. We choose to follow in the footsteps of Christ, who, "when he was reviled, did not revile in return" (1 Peter 2:21, 23, R.S.V.). No, "when reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate" (1 Cor. 4:12, 13, R.S.V.). Such we consider to be the will of Christ concerning us. And let us not soon forget that by *our* fruits all men shall know whether *we* are followers of the humble Galilean.

R. F. C.

The Only Way

"If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

We thought of this text recently when a Unitarian minister publicly repudiated certain fundamental Christian beliefs. Speaking before the All Souls Unitarian Church in Washington, D.C., the Reverend Ralph W. Stutzman declared: "The main rejection [of Christianity] for me comes in that Christianity says something about Jesus and puts a Christ title on him. It sees man as sinful and claims he cannot get out of sin by his own power. . . . For me the rut of sin is not so deep and he does not need an outside savior." (Quoted in *Washington Evening Star*, Feb. 24, 1958).

We doubt that all Unitarians will go along with this view, for less than a year ago the Reverend Ross Allen Weston, one of their ministers, stated: "We are not repudiating Christianity. But some of us feel we have moved beyond to a religion greater than Christianity—to a religion of humanity." He made this statement while commenting on the denominational action changing the name of their official church publication from the *Christian Register* to the *Unitarian Register*.

Need of the Cross

Whatever may be the general position of Unitarians concerning Christ and man's ability to "get out of sin by his own power," we think that it is shocking for one in a post of spiritual leadership to proclaim that man needs no Saviour. If man could have saved himself, certainly God would not have permitted His only-begotten Son to come into the world and die a cruel death on Calvary. It was because man's position was entirely hopeless without divine intervention that the plan of salvation was put into effect. The terrible gulf that separated God and man as the result of transgression was so deep and so wide that it could be bridged only by one of the Godhead. So the cross was laid over the chasm, and through it man was reconciled to God. "And all things are of God, who hath reconciled us to himself by Jesus Christ, . . . to wit, that God was in Christ, reconciling the world unto himself" (2 Cor. 5:18, 19).

The cross provides more than reconciliation, however. On Calvary, Christ took the punishment that was due the sinner. "Christ also suffered for us . . . : who his own

self bare our sins in his own body on the tree" (1 Peter 2:21, 24). Every sinner deserves death, "for the wages of sin is death" (Rom. 6:23). But Christ stepped in, saying, "I will take your punishment for you." He could not do this and still remain in heaven, preserving His form in the likeness of God, so He took upon Himself human nature—flesh and blood—"that he by the grace of God should taste death for every man" (Heb. 2:9). When the sinner by faith accepts Christ's substitutionary death, he is set free; he is declared innocent. No longer need he fear the punishment for his sins—punishment that would not correct him but would only destroy him.

Importance of Believing

This is the good news—the gospel. A way has been provided by which man can escape his doom; a way by which he can be delivered from the bondage of sin. No wonder the greatest of the apostles declared: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

With many, that is the difficulty—they do not believe; hence they do not receive the promised benefits.

That is the basic problem with the Reverend Stutzman. He does not believe. It would be bad enough for him to be faithless himself, but how terrible for him to encourage others also not to believe! To encourage others to reject the divine Son of God! To encourage others to reject the Saviour! To encourage others to believe that they can get out of the "rut of sin" by their own power!

It is an important principle of leadership never to urge people to abandon beliefs, customs, or practices without being able to offer better ones in exchange. In the light of this thought, the Unitarians have before them an impossible proposition, for there is no better way to deal with sin than the way that has been provided. In fact, there is *no other way*. Said Jesus: "I am *the way, the truth, and the life*: no man cometh unto the Father, *but by me*" (John 14:6). "Beside me there is no saviour" (Isa. 43:11). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

What is your relation to this wonderful Saviour? Have you made a full surrender of your life to Him? Do you love Him for what He has done for you? Would you be true to Him even if the whole world should reject His love and atonement?

K. H. W.

For the accomplishments of the Sabbath school department of the South American Division during 1956 and 1957, we cannot but give thanks to God for His manifest blessings.

Figures do not tell everything, but they do give an idea of what has been accomplished, and in this instance they reveal that the Sabbath school work in the South American Division is reaching a period of maturity full of venturesome gains. We note a greater feeling of responsibility among the Sabbath school officers, who are making the Sabbath school a stabilizing factor in the church and a means of preparing capable members to carry the truth to those who wander in darkness.

There is a growing interest in improving the children's divisions, in making them more commodious and attractive. We also note an increasing desire on the part of teachers to obtain a better preparation for a more effective presentation of the lessons. Also, the weekly programs have become not only more interesting but also more spiritual.

The Sabbath school department of the South American Division has prepared a



series of nine pamphlets giving instruction to Sabbath school officers. Two of them are entirely new. One deals with the Investment plan; the other contains counsel for leaders of the children's divisions. The remaining seven have to do with the basic organization of the Sabbath school, the duties of the superintendent, the secretary, et cetera.

We also print a special *Lesson Quarterly* for the branch Sabbath schools in both Spanish and Portuguese. Excellent material for the children's divisions, such as flannelgraphs, sand tables, and other types of visual aids have been obtained by all the fields in large quantity, thanks to the cooperation of the Review and Herald Publishing Association.

Here are some figures that illustrate some of the advancements during the past year: Present Sabbath school membership is 109,

937, a gain of 9,767 over 1956. Total offerings in 1957 were U.S. \$154,588.10, a gain of \$23,798.15 over the previous year. Branch Sabbath schools total 749, and have a membership of 3,825.

If one takes into account the fact that the currency in the countries that make up the South American Division has devaluated greatly in relation to the U.S. dollar, the gain in offerings becomes a matter worthy of mention. To give a better idea of this situation, I should like to mention that in Bolivia it takes 9,000 bolivianos to make one dollar; in Chile, it takes 900 pesos; in Brazil, it takes 80 cruzeiros; and in Argentina, it takes 40 pesos.

We wish to give profound thanks to the Lord and to the Sabbath school members in the South American Division for all that has been accomplished thus far. At the same time we trust that our members throughout the world will remember the Inca Union on the thirteenth Sabbath of the fourth quarter of this year.

MARIO RASI
Sabbath School Secretary
South American Division

Sabbath School Lesson Help

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

FOR SABBATH, MAY 10, 1958

The Church Victorious

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

In our study of Revelation 12 this week, we come upon a section of this book (chs. 12-14) which, with chapter 21, is said to have had the most influence on the thought and life of Christendom. "How often the twelfth chapter alone has been illustrated by the hand of the artist—the picture of the heavenly woman in the light of the sun, with the crown of stars and the silver sickle of the moon under her feet!"—LILJE, *The Last Book of the Bible*, p. 169.

1. *The Birth of the Man Child.* Rev. 12:1-9.

"A great portent appeared in heaven" (R.S.V.). This is the first of these visions to be called a "sign" or "wonder." "This 'sign' [*sēmeion mega*] is really a *teras* (wonder), as it is so by association in Matt. 24:24; John 4:48; Acts 2:22; 5:12."—ROBERTSON, *Word Pictures*, vol. 6, p. 387.

(a) "Clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." A good woman symbolizes the true church (Isa. 54:1-6; Jer. 6:2), and a bad woman a corrupt church (Jer. 3:20; Eze. 23:2-4). This symbolism is common to both the Old and New Testaments (see 2 Cor. 11:2; Eph. 5:25-27).

(b) The true church existed from of old. Moses led "the church in the wilderness" (Acts 7:38). "There has ever been only *one* chosen people, *one* family of the Lord, *one* vineyard, *one* bride, *one* New Jerusalem. . . . The whole Bible has but *one* story: the story of the conflict between Christ and His enemy; between the Seed of the woman and the dragon."—ANDERSON, *Unfolding the Revelation*, p. 114.

(c) *The sun* is God's glory, "the Sun of righteousness" (Mal. 4:2), revealed chiefly through "the light of the world" and reflected through "the children of light" (John 8:12; Luke 16:8). (d) *The moon* is the borrowed glory of Old Testament types and shadows absorbed into the greater glory of the redeeming Christ. (e) *A crown of twelve stars* represents the authority of patriarchs and apostles. Compare James 1:1; Revelation 7:4; 21:14.

"A great red dragon." Identified in verse 9 as "that old serpent called the Devil and Satan" who was "cast out [of heaven] into the earth." This ejection took place as the result of the precreation conflict between Christ and Lucifer in heaven (verse 7). When Satan's wish for reinstatement was refused, "his malice and hatred began to be manifest. . . . A plan was laid to still work against God's government."—*Early Writings*, p. 146. Christ on earth became the focal point of satanic fury, at His miraculous birth, during His whole earthly life, and especially at the cross. The resurrection and ascension completed the casting out of Satan, who henceforth seems to have lost even limited access to heaven: "Henceforth his work was restricted."—*The Desire of Ages*, p. 761.

"She brought forth a man child." In Genesis 3:15 we have the opposition of the seed of Satan to the Seed of the woman. In the Apocalypse the conflict is between the beast and the Son of man. These parallel antitheses indicate an unremitting, age-old conflict between Satan and Christ. This enmity is transferred to "the seed" in each case. Pharaoh, Canaanites, Babylonians, Herod, Pilate, the Jewish rulers, Rome, with other world rulers and powers who have oppressed God's people, could not hinder the incarnation of Him "who was to rule all nations with a rod of iron." Compare Psalm 2:1-4; Galatians 4:4.

2. *The Victory Hymn.* Rev. 12:10-12.

"Now is come salvation." Heaven's interest in the redemption assured at Calvary is signified by the loud voice (verse 10) announcing the coming of "salvation, and strength, and the kingdom of our God, and the power of his Christ." "The work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer."—*The Desire of Ages*, p. 626.

"They overcame him by the blood of the Lamb." This victory comes through faith in the shed blood of Christ. The blood and water that flowed as the soldier pierced the side of Jesus may be thought of as representing, respectively, the washing away of sins and the reconciling truths found only in Jesus (see *Early Writings*, p. 209). "Every martyr of Jesus has died a conqueror."—*Patriarchs and Prophets*, p. 77. "We also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation" (Rom. 5:11, R.S.V.).

"Woe to the inhabitants of the earth." "All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost."—*The Desire of Ages*, p. 758. It was because of this victory that we read: "Therefore rejoice ye heavens," et cetera. But between that cry and final deliverance earth was to feel the devil's fury, hence this *woe*. "Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble."—*The Great Controversy*, p. 623. On the wrath of the devil see 1 Peter 5:8. This malice is mainly aimed at the saints, but it includes all men (2 Cor. 4:4).

3. *The Preservation of the Church.* Rev. 12:13-17.

"He persecuted the woman." The "short time" of persecution is used relatively. In God's fixed purpose "the time is at hand." The term here includes the 1260 years from A.D. 538-1798, a period mentioned seven times in Daniel and Revelation (Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 14:5).

"The earth helped the woman." The "two wings of a great eagle" (compare Ex. 19:4) suggest God's provision and the hasty retreat from mortal danger. The help included numerous providential factors that saved the church from the flood of persecution—the recesses of Alpine mountains, the kindness of people and rulers here and there, the discovery of the New World, the dawn of the Reformation.

"Testimony to Jesus" (R.S.V.). (a) The remnant church keeps God's commandments and has the testimony of Jesus. "These two marks excite the wrath of the devil then and always. Cf. 1:9; 6:9; 14:12; 19:10; 20:4."—ROBERTSON, *Word Pictures*, vol. 6, p. 397. (b) Possessing the testimony of Jesus, which "is the spirit of prophecy" (Rev. 19:10), the remnant church knows the dangers ahead, and should be prepared for the assaults of Satan.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

The Westward Trek—Part 4



THE STORY THUS FAR

Lured by glowing tales of the Far West, Alvin Clark was leading a covered-wagon caravan across the plains to the Willamette Valley, in Oregon. Ransom and Gabriel Long and Hiram Hardy—all relatives—were the other men of the group. Alvin Clark's family consisted of his wife, Mary; and seven children: Emeline, eighteen years old; DeWitt, fourteen; Libby, thirteen; Howard, eight; Hannah, six; and the twin babies, Clara and Clarence, less than a year old. Their wagon train had left Sugar Grove, Illinois, on April 12, 1852, and crossed the Missouri River on May 15. On May 29 they arrived at Grand Island, on the Platte River, where thousands of other emigrants were camped. Trails followed the river into the West both on the north and south banks. The Sugar Grove caravan decided to take the north route.

Early Sunday morning, May 30, the Clark company joined the "great push" up the Platte River, which they were to follow for more than five hundred miles across the far-flung central plains of the continent.

It was the third day of the journey. Mary Clark, on the front seat of her wagon, looked down at the twins, fast asleep, their flushed little faces cuddled into the folds of her full skirt, their bodies sprawled one on each side of her on the wagon seat. She raised her eyes. As far as she could see ahead, covered wagons dotted the plain. She looked at the sand hills that bounded the valley to the north. A giant prairie schooner, upside down, drawn by mammoth inverted oxen, seemed to be jogging crazily from one hill to another. It was that trick of the plains, the mirage. Mary smiled at the grotesque figures.

The shouts of children, running up and down the line of march, broke her thoughts. The youngsters, armed with miniature bows and arrows, were playing Indian. The journey was still one long picnic to them. Their brown faces were eager, happy.

Suddenly an arrow, shot by one of the boys, went wild and hit the left lead ox drawing Mary Clark's wagon. Terrified, the animal lunged to the right. The three other oxen in the team also took fright and they all started on a wild run across the plain, the cumbersome wagon careening behind.

Mary Clark hugged her babies to her. How long could she hold to the seat of the wagon? Oh, wouldn't someone stop the mad rush of the oxen! Her husband was far to the front of the train, and the other men were in the rear. Any moment the wagon might overturn.

Through the cloud of dust in which she was engulfed, she seemed to see a dark object riding toward her. But there was no time to wait. Gathering up her billowing skirts, one baby still clutched tightly in each arm, she jumped from the wagon. She would have fallen to the ground had not someone at that moment leaped from his horse and caught her. The ground seemed to whirl dizzily under her. She closed her eyes for a moment. Then, regaining her composure, she looked up into the friendly face of a youthful stranger.

"Are you all right?" His tone showed concern.

"I-I-I think so." Mary's voice was shaky. "B-but the wagon?"

However, even as she spoke she saw that the oxen had run themselves out a little farther on, and had come to a halt with the wagon still right side up.

The babies, unhurt but very much frightened, were expressing their feelings vividly in loud, piercing wails.

Awkwardly the young stranger reached out and took the twin with the curliest hair and the biggest brown eyes. It was Clara, and as the man poked a large, rough finger toward her face, she stopped crying and looked up with a radiant baby smile.

Just then Alvin Clark rode up.

"Are you all right, Mary? And Clara and Clarence—they're not hurt?" he questioned anxiously. Mary shook her head, still unable to control her voice, whereupon Alvin turned to the stranger and said gratefully: "Thank you, sir, for your help."

"Oh, it was nothing. I happen to be in charge of the train over yonder, headed for California"—pointing to a large mule caravan—"and there seemed to be a little trouble with one of your wagons; so I rode over to see if I could help. If there's nothing more I can do"—he looked around rather embarrassedly at the admiring group that was gathering—"I'd better be traveling on."

Passing the baby to Captain Clark, he remounted his spirited black horse, and with a wave of his hand, galloped ahead to rejoin his company. As a soldier he had missed, in the rough routine of the military camp, some of the gentler things of life. But there was a soft, warm feeling where the baby head had lain near his heart, and he mused to himself: "Clara—she's a lovely little girl. I'd like to see her again sometime—when she gets older."

Yet he was headed for the gold mines of California, and she was being taken to Oregon. Would their paths ever cross?

The road to Oregon seemed to stretch interminably toward the setting sun. The valley of the Platte, bounded on both sides by bluffs and sand hills, spread out in some spots to a breadth of fifteen or twenty miles and at other points was only two or three miles across. The trail was unmistakable, for many wagons had traveled over it already that spring. It was not a single track, but a broad way, several miles wide in places, with marks that showed plainly where the wagon wheels had gouged deep into the sandy soil.

In dry weather the dun-



PHOTO BY CRANDALL; COURTESY, WYOMING WRITERS' PROJECT

Crosses mark the graves of pioneers who died while traveling the Oregon Trail.

colored dust rose in billows, covering wagons, food, and clothes, and filling the eyes and noses of the travelers. When the sudden, terrific plains storms swept down, the soft places in the road were churned into thick, gluey mud that clutched wickedly at the wagon wheels and held them tenaciously in its vicious grip. If a company was fortunate enough to be close to a grove of cottonwoods when the storm hit, the men cut down the trees and made a stretch of corduroy road for the wagons to rumble over. When they were caught on one of the long stretches where there were no trees for miles, they tried to swing around the boggy places; and failing this, waited more or less impatiently until the hot plains sun dried up the mud.

Drinking water was hard to get. The Platte water was dirty and bad tasting, and sometimes emigrants would have to go many miles out of their way to reach a stream beside which they could camp at night.

A few days' travel up the Platte brought the Clark caravan to the buffalo country. These big, ungainly animals, suspicious of the hordes of people, kept away from the valley, out beyond the sand hills. But frequently the men went on hunting expeditions, bringing back each time a plentiful supply of meat. The plains offered little firewood, and buffalo chips were used almost exclusively for fuel.

There were indications that the way was getting harder. Now and then pieces of furniture could be seen lying beside the road, discarded by some emigrant who had found his load too heavy. A deserted wagon had its wheels sunk deep in the dust by the roadside. And here and there, a rough wooden slab, set up a little way from the trail, paid mute tribute to some pilgrim who had succumbed to the rigors of the journey.

It was said that the warlike Sioux

and the thieving Pawnees haunted this region. And the Clark company, taking no chances, now traveled in close formation during the day, and wheeled their wagons into a circle at night—tongue to tailpiece. But the vigilant guards had not yet detected a single redskin.

(To be continued)

THE Children's Story

The Plain of Ono

By ARTHUR S. MAXWELL

It's a strange thing, but whenever anybody tries to do some great work for God there's always somebody else who does his best to stop it.

No sooner had Nehemiah got all the people working on the job of building the walls of Jerusalem than Sanballat, Tobiah, and Geshem began to fuss about it.

To begin with, they didn't like Nehemiah. When they heard of his arrival "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Then, when the building began, they stood around laughing and scoffing.

"What do these feeble Jews?" mocked Sanballat. "Will they fortify themselves? . . . will they revive the stones out of the heaps of the rubbish which are burned?"

"Pshaw," sneered Tobiah, "a fox could push it over!"

This did not bother Nehemiah. He just went on building. However, when about half the wall was finished, news reached him that Sanballat, Tobiah, and Geshem were gathering an army to attack the city and knock the wall down again.

Friendly Jews out in the country sent word that these enemies planned to creep up through the piles of rubbish that were not yet cleared away and pounce on the builders "and slay them, and cause the work to cease."

Nehemiah, unafraid, acted at once. He ordered everybody to drop their building tools and stand on the wall with swords, spears, and bows ready to meet the attackers.

At the same time, Nehemiah sent this

cheering message to all the builders on the wall: "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses."

Fortunately there was no need to fight. When Sanballat and his men, creeping up to attack the city, saw the half-built wall lined with armed men, they became frightened and fled.

From that moment on, however, Nehemiah never felt quite safe. At any moment the ruffians might return. So he gave orders that half the people should go on with the building while the other half stood guard. As an extra safeguard every builder carried his sword by his side as he worked.

All night long, too, a careful watch was kept. Some, including Nehemiah, never took off their clothes, night or day, except "that everyone put them off for washing."

With such inspiring leadership it's no wonder the work went on quickly. Day by day the wall rose higher and higher. More and more sections were joined, closing up the holes in between. What shouts of joy there must have been as the last stones were laid and family after family climbed to the top and walked along the completed wall!

One day, when the whole city was enclosed, and nothing was left to be done but hang the gates on their hinges, who should turn up but some of Sanballat's men.

"Come, let us meet together in some one of the villages of the plain of Ono," was the message they brought from their master.

Nehemiah was not that easily taken in. He knew they planned to do him harm. So he sent back this word: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"

Four times Sanballat sent his messengers asking Nehemiah to come down to the plain of Ono, and four times this gallant leader gave him the same answer. O no! And that is something to remember when you are tempted to do wrong or to leave some duty God has asked you to perform.

When Sanballat's messengers came the fifth time they brought a very nasty message. It suggested that the Jews were planning to rebel against the king of Medo-Persia and that was why they had rebuilt the wall. If Nehemiah would not come to see Sanballat, then this report would be sent to King Artaxerxes.

"It isn't true," replied Nehemiah. "You are making it all up yourself." And still he refused to leave his work. Then he turned to God and cried, "Now therefore, O God, strengthen my hands."

Now someone suggested that his life was in danger; that the enemy had men inside the city seeking to kill him. He had better hide in the Temple for safety.

"Should such a man as I flee?" retorted this noble leader. "And who is there, that, being as I am, would go into the temple to save his life? I will not go in."

And he didn't. Bravely he carried on with the task he had come to Jerusalem to do.

At last the wall was finished and the gates all set in place.

How long had it taken to do this great work that some had said was impossible? Just fifty-two days! Less than two months! And all because one man had vision, faith, and courage.

What a man was the king's cupbearer!



PUBLISHERS PHOTO

At the end of the day's trek the covered wagons were driven into a circle, inside which camp was made.

Going in Circles

By Harold E. Fagal

While out making some evangelistic calls recently I found myself going in circles. I was in an unfamiliar part of the city, and I was temporarily lost. The streets were not laid out in neat, square blocks, but every street curved in serpentine fashion. And to make matters worse, many of them were one-way.

It seemed impossible to get where I wanted to go! When I wanted to turn left, the sign said I had to turn right. When I needed to turn right, the street turned out to be dead end. The third time I passed a certain intersection I recognized that I had been there just a few minutes before, and then I realized that I had been going in circles. Not a very good thing to do when you are running short of time and need to get somewhere in a hurry!

But apparently I'm not the only one who has had this experience. Quite a few of my friends admit to their confusion, too, when at the end of a particularly bad day they say, "I've just gone in circles all day." Some days are like that. We mean to accomplish much, but everything seems to hinder us. Although it has never been my misfortune to be lost in the woods, I am told that a person who finds himself in that situation never walks in a straight line, no matter how hard he may try. There is something that seems to pull him to one side or the other and make him travel in a circle.

But one doesn't have to be lost in the woods to know that this tendency to travel in circles is a very human thing to do. At least I thought it was a human thing to do until I heard of insects called processionary caterpillars. They have the characteristic of traveling together in large processions, going from one feeding place to another. The French naturalist, Jean-Henri Fabre, studied these insects very carefully and experimented with them. He noticed that when they traveled together they would form their processions by attaching themselves one to the other as if they were playing an insect form of the game Follow the Leader. The leader of the procession would go ahead and the others would just follow along blindly.

One day Mr. Fabre decided to see whether he could entice a group of

these caterpillars onto a rim of a large flowerpot. When the procession completed the circle around the rim, he attached the first caterpillar to the last one so that they formed a living, moving circle that went round and round. Here was a living circle of insects with neither beginning nor end. He thought they would soon catch on to the trick he was playing and head for the food he had placed nearby, but not so. Evidently they were governed by instinct rather than reason. They just kept moving around and around and around.

How long do you think this endless and meaningless procession kept moving around the rim of that flowerpot? Seven days and nights without a stop! Only then were these small insects exhausted and at the point of starvation. Yet all the while there was an ample supply of food nearby. They had been on the march, but it was leading them nowhere. They were active, but they lacked accomplishment. They were following habit and instinct, but it got them nowhere.

Forty Years of Aimless Wandering

The children of Israel should have entered the Promised Land forty years before they did. God wanted to lead them directly to the land that He said He would give into their hands. But when they were on the very borders of the land of Canaan, they listened to some poor advice and headed back into the wilderness. For forty long, hard years they traveled in circles. They got nowhere.

Toward the end of their wilderness wanderings they compassed Mount Seir for many days. Then the Lord spoke to Moses and said, "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3). It was time for Israel to break the pattern of forty years, to break out of the encircling maneuver, and to enter the Promised Land. Nothing was to be accomplished by their traveling in circles—they were to fix their eyes on the goal God had set for them, and with His help achieve it.

A goal in life—that's what everyone needs. I have never met a young person who wanted to waste his life going in circles. Youth is a time for goal setting, for planning, for preparation.

Most young people know what they want to get out of life, and they have plans as to what they want to do in life. The person who makes a success in life is the one who has a goal toward which he is working and never takes his eyes from it.

Jesus gave us the greatest goal toward which to strive. In the Sermon on the Mount He said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). He had just told the people that they were not to think primarily of the things they would eat, or what they would drink, or what they would wear. God knew that they had need of those things. But if they would seek first the "kingdom of God, and his righteousness," if they would make the attainment of this objective their primary goal in life, God would see that all their other needs were supplied with ordinary effort on their part.

Keeping Our Eyes on the Goal

This is the goal man needs to keep ever before him if he is to achieve the best that life has to offer. With his eye on this goal no person will ever lose his way and go in circles. All of life's problems and perplexities fall into their proper perspective when one puts God first in his life. The God who made us in the beginning knows our needs, and He will supply them through the riches of His grace.

A physician was called out one night to care for a young boy who was seriously ill. A blizzard was raging outside, and the home to which he was called was far out in the country. The last part of the journey had to be traveled on foot, and because of the darkness and the blinding storm there was danger that the doctor might lose his way. Along the party telephone line went the word that the doctor was coming to the cabin way up in the hills; and the neighbors, realizing the dangers that night, turned on their house lights to serve as beacons along the way to guide the doctor on his mission. As long as the doctor could see a light up ahead he knew he was safe. Then there was no danger of his traveling in circles.

God has given us a goal upon which we are to keep our eyes—entering His kingdom of righteousness. As long as we keep this objective before us we are safe. Dangers may be all around us, and the temptation to leave the path of right to branch off onto the path of wrong may be strong; but with our eyes fixed straight ahead we are safe.

How are things with you? Are you going in circles, or are you on your way to the kingdom?

The End Is Near

By WILLIAM C. BROWN, *Union College*



I believe the end is near, as do all earnest Seventh-day Adventist youth. The signs of the end of the world are so ominous that Adventists are not alone in this belief. Thinking men and women the world over realize that the whole

creation is moving toward some great and grand climaxing event.

The *Bulletin of the Atomic Scientists* began in June, 1947, to show on its cover two clocklike hands pointing to 11:52—eight minutes till midnight. After the test explosion of the H-bomb in 1952, the hands on the clock were moved up to 11:58—two minutes till midnight. Now where will they be placed, since the ushering in of the age of earth satellites and intercontinental ballistic missiles?

Wickedness, love of pleasure, formalism, and hypocrisy are everywhere.

The July 1, 1955, *U.S. News & World Report* stated that "individual rights and privileges will disappear" in the United States if bombs fall. Your religious freedom and mine are in peril.

All of these things tell me that the end is near. But the increase of knowledge is one of the most impressive latter-day signs. With it come such words as *jets*,

stratosphere, and *supersonic*. These three factors combine to produce what specialists in aviation medicine call "the breakaway phenomenon." One author says: "The breakaway phenomenon is the sense of being cut off from human existence, of having escaped utterly from the world."

This should be the feeling of every Christian youth today in his everyday life experience—a feeling "of having escaped utterly from the world."

But life today at its stepped-up jetlike pace also presents dangers that we must face. Some stratosphere pilots instead of experiencing elation, suffer from "space myopia." "Since there is nothing else for his eyes to focus on, a pilot tends to see only the cockpit and the instruments, so that he loses his distant vision."

I don't want this to be my experience, and I hope it won't be yours. Let's keep our vision on distant things—that is, heaven.

Very soon, if faithful, I'm going to take a supersonic flight through the stratosphere and on into outer space. I'm going to experience the elated feelings of the "breakaway phenomenon" as I ascend to heaven on a cloud made brilliantly and magnificently glorious by the blazing splendor of the Son of God.

This, I believe, will be my experience if I'm faithful. Won't you join me?



● Youth of the Brawley, California, church held a week of Voice of Youth meetings in February with Delores Thornton, Sylvia Owen, and David Shank presenting the messages. The music was under the direction of Carol Owen, and Stephen Shank was in charge of the ushering. Others who assisted with the meetings were: Genero Alisea, Sharon Edwards, Dianne Miklos, Delores Henkins, and Casey Dunn. The closing lecture was "The Great Judgment Day," and six took their stand for God as David Shank brought the appeal.

● Students at Shenandoah Valley Academy this winter conducted their own Spiritual Emphasis Week. Those who participated in the speaking program included Robert Whitley, Leal Dickson, Harvey Bristow, Owen VanKirk, and Dick Manuel. The song services were directed by a student, Carl Blackburn.

● Navaho Campaign, sponsored by the

missionary seminar of Lynwood Academy, raised \$662.21 to help the Navaho Indians of Monument Valley and also received a donation of an X-ray machine and microscope for the mission. In December the officers of the seminar group—Richard Ludders, president, Sondra Sundin, Linda Phang, Garry Kirk, Dianne Hart, and Bill Smith—under the direction of John Krell and Mrs. Vivian Smith, visited the Navaho Mission and helped in the distribution of food, medicines, and toys, which were also collected during the Navaho Campaign.

● "The Christ of the Campus" was the theme of the annual student Week of Devotion held at La Sierra College March 14 through 22. The ten student speakers who discussed the need for the presence of Christ in all phases of campus life were Robert Zamora, George Carambot, Brian Capon, Roy Brown, Dennis Krieger, Dennis Cook, Nancy Everett, Barbara Borris, Del Delker, and John Van Denbergh.

● Wayne Krajefski, education chairman for the Atlantic Union College chapter of the American Temperance Society, arranged for a group of college students to present a program of narcotic education at the Lancaster High School. Tak-

ing part in the program were Robert Kingman, chapter president; Dr. Margaret Palmer, faculty adviser; Faith Rogerson, Barbara Krajefski, and Wayne Krajefski.

● Three Missionary Volunteer training camps were held during 1957 in the East African Union. A total of 209 youth attended. Two of these camps were held on the site of the newly acquired, permanent MV training camp at Sanda. This is the first and only permanent youth training camp in the heart of Africa. It is situated on the shores of Lake Victoria, second largest inland body of fresh water in the world. The other camp was held in the Tanganyika Mission field. This is the first time that Tanganyika has held an MV training camp.

● Every Thursday evening the young people of the Kambarare school, East Africa, conduct a Voice of Youth evangelistic preaching service for the Kikuyu villages, reports E. K. Mwanza, MV secretary for the Central Kenya Mission. With the use of Picture Rolls, the young people give a message after they have gone out to invite the people in to the meetings. As a result of these efforts, 17 young people and 8 older folks have joined the church. Reuben Theuri, a teacher in the Central Kenya Mission, is helping the young people in this Voice of Youth effort.

● At Irabari, in East Africa, Teacher Joshua Njuguna is leading a group of youth in the holding of an evangelistic effort at a place eight miles from his school. The young people are presenting the message under his guidance. A number of people have become interested, and a church that seemed about to die has experienced a great revival.

● A youth revival series was conducted during the MV Week of Prayer at the Spencerville, Maryland, church. The series was preparatory to a Voice of Youth meeting scheduled this spring for Burtonsville, Maryland, by the young people of the Spencerville, Laurel, and Atholton, Maryland, churches.

● Young people of the Worcester, Massachusetts, church have been conducting Voice of Youth evangelistic meetings in Holden, Massachusetts, and several people have become interested in the truth. Horace Murphy is master of ceremonies and chairman of the music committee. Howard Sprague is chairman of the speaking team. The "public address voice" speaking the Bible texts of the sermons is Allen Anderson. Edith Leach is chairman of the publicity committee. After five meetings in the Chaffins Men's Club Field House in Holden, the meetings were moved to the Worcester Seventh-day Adventist church.

● Twelve teen-age students of Mount Vernon Academy were baptized recently, as a result of the Week of Prayer conducted at the school by E. D. Nelson, pastor of the Mount Vernon, Ohio, church. The students were Sharon Linsley, Carol Skeen, Joan Kroman, Shirley Ashenhurst, Linda Taylor, Sue Barnett, Edward Hatch, Janice Haldeman, Edward Haldeman, Nanci Jackson, Priscilla Chilson, and Patti VanNostrand.

"Lovest Thou M

By SHERMAN A. NAGEL, JR., M.D., *Medical Secretary, West African Un*

Mission Story OF THE WEEK

Blind Sister Johnson, whose sacrifice and devotion inspired the author to write this article.

IT WAS an overcast, humid, tropical day. I was driving a continental Ford down the winding, narrow streets in a suburban section of Monrovia, capital of the Republic of Liberia. As we rode along suddenly my friendly guide exclaimed, "Oh, we just passed blind Sister Johnson!" I turned my head quickly to the right and caught a fleeting glimpse of an elderly colored woman, cane in hand, being led slowly along by a small child.

Several hours later I had the privilege of meeting Sister Johnson. She was seated quietly in the upstairs parlor of our mission house in Monrovia. Wearing an attractive pair of colored glasses that partially shaded her disfigured eyes, she had a smiling face and a freshness known only to those who love Christ and who have a living experience with Him. She was immaculate in her neat cotton dress, though I could tell that she was not familiar with luxury. Sister Johnson's English was fluent, her voice melodious, and her pearly white teeth showed through a half smile as she spoke.

I asked her, "Sister, how did this wonderful message reach you?"

"Well, Doctor," she replied, "I have often said the dear Lord had to make me physically blind so that I might have my spiritual eyes opened." For some minutes she spoke, retaining always that half smile and that radiant expression that I noticed when I first saw her. Her hands were still, resting on the arms of the chair. "I had been losing my eyesight at the time I was a girl in school some years ago," she continued. "Poor light, I guess. Kerosene lanterns are not too good to study by. But my blindness was progressive, and in recent years I have become almost totally blind.

"About four years ago an eye specialist came here to Monrovia to practice. At that time I was living in

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le?"



Pastor and Mrs. Dunbar Henri and family. Pastor Henri was the former president of the Liberian Mission. His faithful ministry was used of God to bring spiritual sight to the blind patient of an eye specialist.

a village upcountry. A friend here in Monrovia wrote me a letter, informing me of the arrival of this qualified physician and urging me to come down from my village to have an appointment with this specialist. Said my friend, 'He might be able to help you regain a little of your vision.'

"To my great disappointment, I had scarcely arrived in Monrovia when I came down with a severe attack of malaria. I saw the doctor only once and then the fever struck me. While I was convalescing from my fever the doctor went to his home country on leave. A few weeks later I was strong enough to return to my village. My first trip to the eye specialist had been futile, for my eyes were the same as when I had come to Monrovia.

"After several months had passed the specialist returned to Monrovia. My friend once more wrote to me, informing me that the doctor had returned to town. So I came down again. The doctor gave me treatments, and I did notice some slight improvement in my sight.

"It was on this second visit to Monrovia to see the eye specialist that God brought Pastor Dunbar Henri across my pathway. He made it a point to visit me as frequently as opportunity presented itself. I recall how carefully and kindly he dropped seeds of truth into my heart and how he always encouraged me."

The rest of the story, as narrated below, I had previously heard from Pastor Henri, former president of the Liberian Mission. It was largely because of what Pastor Henri had told me about Sister Johnson that I had hoped to meet her when I next visited Liberia.

Pastor Henri's friendly visits with Sister Johnson at the time she was under treatment by the eye specialist resulted in the holding of a series of Bible studies. God's Spirit worked

through Pastor Henri. Gradually Sister Johnson was led step by step to the foot of the cross, to Jesus, and to all of His commandments as her code of life. Finally she was baptized. Her spiritual progression was one of joy and happiness.

After one of the studies which seemed to bring Christ unusually close to her, she cried out, "Pastor Henri, why did you wait so long before you came to tell me about this wonderful truth? Why did you wait until I was almost totally blind before you brought me these words of life? Now I can do so little to share this story of God's love with my neighbors and with strangers, for I can hardly get about without the aid of someone to lead me!" But, early in her contact with the Lord Jesus, Sister Johnson learned to love God and she longed to do what she might to show her love for Him.

A Cheerful Giver

Soon after her conversion Sister Johnson attended a Thirteenth Sabbath program at Sabbath school. That morning she was brought to the church as had been her usual habit for some months. She sat reverently listening to the mission appeal.

As the ushers reached the pew where Sister Johnson was sitting, those who were near her noticed that she put five dollars into the offering plate.

Five dollars as an offering may not mean much to Sabbath school members in some parts of the world. Many can recall that they have given five dollars and even much more on repeated occasions when an appeal for missions has been made.

But I learned something more about Sister Johnson. I learned that she had only one source of income—a pension for the blind from the Liberian treasury. That pension was ten dollars a month. Yes, ten dollars a

month! And though the cost of living is low in West Africa, still this ten dollars was barely enough to buy the most meager food to sustain her for a month. However, because of her great love for the Lord, this dear woman gave much of the little she had.

When I heard this story I was reminded of the poverty-stricken widow who nearly two thousand years ago dropped her two mites into the treasury of the Temple at Jerusalem. To be able to do this she had even deprived herself of food. A heavenly Watcher was seated by the coin chest in the Temple that day, and He, God's Son, noticed her gift.

I am certain that heavenly watchers also observed the gifts that Sabbath morning as Sister Johnson put her offering of love into the offering plate. And I am sure that in the sight of heaven Sister Johnson's gift was counted great.

Sister Johnson's life, her talents, her meager means—all have for some time unreservedly been given to the Lord that He might use all she is and has to bless others. Her life is a selfless life, an abundant life, a joyful life. I shall never forget the expression of peace, contentment, and expectation revealed in her face and in her voice when she spoke to me of her desire for the day when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." The coming of Christ is indeed her hope, her blessed hope. For this day she lives.

Daily, yes, many times daily, through the experiences that cross our pathway, Christ asks you and me the same question He asked the apostle Peter nearly twenty centuries ago: "Lovest thou me?" How much, friend, do you, do I, love our Lord? As much as does Sister Johnson? The more we love our Maker and His cause, the more we give, for giving is the law of love.

Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



Unclean Meat and the Ceremonial Law

On what basis do we believe that the regulations concerning unclean flesh foods in Leviticus 11 and Deuteronomy 14 were not nailed to the cross along with the various ritual observances of the ceremonial law?

The Hebrew people came out of Egypt an unorganized and undisciplined throng of slaves, with very dim moral concepts, with no organized system of religion or worship, with no civil laws to regulate their conduct one with another, and with no concept of health, diet, and sanitation. At Sinai, God organized this throng into a nation and made them His chosen people. He gave them His moral law, the Decalogue, to define their fundamental moral obligations toward Him as God and toward one another. He gave them what we call the ceremonial law, in which the principles of the moral law and the plan of salvation were adapted to their understanding. He gave them civil laws designed to preserve the public peace. He gave them various regulations dealing with health, diet, and sanitation to protect them from disease and untimely death.

These various codes of laws all came from God and all were to be obeyed by His people. They were closely related, and at times seemed to have overlapped. For instance, in those days a man could not truly keep the first commandment without observing God's instructions about sacrificial offerings. Also, the sixth command of the Decalogue was explained in greater detail and applied by numerous civil statutes to the society of that time. Nevertheless, these four systems of law—the moral, the ceremonial, the civil, and the health statutes—were distinct as to nature and purpose.

As morally accountable human beings the Hebrew people were to obey the moral law. As believers in the true God prior to the coming of the Messiah they were to observe the ceremonial law. As Hebrew nationals they were to obey the civil laws of their society as a nation. As human beings with physical bodies they were to abide by regulations God designed to preserve their health and strength. Now, we think no one will deny that

the civil laws applied only to the Hebrew people as a nation living together in Palestine, and that when they ceased to be a nation they ceased also to be subject to these laws. Comparably, the laws of the United States apply only to people living under the jurisdiction of the United States.

In a similar way the ceremonial laws that pointed forward to a coming Messiah obviously ceased to have meaning when the Messiah came. But moral principles are eternal. For instance, it is no more right to take God's name in vain, to dishonor one's parents, or to steal, since the cross than it was before. Nor does it make any difference whether a man is a Jew or a Gentile, or whether he lived fifteen centuries before the cross or fifteen centuries afterward. Moral principles apply always to all men everywhere, and for this reason we affirm that the precepts God saw fit to include in the Decalogue are as binding today as when God uttered them in majesty upon Mount Sinai.

The purpose of the dietary laws was to preserve health. They were not moral in the strict sense of the word, or doubtless they would have been specifically included under some precept of the Decalogue. They were not ceremonial, for they did not point forward to the cross, nor were they civil laws inasmuch as they did not regulate conduct of man toward man. Like the moral law, the dietary laws apply, at least in principle, to all men always and everywhere. What makes a Jew morally upright will make a Gentile morally upright, and what makes a healthy Jew will similarly make a healthy Gentile.

Now, some of the health laws, such as those dealing with communicable diseases, are not applicable today. Knowledge of health and hygiene was extremely limited in ancient times, and God deemed it necessary to prescribe certain precautionary measures to protect His people against these diseases. The fact that these laws were to be administered by the priests and that certain ritual procedures were enjoined in the process did not make them religious laws. A law is to be classified by its nature and purpose, not by the machinery set up to administer it. Furthermore, the specific measures set up to control communicable diseases in Old Testament times do not necessarily apply today in an

age of advanced medical knowledge. It is as important to protect and promote health today as it was in ancient times, but no one would conclude that we ought to use the same methods today as God ordained for His people in the long ago.

But this principle (of changing modes of enforcing changeless principles) does not apply to the dietary regulations of Leviticus. The laws of anatomy, infection, and healthful living are the same now as they were then. Types of food that would build a strong, healthy Hebrew in 1500 B.C. will build a strong, healthy American in A.D. 1958.

Fish or Whale?

According to Jonah 1:17 Jonah was swallowed by a "fish" and according to Matthew 12:40 by a "whale." Which was it? What is the word for "whale" in Ezekiel 32:2?

The Hebrew word for "fish" is *dag*. The Greek word in Matthew 12:40 for "whale," *kētos*, literally means "sea monster," without specifying any particular kind of marine creature. The account in Jonah speaks of "a great fish," which it would seem might properly be described as a "sea monster." Whether God created an unusual fish especially for the occasion, or simply had a giant fish in the right place at the right time, we do not know. The record simply states that God "prepared" the great fish that swallowed the prophet. The Hebrew word translated "whale" in Ezekiel 32:2 is *tannim*, which may be translated "sea monster," "dragon," or "serpent."

Sabbath Emergencies

In areas where smudging is necessary to protect fruit and nut trees from freezing, should Adventists do such work on Sabbath?

We assume that the questioner refers to his own trees. Perhaps our Lord's implied approval of emergency care for domestic animals (see Matt. 12:11) sets forth a principle that could be applied to the care of fruit trees. We would consider it reasonable to think that this is the case. Certainly those who enter into the spirit of the Sabbath will refrain from all routine Sabbath labor, and even when emergency care may be necessary on the Sabbath day it is well to do as much of it as possible out of Sabbath hours. Compare Mark 3:4.

We believe that the words of our Lord in Mark 2:27 and 3:4 set forth a principle we may safely apply to Sabbathkeeping in our day. The Sabbath was intended to be a blessing, and on the Sabbath day it is still "lawful" "to save life."

News From Home and Abroad

Council of Canadian Ukrainian Workers

By Wesley Amundsen, Secretary
North American Missions Committee

"This is the first time we have ever had a meeting of this kind in Canada. History is being made here today. The results of these two days of meetings should mean much in the work of bringing the third angel's message to the 600,000 Ukrainian people in Canada." So said W. A. Nelson, president of the Canadian Union Conference at the council of Ukrainian workers held in Saskatoon, Saskatchewan, March 5 and 6.

History was being made, indeed. Never had there been a meeting such as this one at which the discussion for two days dealt with the problem of reaching the people of one foreign language with the message.

It was a most timely council, for in the past few years the demands of an awakening Ukrainian people for the light of truth have been forcing their way with a new insistence into the consciousness of administrators and ministers.

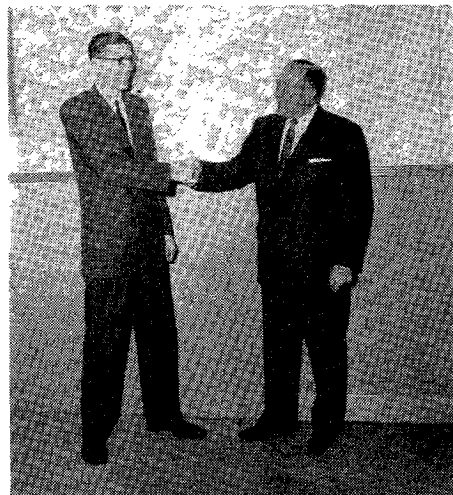
Two Ukrainian workers have in recent years developed radio broadcast programs through which the names of thousands of interested listeners have been obtained. Strange as it may seem, although work has been done to some extent among the

Ukrainian people of Canada for the past forty or fifty years, there has been a paucity of literature in the Ukrainian language. We do have the *Signs of the Times*, but there are at present no tracts available, and only a few larger publications.

Great emphasis was therefore placed upon this item of the agenda, and plans were laid for the preparation and publishing of a series of sixteen doctrinal tracts in the immediate future.

N. Ilchuk, of the Ontario-Quebec Conference, has recently been invited by the Pacific Press Publishing Association to connect with their Brookfield Branch as editor of the Ukrainian *Signs of the Times* and other literature in this language. We believe this indicates that greater things will be done for these people in the future.

It is of interest to note that Canada today stands in the same relationship to European immigration that the United States did at the turn of the century. Canada has a population of approximately 17 million inhabitants. The increase of population for the years 1951-1956 was 2 million, of which 783,000 were immigrants. This great migration from Europe to Can-



Frank Baer (right), manager, Inter-American Publications, Brookfield, Illinois, greets N. Ilchuk, newly appointed editor of Ukrainian literature.

ada consists of thousands of Hungarians and displaced persons of various other nationalities. The figures released by the Canadian Government Immigration Service reveals that 1,222,319 immigrants arrived in Canada during the period of 1946-1955. They list the following languages aside from English: German, Italian, Dutch, Polish, Hebrew, Ukrainian, French, and Yugoslavian.

Among these New Canadians, as they are called, are found owners and managers of industrial and business enterprises, professional and industrial engineers, teachers, professors, physicians, surgeons, nurses, laboratory technicians, chemists, accountants, architects, farmers, and skilled craftsmen, as well as unskilled laborers.

From among these people God would have trophies through the work of the remnant church. God has left on record through His messenger words of counsel that indicate His interest in peoples of all languages. "In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them."—*Christ's Object Lessons*, pp. 232, 233.

And He calls upon the Seventh-day Adventist Church in North America to awaken to its responsibility to these people: "Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think



Group of Canadian Union workers and guests who attended a foreign-language council in Saskatoon, Saskatchewan, March 5 and 6.

your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church." — *Testimonies*, vol. 8, p. 36.

Canada is awakening to its responsibilities. The council of Ukrainian workers is but a beginning. What is needed is a larger council of all foreign-language workers in order that the opportunities and needs may be properly evaluated and plans developed for a greater effort in behalf of these people of "other tongues," who have come to our shores, and who must be given the opportunity to know of and to accept present truth.

Other denominational workers present at the Saskatoon council were: Frank Baer, manager of the Inter-American Publications Division of the Pacific Press Publishing Association; and from the Canadian Union Conference, E. L. Green, treasurer, J. M. Hnatyshyn, home missionary secretary, and G. B. Hoag, publishing department secretary. The conference presidents of Alberta, Manitoba-Saskatchewan, and Ontario-Quebec, and a few other workers were also present.

It was a deeply spiritual meeting, and the prayers and hopes of all who attended were that God would send the Holy Spirit to implement the plans and objectives that were developed, to the end that thousands of these foreign language people may find their way into God's remnant church.

Personally, I obtained a new vision of a great unfinished task, one that confronts us right here in the North American Division. May God give us eyes to see, courage to do, and men and means for the accomplishment of this task.

Musical Benefit Program, Ephesus Church, New York

By Wesley Curtwright

Our story begins in April, 1956. Sister Rosa Lee Jones, beloved and successful Bible worker at the 1,700-member Ephesus church in New York City for the past twelve years, had a problem. How could she keep touch with, and some directive control over, the new believers whom she had been largely instrumental in bringing into the church? Also how could she stimulate the interest of the prospective new members, with whom she was still studying, in the missionary program of the church?

In answer to prayer this plan came to her: "Organize these people into a musical group that will sing only to the glory of God."

At once Sister Jones set about doing this. The new and prospective believers had no special musical talent. Many of them had never even tried to sing in public before. Although surprised at the invitation to join the singing group, most of them agreed to do their part, and the New Believers Chorus was born.

God Blesses Consecrated Effort

It remained to be seen how well they could sing. All 85 members, plus the pianist, Carol Thomas, and Sister Jones herself, worked hard. The result was astonishing. All who heard the group sing were amazed and thrilled.

"I believe," Sister Jones says, "that the angels of heaven joined us in singing!"

Then the thought occurred to Sister Jones: "Why not use this group to portray the life of Christ in a spe-

cial concert?" At the same time, by charging a modest admission fee, funds could be raised for some special phase of God's work.

There was an urgent need in the Northeastern Conference for a new elementary church school building. This was the project that was adopted by Sister Jones and the New Believers Chorus, after a discussion with H. D. Singleton, conference president.

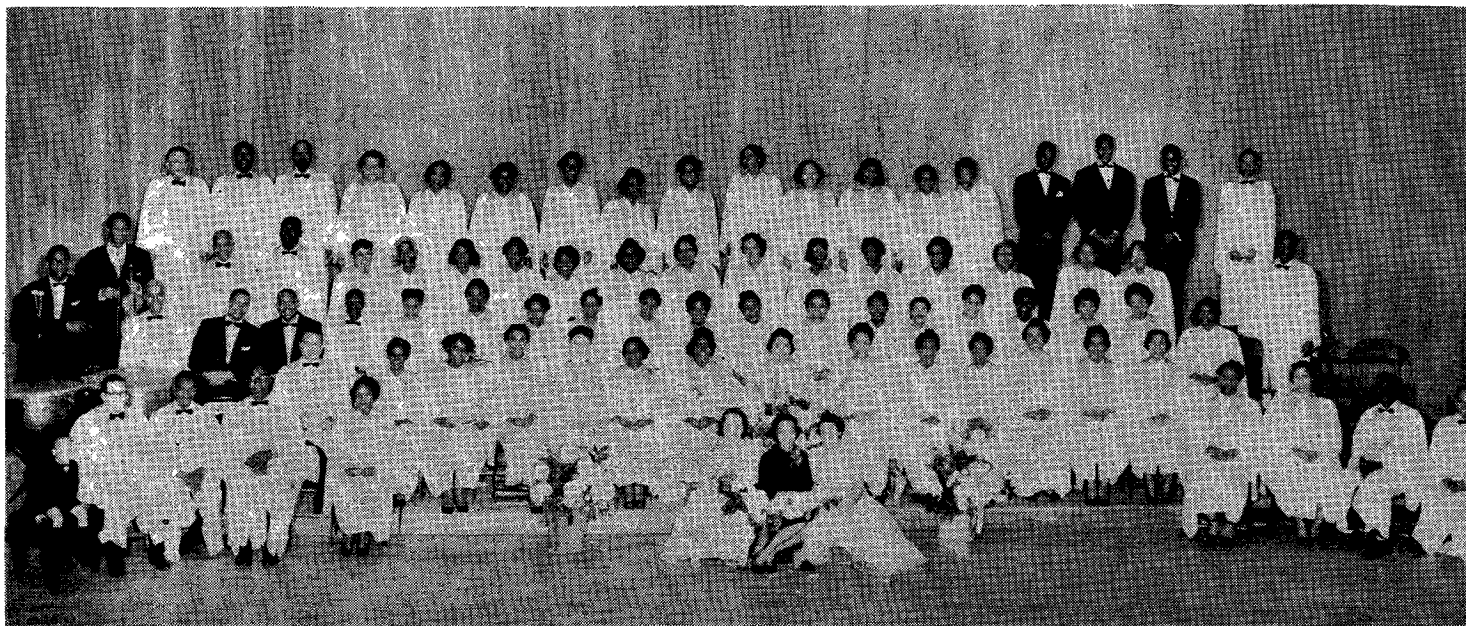
The concert date was set for December 9, 1957. Beautiful, dignified Hunter College Assembly Hall, 68th Street and Park Avenue, with a seating capacity of 2,246, was secured for the night. In two and one-half months' time more than 8,000 tickets were sold at one dollar each!

In New York it is taken for granted that a great many people will buy a ticket for a church or charity function with no thought of attending. Hence the large sale of tickets. This proved true, and the hall was able to seat all who came. Net profits for Christian education: \$7,600!

The concert itself was all that could be desired, according to those who attended. Christ was presented from first to last: His incarnation and work; His passion, death, and resurrection; and the hope of His soon return in glory.

"The most difficult numbers were the best rendered," Pastor R. T. Hudson remarked afterward. Some of the selections presented were: "Worthy, Worthy Is the Lamb," "For Unto Us a Child Is Born," and the "Hallelujah Chorus" from Handel's "Messiah."

We relate this story in the hope that it will inspire others to go forward in faith, laboring unselfishly and untiringly in God's cause. Love for God and man is the motivating power behind all worth-while deeds. Faith can remove mountains, and God will answer prayer.



The New Believers Chorus, of the Ephesus church in New York City.



Ordination in Venezuela

Although Venezuela was in a state of unrest as a result of revolution, the East Venezuela Mission was able to hold its annual meeting recently, at which time three men were ordained to the ministry. In the photograph are shown those who participated in the service. Left to right: Harold Bohr, president of the East Venezuela Mission; Henry Nieman, Antonio Ceballos, and Oscar Soto, the three newly ordained ministers; and A. Ray Norcliffe, president of the Colombia-Venezuela Union.

We wish God's richest blessings upon the three newly ordained brethren, and pray that they may be instruments in the hands of God for the salvation of souls.

HAROLD BOHR



Literature Evangelism in Indiana

Six literature evangelists in Indiana delivered \$101,742 worth of our books and magazines during 1957. The six, together with the value of their sales, are (left to right): Harvey Burt-nett, \$12,665.40; John Jones, \$10,427.97; Everett Brown, \$10,121.36 (in 10 months); Frank Phillips, \$30,778.70; Glen Hixon, \$17,517.95; Paul Clear, \$20,230.65. If several of these brethren had not been sick the latter part of the year, no doubt their records would be higher by several thousand dollars.

We thank God for what has been done and look for even greater accomplishments during 1958.

ARTHUR KIESZ

President

Indiana Conference

Teachers Conduct Weeks of Devotion at CME

By Arthur L. Bietz, *Director*
Division of Religion, CME

The main theme of CME's Weeks of Devotion, held the first two weeks of March on the Los Angeles and Loma Linda campuses, was the relationship of the facts of science, as they are observed, to the theory of evolution and to divine revelation.

During the last few centuries man has presented an amazing number of scientific discoveries to the world, and many have had a tremendous influence upon our mental and spiritual life. Some of these theories and discoveries we must call into question because they break the harmony of divine revelation. Probably the most outstanding of these is the theory of progressive evolution, which suggests that life on this earth originated spontaneously from inorganic matter, and that this primitive life developed by natural processes into the great variety of living forms that we see today.

To help relate scientific facts to spiritual growth, the Weeks of Devotion topics included: "Influence of Evolution on Modern Thinking"; "Thinking His Thoughts After Him—or God, the Great Mathematician"; "Life, Its Origin and Nature"; "Do New Species Indicate Evolution?"; "Embryology and Evolution"; "The Brain and Skull of Fossil Man"; "The

Record of the Past"; "Cultures of Early Civilizations"; "Chemical Fingerprints and Evolution"; "Some Current Aspects of the Evolution-Creation Controversy."

Leading out in the presentation of these topics were Drs. Leonard J. Brunie, Molleurus Couperus, Cyril Courville, Ian Fraser, Richard Ritland, Robert Woods, Jack Zwemer, and Mr. Raymond Ryckman. Charles W. Teel, associate director of the Division of Religion at CME, concluded the Loma Linda week with a Sabbath morning sermon entitled "Do I Know the Creator?" "Space Travelers" was the sermon topic presented by the writer at the White Memorial church for the week concluding the Los Angeles campus services.

The response of the students to these timely discussions presented by the members of the CME faculty, was one of lively interest and deep concentration. It is most gratifying to see that our students are seeking for truth. May God bless them as they prepare to serve Him.

Lay Evangelism in the North Philippine Union

By P. R. Diaz

Just before the new year began, it was our privilege to hold an institute for the lay preachers of the provinces of Nueva Vizcaya and Isabela, North Philippines. The institute was held at Almaguer, Bambang, Nueva Viz-

caya. Many came to attend this institute, and 21 successfully passed the requirements of the course given. Graduation exercises were held at the close of the meeting, and diplomas were issued to the graduates. Pins signifying membership in the 120 Club were also given to those qualified.

During the last two years the brethren in the local missions have given earnest study to the matter of lay evangelism, carefully selecting laymen who give promise of success in this line of endeavor and planning with them concerning the time, place, and manner of conducting lay efforts. As a result there has been a general awakening within our ranks throughout the North Philippine Union Mission in regard to the training and enlisting of an army of lay preachers and lay Bible instructors for the advancement of the kingdom of God. Today we see everywhere most gratifying results. Hundreds of members have been added to our churches through the united efforts of our valiant laymen.

During the year 1956, three district lay preachers' institutes were held and eight Light Bearers Training classes were conducted. In 1957 seven lay preachers' institutes were conducted and 211 lay preachers attended; 182 certificates were issued. There were nine Light Bearers Training classes conducted with 197 students enrolled; 183 passed the requirements successfully. The total Bi-

Serving . . .

AT HOME



CLYDE PROVONSHA, ARTIST

Left: A Dorcas-Welfare worker brings help in an emergency situation in a neighborhood home. She represents the leadership of 375 Health and Welfare Centers and Health and Welfare Units in operation in the world field.



Below: CARE milk is distributed to the children of Pakistan. Pakistan is one of 66 countries that have received food, clothing, and other relief supplies through 5,461 Seventh-day Adventist Welfare Services.

AND ABROAD

Welfare Day Sabbath May 3

THEME: "Interpreting the Gospel"

***The Need of Others Is Our Opportunity
to Serve in His Name
as a Good Samaritan***



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.

ble Training Certificates issued were 365, and 192 laymen were commissioned as members of the 120 Club and presented with membership pins.

The Publishing Work in the Southern African Division

By D. A. McAdams

Recently it was my privilege to visit the Southern African Division. My first stop was at Salisbury in Southern Rhodesia. In this beautiful city we have a modern church, and the new office building for the Southern African Division headquarters is under construction. Three successful meetings were held in Salisbury: (1) the division publishing council, with Frank Unger, division publishing secretary, serving as chairman; (2) the Voice of Prophecy council; (3) the annual meeting of the Southern African Division executive committee.

Elder Unger arranged an interesting agenda for the publishing council. Items pertaining to the publishing houses, Book and Bible Houses, and field work were carefully and prayerfully considered. Forward-looking policies governing these three segments of the publishing department were formulated and submitted to the division committee for study and final approval.

The new plans of importance were brought into being by the division committee on recommendation of the publishing council. One of these actions established a sales development committee on the division level; the other made provision for conducting training schools for the local publishing leaders on a union level. There are great possibilities for sales expansion in Southern Africa, therefore Elder Unger, chairman of this new committee, will devote the time of the first meeting of the committee to the study of new selling methods, new selling tools, practical plans for selling more literature to church members and to the public, and other related items.

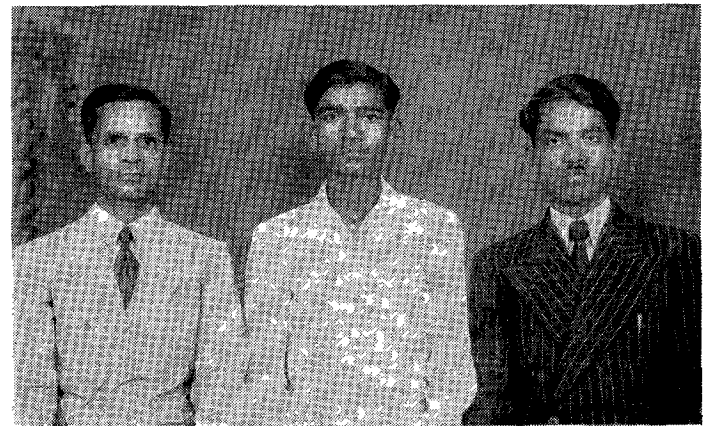
A well-balanced curriculum for short training schools for local publishing department secretaries and assistants is being developed by Elder Unger and his union secretaries. Early in 1958 several of these training schools will be conducted throughout Southern Africa.

After these important meetings in Salisbury, union publishing councils were conducted in four of the five unions. Time was also spent studying production problems at the Sentinel Publishing Company in Cape Town and the East African Publishing House at Kendu Bay. During recent years the physical plants of these two important institutions have been greatly improved and new equipment

has been installed. The East African Publishing House was 200,000 impressions behind schedule, but a new Heidelberg cylinder press was recently installed, so that soon they will catch up with their back work. This fine publishing house should enlarge its physical plant again soon and should have one additional press. We feel sure that this house will continue to prosper under the efficient leadership of D. K. Short.

P. W. Willmore, manager of the Sentinel Publishing Company, has had years of successful experience in the business end of denominational work. He has succeeded in placing the financial structure of that institution in good order, and is determined to enlarge the pressroom and secure a much-needed new press.

Successful union publishing councils were conducted in the South African, Nyasaland, Zambesi, and Congo unions under the leadership of G. A. W. Meyer, A. Bristow, W. C. S. Raitt, and L. C. Robinson, the union publishing department secretaries of these fields. Long-range plans for producing new publications were made, as well as plans for strengthening the Book and Bible Houses and the field end of the work. In the East African Union, where J. N. Hunt is the publishing department secretary, most of my time was spent in publishing house and Book and Bible House survey work.



Successful Literature Evangelist in Northwest

John Hays, of Montana, has devoted nineteen consecutive years to the literature ministry in the Pacific Northwest. During these years he has delivered \$143,742.36 worth of literature—\$35,104.70 worth in the past three years. A number of souls have found Jesus as a direct result. Brother Hays has a lovely family, all interested in doing what they can to prepare a people to meet God.

At the recent North Pacific Union colporteur institute, C. A. Scriven (left), union president, presented a brief case to Brother Hays for his faithfulness in the literature ministry.

Brother Hays says, "As I review the experiences of the past, my heart wells up in love, praise, and gratitude for God's many blessings."

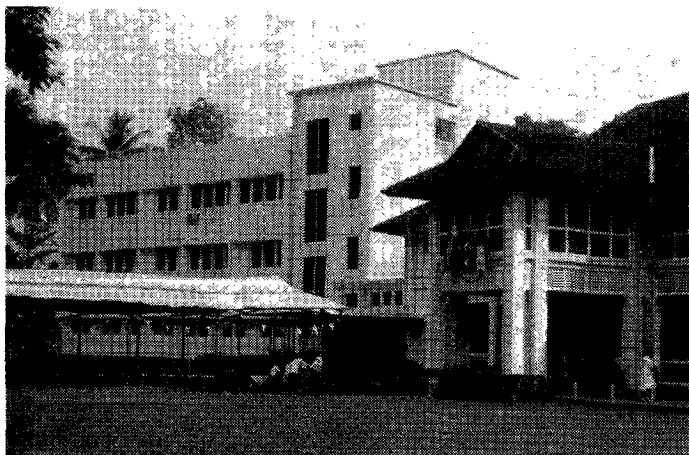
C. P. LAMPSON, Secretary
Publishing Department
North Pacific Union

A Soul Winner of India

In our church in Coimbatore, India, we have a fine literature evangelist, Brother P. Kanakaraj (left) who in 1956 and 1957 won the South India Union sales contest. Through his earnest efforts he has also enrolled many in the Voice of Prophecy Bible Correspondence School.

He has won a number of souls for the truth, one of whom is a fine young man by the name of Dharmaraj Ralph (center, next to the writer) who was a Voice of Prophecy student. Brother Kanakaraj, who was responsible for his conversion, made frequent visits to his home some 25 miles away from Coimbatore, and earnestly studied with him. He was baptized on June 27, 1957, and is now at Spicer Memorial College preparing for the work of God.

V. D. EDWARD, Pastor
Coimbatore, South India, Church



New Medical Unit Opened at Penang, Malaya

Word has just come to us from Dr. B. T. Hammond, medical director of the Penang Sanitarium and Hospital, that the modern addition to this institution, which has been under construction for nearly two years, was recently officially opened by His Excellency Raja Sir Uda, governor of Penang.

The Penang Sanitarium was established in 1930 by Dr. Earl Gardner. This latest addition to the institution was opened with appropriate public ceremonies in the presence of a large audience of civic leaders and citizens of the city of Penang and of our mission representatives in that area. In addition to the governor and Dr. Hammond, others partici-

pating in the services were: T. C. Chin, president of our Malaya Mission; H. C. Currie and Roger Altman, president and secretary-treasurer, respectively, of the South East Asia Union; Dr. C. E. Randolph, secretary of the medical department of the Far Eastern Division; W. P. Bradley, associate secretary of the General Conference; and B. P. Haskell, manager of the Penang Sanitarium.

The governor in his address referred to the high standard of medical ministry rendered by this institution through the past more than thirty years. Commenting on the increasing favor with which Western medicine is regarded by the people of Malaya, he ob-

served that these new facilities would be greatly appreciated by the citizens. The governor, in concluding his remarks, stated: "This handsome building is an ornament to the city, and I pray to God that within its walls the ministrations of the staff will continue to bring relief and restore to health the sick and suffering in Penang."

In the picture at left the new addition to the hospital is shown, together with the pavilion erected for the opening ceremonies. Above: Dr. Randolph conducts the governor of Penang on a tour of the hospital.

T. R. FLAIZ, M.D., Secretary
Medical Department, General Conference

The 302 literature evangelists of Southern Africa delivered \$137,517.20 worth of gospel literature during the first ten months of 1957 as compared with \$132,322.48 for the corresponding period of 1956. During 1956 these workers prayed in 5,996 homes, gave 7,727 Bible studies, and 2,409 people first visited by them were baptized. Out of the 4,926 colporteur contacts who were baptized in the world field in 1956, almost one half of them were won to the truth in the Southern African Division. We congratulate the workers of this great division for leading the world field in 1956 in number of colporteur contacts baptized.

Frank Unger, division publishing secretary, the managers of the two publishing houses, the union and local publishing department secretaries, Book and Bible House managers, and literature evangelists are to be commended for the fine program they are carrying on in Southern Africa. This large division constitutes a real challenge to the publishing department of the denomination. With the excellent support that R. S. Watts, W. D. Eva, and K. F. Ambs, the division officers, as well as the officers of the five unions, are giving the publishing work, we are convinced that a great new day is about to dawn for literature production and distribu-

tion in the Southern African Division.

The pleasant fellowship I enjoyed with the leaders of our work in the Southern African Division shall long be remembered. Their dedication to the great unfinished task was a real inspiration.

God's Promises Are Sure

(Continued from page 1)

But the story does not end here. She called our attention to some pecan trees and said, "We purchased this place eight years ago, but found after moving here that there were many squirrels in the oak trees nearby, and they came in droves and stole all the pecans before they were even ripe, and carried them away. For five years we did not get a single nut off these trees. Then I began to pay my tithe when I accepted this message. At last I bowed down, and said, 'Dear Lord, I claim Your promise that You will rebuke the devourer for my sake. I know that these little squirrels need food, and there are two small trees at the side of the grove, which they can have, but please let us have the nuts from this one large tree.'"

We saw the evidence of what God had done in answer to this prayer. From that day on, the squirrels con-

fined their gathering of nuts to those two small trees, passing right by the large tree where there were bushels of nuts, never touching them. This has gone on now for three years and demonstrates God's willingness to answer prayer even for our simple needs of life.

We worship a prayer-hearing and a prayer-answering God. Let us not hesitate to take to Him all our problems, even those that may seem small and insignificant. If we are faithful in serving the Lord, He will hear and answer according to His pleasure.

Evangelism in Southwestern Michigan

By Charles Hendrixson

A blizzard that struck just prior to the service failed to stop the 1,500 people who attended the opening meeting, February 2, of the campaign being conducted by Robert L. Boothby in the Shadowland Ballroom, St. Joseph, Michigan.

Elder Boothby was recently appointed Michigan Conference evangelist, and this campaign, which will run through the spring months, is the first of three slated for this year.

Adventists are well known in southwestern Michigan, and the meetings were advertised as being sponsored by

the church. Radio, television, and newspapers were used to carry the opening announcements to residents of the area. A public relations committee has a member in each city of the district whose job it is to see that those desiring rides to the effort are provided for. Also arrangements are made for civic clubs and organizations to attend as a group.

Emmanuel Missionary College is making a strong contribution to the campaign by furnishing much of the special music. The opening night featured numbers by the Collegians, directed by Minnie Iverson Wood, and the Brass Ensemble, under the leadership of Dr. Paul Hamel. Arnold Scherencell is the music director and leads the group choir composed of church members in the area.

The mayors of the twin cities of St. Joseph and Benton Harbor were present for the opening meeting, as was the president of the Berrien County Council of Churches. G. E. Hutches served as chairman and introduced the participants to the audience. "Red Moons Over the World" was the topic of Elder Boothby's opening message.

The effort is being sponsored by the churches of the Southwestern district under the leadership of L. C. Caviness. Campaign officers include Charles Hendrixson, manager; Merrill Fleming, treasurer; Mrs. Boothby, secretary; and Mrs. Neil Mullins, Bible instructor. The pastors of the district and the members of the churches help to make up the various committees so necessary to the smooth functioning of an effort.

Literature Evangelism in Northern Union

By C. A. Edwards

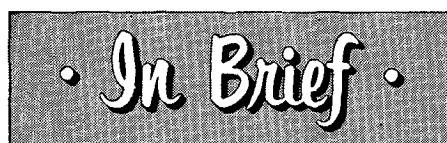
An encouraging number of literature evangelists and leaders met in a Northern Union Conference convention at the downtown Minneapolis YWCA, January 8 to 11. Present during part of the time also were conference presidents from within the union territory and other conference officials.

Visiting speakers from outside the Northern Union Conference territory were B. E. Wagner, from the General Conference Publishing Department; R. J. Christian, circulation manager of the Review and Herald periodical department; C. L. Paddock, Jr., manager of the Omaha Branch of the Pacific Press; and D. C. Duffield, treasurer for the Christian Record, our house that produces Braille literature for the blind.

On Sabbath, January 11, Elder

Wagner gave a stirring message in the St. Paul First Seventh-day Adventist church. In the afternoon the literature evangelists related challenging experiences enjoyed in their work of soul winning. The morning devotionals by R. H. Nightingale, R. J. Christian, and C. L. Paddock, Jr., were deeply spiritual in tone and added decided strength to the meetings.

When the goals set by these modern seed sowers are met, the Northern Union Conference publishing department will experience its most successful year. This will be in harmony with the divine blueprint for the publishing program, which is, "Forward With Increasing Success."



OVERSEAS

Southern African Division

● Fares Muganda, Sabbath school and publishing secretary of the Tanganyika Mission, completed a successful effort on March 1 in the town of Musoma on the eastern shore of Lake Victoria. The meetings were conducted in the town's theater and were well advertised by posters and handbills. Ninety-seven persons signified their intention to unite with the remnant church. Strong opposition was offered by the local priest who placed someone just outside the hall to warn his communicants and others against the meetings. On his church notice board a handbill was displayed, and it was indicated that those attending would be censured and communion would be withheld from them for six months.

● F. L. Peterson, associate secretary of the General Conference, spent five weeks in East Africa attending the sessions of the five local missions of the union. His messages were greatly appreciated by the African believers. The counsel he gave in connection with some of the problems of the African church was discerning and wise and well received. He will attend four more mission sessions in the Congo Union, which, with the two attended in the Zambesi Union, make a total of eleven.

● From Tabora in Tanganyika—the town where David Livingstone built a house, which still stands, and where he lived for several months—word has come that a small company of Sabbathkeepers has been formed and is meeting weekly. Lessons from the Voice of Prophecy Bible School in Nairobi are the cause of this interest. The leader of the company, Yotham David, has appealed to the Tanganyika Mission for help and has indicated that many are standing firmly in spite of strong opposition.

● Some interesting figures of remarkable progress by the East African Publishing House are given by D. K. Short, its manager. For the five-year period ending De-

cember 31, 1957, new equipment to the value of \$52,410 has been installed. Of this amount \$23,410 was received from various sources, including generous assistance from publishing rehabilitation funds. The balance of \$29,000 was contributed by the press itself from its earnings. This is all the more remarkable when one remembers that the average net selling price of subscription books published by the press is only (U.S.) 11.2 cents. This growing publishing work is one of the most encouraging features of the work in East Africa where the rapidly rising standard of literacy is opening wonderful opportunities to us. They are being seized, for the press published more than 8 million pages of literature in 1957 in seven African languages and English.

NORTH AMERICA

Atlantic Union

● L. O. Cummings, of the Southern New England Conference, has accepted a call to the Washington Conference to join an evangelistic company there.

● Construction will begin about May 1 on a new church at Elmira, New York, where H. N. Bresee is pastor.

● A parsonage has been purchased for the pastor of the Boston Temple, at 151 Jason Street, Arlington, Massachusetts.

● A new welfare center was opened in Olean, New York, on March 15. The mayor of the city and the director of the Red Cross officiated in the service, with Pastor Carl Johnson and conference home missionary secretary Carl P. Anderson assisting.

Central Union

● Colorado reports that the literature evangelists' sales doubled during the first two months of 1958, compared with the same period last year. During this time the Book and Bible House sold over the counter as much as was sold in 12 months last year. The tithe shows an increase of \$8,378.78 for the first two months, and mission offerings increased \$580.23.

● The baptismal class for the juniors of the Goodland, Kansas, church has expanded to include 20 to 25 non-Adventist youth, reports L. H. Opp, pastor. These meetings are enthusiastically attended each week, he says.

Columbia Union

● Twenty-five Investiture services were scheduled in Ohio during the month of April, according to Warren N. Wittenberg, MV secretary. Most of these were in elementary schools and a few were in churches for school children.

● A total of 73 persons have been baptized in Dayton, Ohio, as the result of evangelistic meetings held by C. L. Duffield, evangelist for the Ohio Conference.

● A total of 18 decision efforts are scheduled this spring by pastors of the East Pennsylvania Conference, reports T. E. Unruh, president.

● Dr. Arthur L. Bietz, pastor of the White Memorial church in Los Angeles, California, has been named the 1958 speaker for the H.M.S. Richards Lecture-

ship series sponsored by the Columbia Union Conference and the Department of Religion, Washington Missionary College. A total of eight lectures will be given by Dr. Bietz the week of May 5-8 in Takoma Park, Maryland.

- Ground was broken March 9 for a new elementary school near Plainfield, New Jersey. The speaker at the ceremony was Melvin K. Eckenroth, newly elected president of the New Jersey Conference. The program was planned by F. J. Strunk, pastor of the Plainfield-New Brunswick district, and D. K. Smith, education superintendent of the New Jersey Conference.

Lake Union

- Oliver L. Johnston baptized 27 persons on the afternoon of March 22, at Cedar Lake Academy, Cedar Lake, Michigan.

- Vernon Flory, Sabbath school secretary of the Lake Union, has conducted Vacation Bible School institutes and workshops in all the conferences of the Lake Union. W. J. Harris from the General Conference was the featured instructor. Definite plans are being made for more schools this summer. Last year 35 Vacation Bible Schools were conducted in the union, with an enrollment of 2,203. Half of these boys and girls were non-Adventists; 29 of the non-Adventists enrolled in the regular Sabbath school; 27 in the Junior Bible Correspondence Course; 8 are now in church school; and others attended JMV Camp, and have joined Pathfinder Clubs.

- Tuesday night, February 11, a color guard, led by Earl Vandever and Joe Roedson, opened the charter meeting of the new Pathfinder Club of the Muncie, Indiana, church. Miller Brockett from the Lake Union spoke on Pathfinder activities and displayed miniature handmade camping equipment. C. M. Willison from the Indiana Conference conducted a dedication service for the eight local elders and the sixteen charter members of the local club. D. M. Winger, Muncie church pastor, offered the dedicatory prayer.

North Pacific Union

- Eight Pathfinders and three directors of the Boise, Idaho, Pathfinder Club stood before the camera at the KIDO studio the afternoon of March 11 and appeared before the TV audience for a total of 43 minutes on three different programs. During that time much information concerning Pathfinders and their program around the world was told and demonstrated to the public.

- Under the able instruction of Fred Moreno, a class of 54 members recently completed the Standard Red Cross First Aid Course at Grants Pass, Oregon. The enthusiasm of the pastor, Harold Turner, was largely responsible for the large class and the good interest in this work.

- The congregation of the Ballard church in the Washington Conference has purchased a lovely little church right in the heart of the city. The main sanctuary seats about 250 people, and will accommodate the Sabbath school departments in the ground-floor basement.

- Ground was broken March 9 on the Cedar Home school tract for a new church building that will seat 225 members, provide four large classrooms, a pastor's study, a robe room, and other conveniences. The Cedar Home church was founded in May, 1902, and two of the remaining charter members, Emil Mattered and Walter R. Jensen, took part in the ground-breaking ceremonies.

- The ministry of H. M. S. Richards, J. O. Iversen, the King's Herald, and Brad Braley proved to be of great blessing to the students and faculty of Walla Walla College and the academy during the spring Week of Devotion, March 14 to 22. "Christ Above All" was the general theme. Church members and friends of the Voice of Prophecy from neighboring towns helped to fill Columbia Auditorium (capacity, approximately 2,200) for every service, and on the weekends overflow services were held.

Pacific Union

- The official opening of the new Placer-ville welfare center was held February 11 with the city councilman in charge of the health and welfare committee cutting the ribbon. This active Dorcas group is under the leadership of Mrs. Leona Neuman and Mrs. Betty Sanderson, assisted by Mrs. Vira Thiele, Mrs. Gretchen Millham, and Mrs. Meta Hunter.

- R. Curtis Barger, Paul M. DeBooy, and C. Wayne Griffith, of the Sabbath school and Missionary Volunteer departments of the Central California Conference, are conducting a series of evangelistic meetings in Rolinda. From there they will go to Clovis where similar meetings will be held.

- An in-service health education workshop was held in February in the Phoenix elementary school for the church school teachers in the area. Joyce Wilson, assistant secretary of the General Conference Medical Department, was in charge of the program.

- O. A. Troy, associate secretary of the Pacific Union Conference Sabbath school department, was one of the speakers at a recent Sabbath school workshop conducted for the benefit of the Oahu leaders of boys and girls.

- Students and faculty of San Pasqual Academy were challenged to "climb the stairway to heaven," during their spring Week of Prayer, conducted by Irvin Lehman, pastor of the North Park church in San Diego.

- Forty people have been baptized and a total of 63 have made their decision for Christ as a result of the meetings held in El Cajon by Gerald Hardy and L. E. Fletcher.

- G. W. Collier reports the opening of a health and welfare center on Maui where officials of the county were among the speakers for the occasion.

- An inspiring Week of Prayer conducted by C. Lester Bond was held recently at Monterey Bay Academy.

In Remembrance

"BLESS'D ARE THE DEAD WHICH DIE IN THE LORD"—REV. 14:13

ANDERSON.—Jacob Nelson, born Jan. 27, 1867, at Swerborg, Denmark; died at Lincoln, Nebr., Feb. 23, 1958. He obtained his B.S. degree from a Seventh-day Baptist college. He entered the ministry in the Wisconsin Conference, pastoring the Madison, Wisconsin, churches. He was ordained to the ministry in 1899. In 1896 Emma Thompson became his wife, and three children were born to this union: Stanley, Elizabeth, and Benjamin. He obtained a Bachelor of Divinity degree from the University of Chicago in 1901. In 1901 Elder and Mrs. Anderson volunteered for service in China and became the first commissioned Seventh-day Adventist missionaries in that land. They labored in that field until 1909 when they returned to America because of illness. By that time a union had been organized in China and a number of nationals had been converted and trained to assist in the work. Elder Anderson taught at the Foreign Missionary Seminary (now Washington Missionary College), from 1910 to 1915. He was called to Union College, where he served from 1915 to 1924, and then returned to Washington Missionary College, serving until 1928. He taught again in Union College from 1934 to 1943, when he retired with the rank of professor emeritus. His wife died in 1925, and two years later he married Mrs. Daisy B. Shrader, who died in 1941. Mrs. Louise Stahnke became his wife in 1945, and survives him. Also surviving are his sons, Dr. Stanley and Dr. Benjamin N., and his daughter, Mrs. Elizabeth Nicholas, all of Burbank, Calif., and two brothers, Hans and Benjamin L., both of Lincoln, Nebr.

CAMPBELL.—George Malcolm Campbell, born June 21, 1910, in Berrien Springs, Mich.; died at Glendale, Calif., Jan. 18, 1958. He was graduated from Union College in 1929 and from the College of Medical Evangelists School of Medicine in 1935. In 1933 he married Glora Hazel Bruce, who died two years ago. Those who mourn are his three children: George Bruce Campbell, Mrs. June Bates, and Jan Campbell; his father and mother; four sisters, and two brothers.

COTHREN.—Anna Beulah Cothren, born in 1893 in Sheffield, Ala.; died Feb. 15, 1958, in Madison, Tenn. At an early age she became a church member. She served as a church school teacher, a Bible instructor for the Tennessee River Conference, and later as an instructor for the 20th Century Bible School. Surviving are three brothers, J. A., G. E., and Dr. F. B. Cothren.

DAVIDSON.—Harold Charles Davidson, born Jan. 5, 1894, at Live Oak, Calif.; died in Sebastopol, Calif., Jan. 21, 1958. He was a member of the Sebastopol church. Left to mourn his passing are his wife, Hazel D. Davidson, of Sebastopol, Calif.; two sons, Robert H. of Los Altos, Calif., and Charles of Santa Rosa, Calif.; a daughter, June L. Stump of Sunnyvale, Calif.; nine grandchildren, and his father.

DEMENT.—Joseph Willice Dement, born June 6, 1888, at Sulphur Springs, Tex.; died at Loma Linda, Calif., Feb. 16, 1958. At the age of 17 he joined the Baptist Church. In 1915 he became an Adventist. That same year he was married to Addie Franks. He was called to labor in the Southeastern California Conference in 1920. After taking a special course at La Sierra he entered evangelistic work and was ordained in 1924. He labored in the Nevada Conference, the Tennessee River Conference, and the Kansas Conference. In 1931 he resigned from full-time work because of poor health. In 1947 he took up work at the Loma Linda Sanitarium and Hospital, where he held the position of steward for a number of years. He retired in 1956. Left to mourn their loss are his wife; his son, Joseph W.; one grandchild; one brother, and four sisters.

DEYO.—Archie Elvin Deyo, born Sept. 26, 1881, in Strawberry Point, Iowa; died at Orlando, Fla., March 1, 1958. In 1905 he was married to Nettie Green. As the result of his being a patient in our sanitarium at Wichita, Kansas, he accepted the truth, and from 1917 on he was connected with the publishing department of the Carolina, Florida, Georgia-Cumberland, and other conferences. In 1937 he was ordained and labored in most of the Southern States. He and a daughter built a chapel in Cleveland, Georgia, in memory of his only grandson, killed in an accident, whose life plan was to be a doctor in the mountains. Surviving are his wife; two daughters, Mrs. Mona Strickland of Cleveland, Ga., and Mrs. Glenn Curtis of Redlands, Calif.; one granddaughter, and one brother.

DOAN.—Mary L. Doan, born Oct. 26, 1859, in Morgan County, Ohio; died at Wichita, Kansas, Oct. 19, 1957. She was a public school teacher in Kansas. In 1885 she became a church member and then attended Battle Creek College. She was a Bible instructor in Kansas, Colorado, and Arkansas. [Obituary received March 5, 1958.—EDITORS.]

FALKENHAYN.—Arthur Frank Falkenhayn, born Dec. 13, 1882, in Berlin, Germany; died in Arlington, Calif., Feb. 17, 1958. He is survived by his wife, Martha; two sons, David of Oro Grande, Calif., and Herbert of Cave Junction, Oreg.; one daughter, Mrs. Elizabeth Conroy of Selma, Oreg.; two grandchildren, and one sister.

GUSTAFSON.—Alvida C. Gustafson, born July 29, 1914, at Minneapolis, Minn.; died at Orlando, Fla., Feb. 20, 1958. She was a graduate nurse of Hultafors Sanitarium in Sweden. From childhood she had been a church member. In the United States the New England Sanitarium and Hospital was blessed with her services for a number of years, and the last two years she has ministered in the Florida Sanitarium and Hospital. The surviving members of her family are her father and mother, of Providence, R.I., and three sisters in Sweden.

HAYNES.—Carlyle Boynton Haynes, born May 24, 1882, at Bristol, Conn.; died at Takoma Park, Md., March 11, 1958. He was converted at the age of 18, and in 1908 was ordained to the ministry. Some of his most successful evangelistic campaigns were held in Baltimore, Atlantic City, Atlanta, Jacksonville, Savannah, Chattanooga, Charleston, Wilmington, Asheville, Knoxville, Washington, D.C., and New York City. At various times he also pastored the City Temple of New York and the Battle Creek Tabernacle. He was the author of 45 religious books, read by some 16 million persons around the world in more than 20 languages. His book *The Other Side of Death* sold more than a million copies. As an administrator he was president of the Greater New York Conference from 1922 to 1926, of the South American Division from 1926 to 1931, and of the Michigan Conference from 1933 to 1940. During both world wars and from 1941 until his retirement he was the director of the Adventist War Service Commission. In 1905 he was married to Alfreda Weber, who died in 1942. In 1952 he married Elsie M. Argent, who survives him. He is also survived by his son, Elder Donald F. Haynes, of Takoma Park, Md.; his granddaughter, Mrs. Dona Brice; and two brothers, Elder Shirley R. Haynes and Robert G. Haynes.

HICKMAN.—James Hickman, born June 24, 1885, in Strunk, Ky.; died Feb. 14, 1958. When he was 24 years of age he accepted the third angel's message and was successful in winning ten members of his family to the truth. He entered the colporteur work and was soon called to serve as publishing secretary of the Kentucky Conference. A little later he served in the Tennessee River Conference, after which he became publishing secretary for the Southern Union. Altogether he spent 20 years in this type of ministry. He moved with his family to Southern Missionary College and was employed as a salesman for the college broom factory.

HORNEY.—William Marion Horney, born Dec. 19, 1887, at Grasonville, Md.; died Feb. 27, 1958. In 1951 he accepted the truth. Mourning their loss are his wife, Alice Virginia Cook Horney; his son, William Kenneth; three grandchildren, and four brothers and sisters.

JEFFERY.—Robert G. Jeffery, born June 28, 1925, at Flint, Mich.; died in Fort Collins, Colo., Dec. 2, 1957. He was a graduate of Emmanuel Missionary College. In 1947 he and Virginia Shaver were united in marriage. Left to cherish his memory are his wife, two daughters, his parents, and a sister. [Obituary received March 16, 1958.—Editors.]

KNIGHT.—Ruth Kingman Knight, born Dec. 25, 1863, at De Kalb, Ill.; died in Sand Springs, Okla., Dec. 30, 1957. She and James Allen Knight were united in marriage in 1879, and to them were born ten sons and three daughters. She made her home in Texas and Oklahoma. In 1946 she accepted the truth. Surviving are five sons, 20 grandchildren, and 24 great-grandchildren.

LA SAGE.—Frank R. LaSage, died Feb. 26, 1958, at Midsayap, Cotabato, Philippines, as the result of a jeep accident. He had assisted with the work at Mountain View College.

LEER.—Carl Merkel Leer, born July 16, 1926, at Lodi, Calif.; died at Bakersfield, Calif., March 9, 1958. He attended the first Wawona Youth Camp conducted by the Central California Conference in 1936 and was baptized there. Mourning their loss are his wife, Lucile; two children, Sandra Louise and Jack Carl; his parents, Mr. and Mrs. John J. Leer, of Fresno, Calif.; a brother, and a sister.

LORENZ.—Ralph Benton Lorenz, born Oct. 17, 1916, at Loyal, Okla.; died at Shattuck, Okla., March 1, 1958. He and Bertha Stinert were united in marriage in 1940. He was baptized in 1949. His memory is cherished by his wife, three children, his parents, and a brother.

LOW.—Martha Young Low, born Jan. 5, 1874, in Jefferson County, Iowa; died in National City, Calif., Jan. 29, 1958. In 1907 she was married to Marshal J. Low. She taught both in our church schools and academies and also sold our literature. She was the first preceptress at Harvey Industrial School, later Sheyenne River Academy. She leaves two daughters, Mrs. C. A. Squires of Arlington, Calif., and Mrs. Wilbur H. Hammond of Mount Vernon, Ohio; four grandchildren; a brother, and two sisters.

MC CORMICK.—J. H. McCormick, born Sept. 26, 1879; died in Midland, Ark., Feb. 27, 1958. He was baptized in 1926. Left to cherish his memory are his wife, Mollie; four sons, Edward, Clarence, J. B., and Mack; three daughters, Mrs. R. N. Crist, Mrs. Joe Barsona, and Mrs. Kay Israelin; seven grandchildren; four great-grandchildren; one brother, and two sisters.

MC REYNOLDS.—John Chester McReynolds, born Aug. 2, 1892, in Pleasant Valley, Kans.; died in Glendale, Calif., Feb. 26, 1958. He attended school at Keene, Tex., and at Union College, Nebr. In 1905 he was married to Grace Stuart Wely. He became the secretary-treasurer of the Wisconsin Conference, and in 1914 was invited to connect with the business

department of the Loma Linda Sanitarium and Hospital. In 1915 he was called to be secretary-treasurer of the Southeastern California Conference. From 1933 to 1952 he was a California State auditor. He is survived by his wife; one daughter, Mrs. W. H. Emery; five grandchildren, and two brothers.

NYMAN.—Leon Nyman, born Dec. 7, 1876, at Mendon, Mich.; died at Loma Linda, Calif., Feb. 5, 1958. As a young man he was an engineer at the old Battle Creek Sanitarium. Later he was called to the ministry in the Michigan Conference. During his stay in Michigan he was united in marriage with Vincie Beach. He served as pastor of the Joliet district in the Illinois Conference, then as conference home missionary secretary. He next went to the Carolina Conference as departmental secretary and later became pastor of the Charlotte, N.C., church. His last pastorate was at Charleston, S.C., and he then connected with the engineering department of the White Memorial Hospital. Left to mourn are his companion; two daughters, Zeldia Reisweg of Lodi, Calif., and Marian Nyman of the General Conference office staff; a granddaughter; two great-grandchildren, and a brother.

RIPPEY.—Rachel Leona Ackley Rippey, born Aug. 12, 1871, near Linkville, Mo.; died in Portland, Oreg., March 1, 1958. In 1893 she was united in marriage with John Augustus Rippey. They accepted the truth in 1896. In 1912 her husband labored as a full-time minister in Kansas, Colorado, Washington, Montana, and Oregon. Left to cherish her memory are 2 daughters, Mrs. Retta Reith of Moses Lake, Wash., and Mrs. Esther Riffel of Yakima, Wash.; 1 son, Dr. Edward Ellis Rippey of Portland, Oreg.; 14 grandchildren, and 25 great-grandchildren.

SCHNEIDER.—Julius Frederick Schneider, born June 2, 1891; died Feb. 9, 1958, as the result of a plane crash. He attended Oak Park Academy and Union College and completed the nurses' course at the Iowa Sanitarium. He received his medical degree at the College of Medical Evangelists in 1921. On the completion of his course he married Meta Roehr, a graduate nurse. Two children were born to this union, both of whom survive. Since 1923 he has been located in Atlanta, Ga.

SCHWARZ.—Elvira Neal Schwarz, born June 11, 1868, in Bolivar, Mo.; died in Reedley, Calif., Feb. 20, 1958. She became a church member at the age of 14. She was the first Bible instructor in the old St. Louis Mission. She took nurses' training at the old Battle Creek Sanitarium. In 1893 she was married to Charles T. Schwarz, who was one of the first colporteurs sent over to England. Their labors were principally in St. Louis, Mo., and then in central California. Four daughters survive: Mrs. Gertrude Richards, Miss Emma Schwarz, and Mrs. Peter Bentsch, all of Reedley, Calif., and Mrs. Bertha Benton, of Arizona.

SCOTT.—Gilbert Scott, born Nov. 4, 1887, at Felton, Del.; died at Lakeland, Fla., Feb. 2, 1958. His widow, Emma Scott, remains to mourn his loss.

SHAYER.—William W. Shaver, born Sept. 27, 1889, at Shell Lake, Wis.; died in Glendale, Calif., Feb. 21, 1958. In 1947 he became a church member. He leaves to mourn his loss his companion, Naomi Carmichael Shaver, well-known as a nurse at the Glendale Sanitarium and Hospital. Other relatives include a son, William Wallace, Jr., of Glendale, Calif.; two granddaughters; two brothers, and three sisters.

WELCH.—Leo Brough Welch, born Sept. 10, 1898, in Clare, Mich.; died at Visalia, Calif., Nov. 20, 1957. In 1927 he was married to Opal Owens. He accepted the truth in 1928. He served as a certified public accountant for the Pacific Union Conference in 1929 and in Madison College during 1932 and 1933. He is survived by his wife; a daughter, Frances, of Walla Walla College; a son, Kenneth, of Visalia, Calif.; one brother, and one sister. [Obituary received March 3, 1958.—Editors.]

WHITE.—William Vaughn White, born Sept. 11, 1891, at Kingfisher, Okla.; died near Vici, Okla., Feb. 23, 1958, as the result of an airplane accident. In 1915 he was married to Erna Gant and was baptized in 1955. Mourning their loss are his wife, two daughters, one son, seven grandchildren, four brothers, and one sister.

NOTICES

Literature Requests

[Mark packages: Used publications—no monetary value; destroy if not deliverable.]

WANTED: old Bibles, songbooks, *Quarterlies*, and other missionary literature, by Mrs. Conchita Danlag, whose new address is West Visayan Mission, Box 241, Iloilo City, Philippines.

Children's material, such as lapboards, cutouts, small books, fingerplays, *Guides*, and other supplies, wanted by Violeta Danlag, West Visayan Mission, Box 241, Iloilo City, Philippines.

Mrs. Teofila Gayona, Miranda, Pontevedra, Negros Occidental, P.I., requests *Signs*, *Reviews*, booklets, tracts, *Little Friends*, and other suitable missionary literature.

Mrs. Benedicta Flores, Rizal, Banga, Cotabato, P.I., requests copies of *Signs*, *Instructors*, *Little Friends*, *Reviews*, old Bibles, small books, pamphlets.

Dr. and Mrs. Paterno Q. Primo, Gingoog, Mis. Oriental, Philippines, desire used Bibles, hymnbooks, picture cards, children's supplies, *MV Kit*, *Life and Health*, *Instructor*, *Little Friend*, *Signs*, *These Times*,

Guide, *Go*, *Message*, *Liberty*, small books, *Ministry*, *Quarterlies*, *Quiet Echoes*, and Voice of Prophecy radio logs for use with their clinic patients.

WANTED: All kinds of missionary literature except the *Review* to give out at a market. Send to I. H. Newkirk, 9th and Clay Sts., Nashville, Tenn.

Late issues of *Signs*, *Instructor*, *These Times*, old Bibles, hymnals, small books, Sabbath school supplies, and other missionary literature are needed by Lucy B. Jareno, Mindanao Sanitarium and Hospital, Iligan City, Philippines.

A. B. C. Ambross, Caribbean Union College, P.O. Box 173, Port-of-Spain, Trinidad, B.W.I., wants *Signs* and other missionary literature.

Signs, *Listen*, *Instructor*, *These Times*, *Little Friend* in a continuous supply are desired by Oswald C. Boyce, P.O. Box 66, Port-of-Spain, Trinidad, B.W.I.

WANTED: A continuous supply of old Bibles, small books, Sabbath school materials, *Worker* picture series, *Guide*, *Instructor*, and other missionary literature, by Casimiro U. Lagazo, Paco, Kidapawan, Cotabato, Philippines.

Andrea R. Lagazo, Paco, Km. 114, Kidapawan, Cotabato, Philippines, desires old Bibles, songbooks, small books, Sabbath school supplies, picture cards, *Little Friend*, *Life and Health*, *Listen*, *These Times*, *Signs*, and other missionary literature.

DISCONTINUE literature to Mrs. Edith Clayburn, R. 1, Rochester, Ind., for the present.

Nelly K. Ibanez, Pecorp, Sipalay, Neg., Occ., P.I., wants copies of *Signs*, *These Times*, *Worker*, *Little Friend*, *Review*, old Bibles, songbooks, picture cards, and children's supplies.

WANTED: A continuous supply of *Signs*, *Instructor*, *Guide*, *Little Friend*, *Message*, *Review*, books, and tracts, by J. H. Monseque, c/o A. R. Hittall, P.O. Box 60, Kingstown, St. Vincent, B.W.I., and discontinue sending to his old address.

Needed by Mrs. D. E. Johnson, 225 Napa Ave., Fresno, Calif., 1958 *Reviews*, *Signs*, *Instructors*, *Little Friends*, only.

Emmanuel Missionary College Home-coming

The annual alumni home-coming at Emmanuel Missionary College will be held April 25 to 27, according to V. E. Garber, alumni president. The home-coming theme will be Following the Faith of Our Fathers. Alumni of the year is T. E. Unruh, president of the East Pennsylvania Conference, who will deliver the Sabbath morning sermon, April 26. Honor classes are 1905, 1915, 1925, 1935, 1945, and 1955. Participating in the weekend activities will be Lawrence F. Kagels, pastor of the Lansing church; James Hagle, manager of the Worthington Enterprises; and E. K. VandeVer, head of the college history department.

There will be a mission pageant on Sabbath afternoon, and in the evening the Collegians will present their home-coming concert. The home-coming banquet and business meeting will be held at 12:30 P.M., Sunday.

Alumni who cannot be present at the home-coming are invited to be on the EMC campus, June 29 and 30, after the General Conference session, for an open house and get-together.

DOROTHY TOWAR, Alumni Secretary

Church Calendar FOR 1958

Ingathering Campaign	April 5-May 17
Dorcas and Welfare Evangelism	May 3
Home Missionary Offering	May 3
Servicemen's Literature Offering	May 10
College of Medical Evangelists Offering	June 14
Million-Dollar Offering for Evangelism:	
In all our churches	June 7
At General Conference session	June 21
Thirteenth Sabbath Offering (Australasia)	June 28
Medical Missionary Day and Offering	July 5
North American Missions Day and Offering	July 12
Enlightening Dark Countries	August 2
Home Missionary Offering	August 2
Educational Day and Elementary School Offering	August 16
Oakwood College Offering	August 30
Literature Evangelist Rally Day	September 6
Home Missionary Offering	September 6
Missions Extension Day and Offering	September 13
JMV Pathfinder Day	September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)	September 27
Neighborhood Evangelism (Bible school enrollment)	October 4
Home Missionary Offering	October 4
Voice of Prophecy Offering	October 11
Temperance Day and Offering	October 25
Missionary Periodicals Campaign (<i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i>)	October
Witnessing Laymen	November 1
Home Missionary Offering	November 1
<i>Review</i> and <i>Herald</i> Campaign	November 1-22
Week of Prayer and Sacrifice	November 15-22
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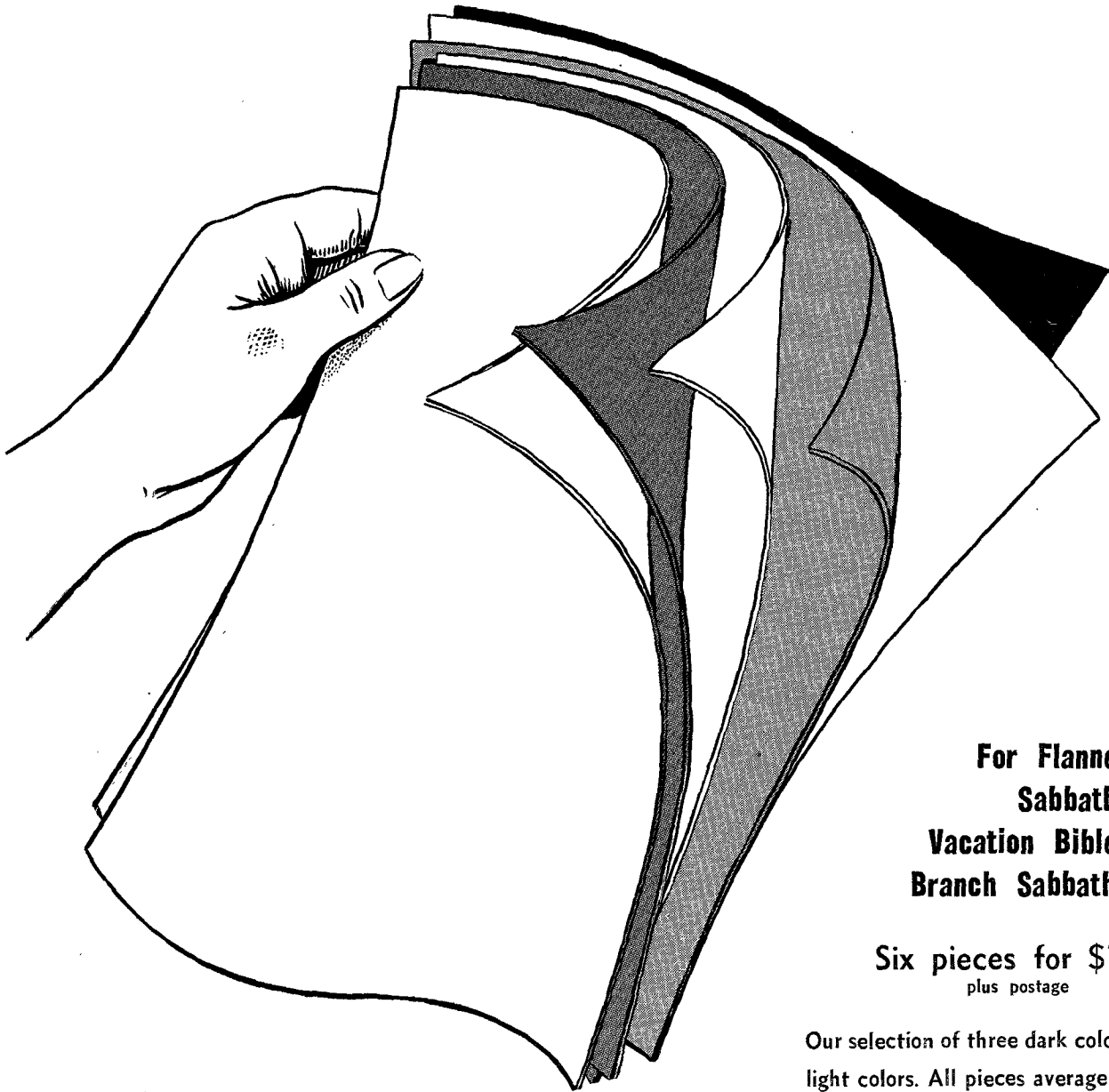
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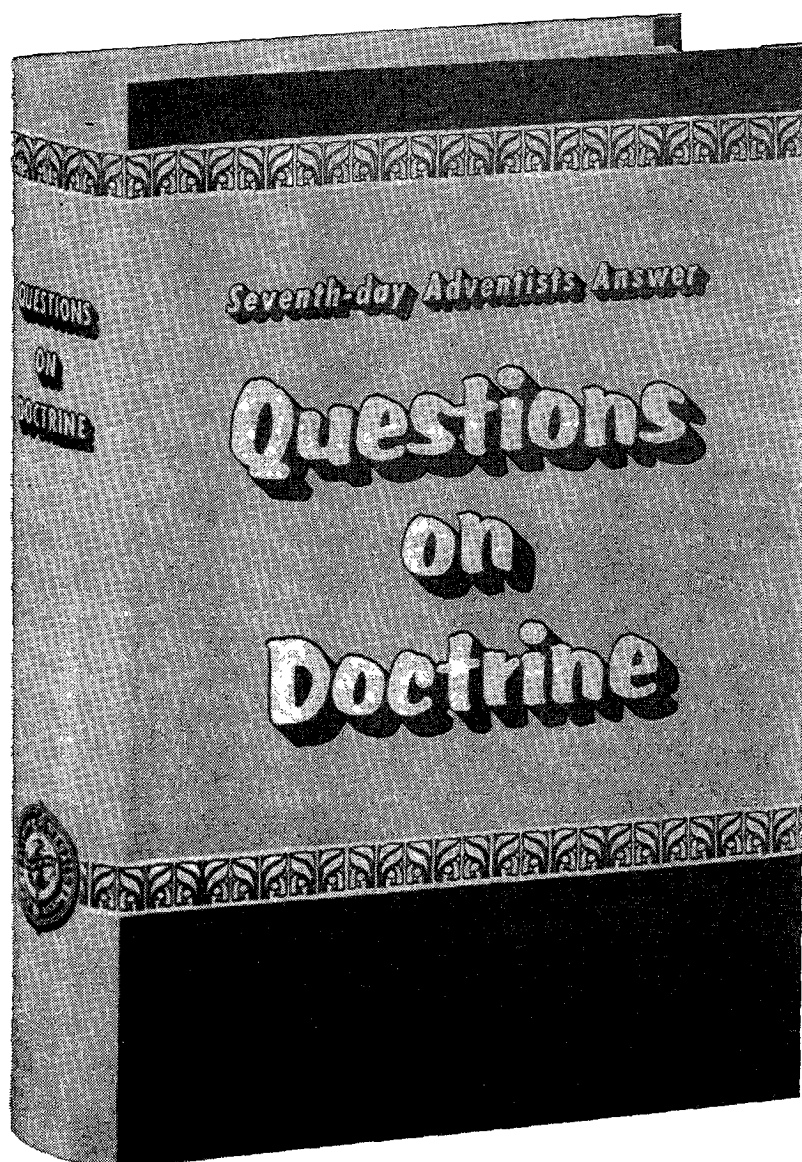
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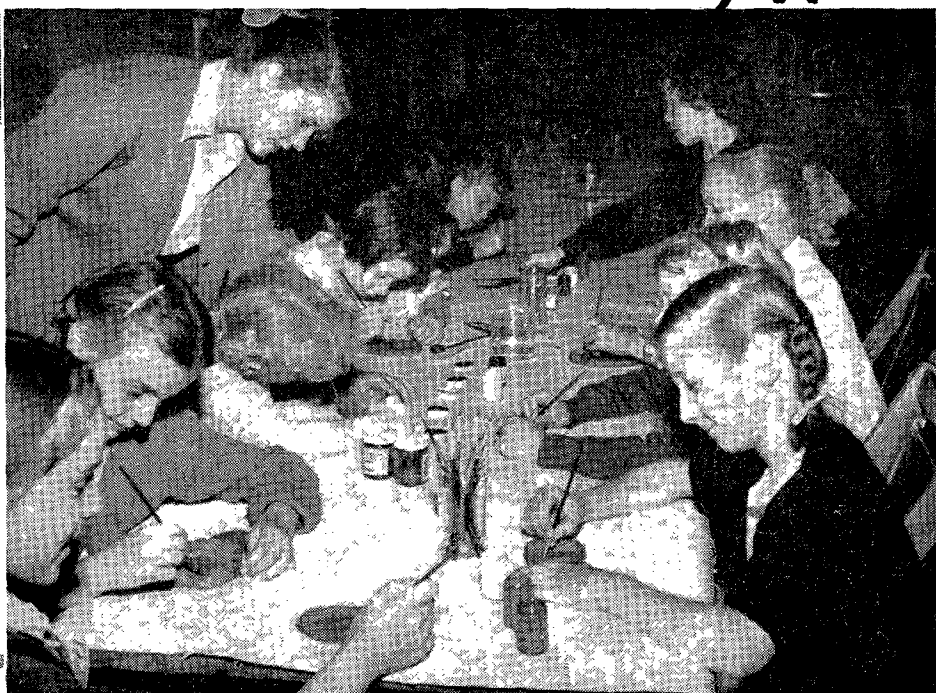
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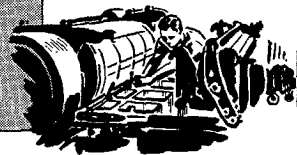
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As We Go to Press



Northern New England Elects New President

Albert E. Millner was elected president of the Northern New England Conference at the conference constituency meeting held in Portland, Maine, April 13.

Elder Millner has previously served as president of the Manitoba-Saskatchewan, Ontario-Quebec, Alberta, and North Dakota conferences. During the past two years he has been pastor of the Pueblo church in Colorado.

We wish him God's blessing as he takes up his responsibilities in the Northern New England Conference.

W. B. OCHS

Green River Ordinances Not Applicable in California

State's Attorney General Edmund G. Brown, of California, has just ruled that Green River ordinances, which prohibit uninvited door-to-door solicitation, peddling, or promoting the sale of goods, do not apply to Seventh-day Adventists in the sale and distribution of religious literature. On the facts submitted, the opinion declared the activities of Seventh-day Adventists as "essentially religious rather than commercial."

"We conclude not only that municipalities may not constitutionally prohibit altogether such solicitation and peddling of religious literature, but also that they may not constitutionally condition such solicitation and peddling upon the issuance of a discretionary permit involving determinations to what is a 'religious purpose,'" concluded the ruling.

ALVIN W. JOHNSON

Mayor Helps MV Voice of Youth

MV Secretary Paul Kemper of the East Cuba Conference writes of a new MV Voice of Youth effort in Guantánamo: "The youth are really doing a marvelous job. They interviewed the mayor, and he gave them the use of the town school, his personal jeep, and a loud-speaker system. The youth announce the meetings with the personal chauffeur of the mayor driving

the jeep and running the public-address system. During the meetings they use the same PA system, which can be heard for three blocks around as the MV Voice of Youth proclaims the message. God is working. The MV Voice of Youth is a wonderful thing!"

MILDRED LEE JOHNSON

Hungarian Bible Course Enrollments

The first lesson of the Voice of Prophecy Hungarian Bible Correspondence Course was put in the mail in June, 1954. Since that time nearly 3,000 enrollments have been received. At present there are students enrolled from 16 countries outside the United States and Canada. Several in Australia have written expressing their appreciation of the Bible lessons.

A special interest has been taken by faithful Christian members in the various churches to enroll the Hungarian refugees. There are more than 35,000 Hungarian newcomers in the United States and more than 10,000 in Canada. Hungarian enrollment cards and other literature may be obtained by writing to the Voice of Prophecy, Hungarian Department, P.O. Box 767, San Bernardino, California.

ELMER R. WALDE

Progress at the Baghdad Hospital

Dr. William Wagner, medical superintendent of the Dar es Salaam Hospital in Baghdad, Iraq, gives an encouraging report of the work being done in that institution. The staff, composed of four doctors, five overseas nurses, and a group of national nurses, is kept very busy. Every bed in the institution is occupied, and a large number of outpatients present themselves for medical help. Additional buildings are urgently needed by the institution, and construction work on these is now beginning.

W. E. Olson, chaplain of the hospital, is kept busy with the care of the spiritual side of the work, and everyone rejoices over the fact that although Elder Olson has been connected with the hospital for only a brief period, he will shortly be baptizing a goodly number who have been won to the message.

ERWIN E. ROENFELT

Polio-stricken Doctor Works Toward Recovery

Nearly one year ago Dr. Roy Cornell, the medical director of our hospital in Benghazi, Libya, was stricken with polio. Through the kind and efficient care of the staff of the British military hospital in that city the doctor was pulled through the acute stage of the disease. Arrangements were made for the Military Air Transport Service to fly the doctor home to Seattle, while the family came by civilian air service. A story concerning these events appeared in the August 8, 1957, issue of the REVIEW.

In the first few months in the rehabilitation center in Seattle the doctor made little progress toward recovery. Due to the great reduction in the number of polio patients since the general use of Salk vaccine, the Seattle rehabilitation center has been closed and the doctor transferred to the Los Angeles center, where facilities are more adequate.

Although Dr. Cornell is still largely dependent upon mechanical assistance for breathing, his general condition has improved somewhat in the past few weeks. While paralysis is still almost complete, plans are under way to build a specially equipped microscope stand so that he, with the aid of a wand held in his mouth, will be able to manipulate the instrument and gradually to return to the practice of medicine as a pathologist.

The rugged courage shown by Dr. Cornell and his noble wife, Alta, and their three fine boys reflects a deep Christian experience. A few weeks after the doctor's arrival from Benghazi I visited him as he lay strapped to his rocking bed in the hospital. Almost his first words, spoken with difficulty, were, "Will I be able to return to my duties in Libya?"

Other physicians will have to do for the people of Libya the medical ministry so dear to the heart of the Cornells.

Physicians with the dedication of a Roy Cornell are needed in Malaya, Thailand, Burma, India, Pakistan, the Middle East, Africa, South and Central America, and elsewhere. May God lay upon the hearts of our medical men and woman a sense of the urgent need for their medical ministry among peoples less favored.

T. R. FLAIZ, M.D.