

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A Providential Opening in North Ghana

By V. G. Anderson, *Vice-President, General Conference*

Once again a colporteur leads the way in helping to establish our work in new territory.

In company with H. J. Welch, president of the West African Union Mission, we stepped out of the automobile in Kumasi, Ghana, at the headquarters of the Ghana Mission, and were immediately introduced to a young man, Mustafa Salifu, who had come 300 miles from the north to visit the mission station and ask for admittance to our Bekwai Training School. Who is Mustafa Salifu and how did he come in contact with Seventh-day Adventists?

According to Israel Ampofo, publishing secretary of the Ghana Mission, a colporteur, Brother Kusi, went to the far north in Ghana to sell our literature. When it was time to make deliveries, Brother Ampofo accompanied Brother Kusi. On this mission they met Mustafa Salifu, head teacher in the village school at Naro, 100 miles north of the closest Seventh-day Adventist church in Ghana.

Just before we arrived a letter had come from Mustafa Salifu stating: "Your visit to our region has actually inspired me to join your church. We need a man like you to bring to us the true religion. . . . I first heard of your church through my elder brother, who for some time past has been

a garden boy on your mission compound at Kumasi. Now, I know we northerners have no religion, but you people have the true way of God. . . . Since your visit I have been able to persuade every one on our compound, including my elder brother, and we are all ready now for your religion. . . ."

This man is not yet baptized, but he has given us another opening far to the north in Ghana. Pray for our colporteurs as they continue to be the advance guard of our work.



Mustafa Salifu (center) with the author (left) and Israel Ampofo, publishing secretary of the Ghana Mission.

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TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

All manuscripts should be typed, double spaced, and with adequate margins. Use only one side of paper. Carbon copies are never acceptable. Unsolicited manuscripts cannot be returned unless a stamped, self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material.

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ON THE Religious Front

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

POAU Hits Proposal for Ambassador to Vatican

✓ A nationwide campaign to mobilize opposition to appointment of an American ambassador to the Vatican if the House Foreign Affairs Committee holds public hearings on this subject was pledged in Washington, D.C., by Protestants and Other Americans United for Separation of Church and State (POAU). Representative Victor L. Anfuso (D-N.Y.) has asked Representative Thomas E. Morgan (D-Pa.), chairman of the House group, to hold hearings on his House Concurrent Resolution 83, which would declare it the "sense of Congress" that such diplomatic relations be established with the Holy See. Mr. Anfuso made his request after the State Department said it did not believe the issue should be raised at this time.

Special Prayers for Protestants Offered in Spain

✓ Special prayers for relief from "difficulties" at the hands of Spanish authorities were offered by Protestant congregations throughout Spain. The special services coincided with a worldwide day of prayer for Protestants in Spain, sponsored by the National Association of Evangelicals in the United States. In a statement announcing the observance, the American association pointed out that during 1958 Spain had "renewed its suppression of Protestants." Among other things, "local governments permitted a number of new church buildings to be erected to accommodate growing Protestant churches and then, after they were built, prohibited their use."

Latecomers Get Church Services Over TV

✓ Latecomers to services at Park Road Baptist church in Charlotte, North Carolina, participate in the service by means of closed-circuit television. When the 250-seat chapel is at capacity, worshipers are ushered to the "TV room," where the televised chapel service is viewed on TV sets. Although the 665-member congregation expects to build a 750-seat sanctuary eventually, the closed-circuit television system will probably become a permanent feature.

Protestant Parley to Study Italian Church-State Relations

✓ Relations between the Italian state and churches of the Reformed tradition will be the topic of a four-day meeting of theologians and church leaders to be held in Torre Pellice, Italy, in August. Besides representatives from various parts of Italy, the sessions will be attended by Reformed Church leaders from France, England, Germany, and the United States. The meeting coincides with international celebrations this year marking the 450th anniversary of the birth of John Calvin and the 400th anniversary of the first publication of his "Institutes of the Christian Religion."

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REVIEW AND HERALD



• EDITORIALS •

Water

Many regions of earth, such as the Sahara, Arabian, and Gobi deserts, the interior of Australia, and the American Southwest, are largely barren because of an inadequate supply of water. In many parts of the United States—the San Joaquin Valley of California, for instance—the gradual lowering of the underground water level has already reached a critical point and wells must be sunk deeper and deeper. The present and prospective explosive increase in world population promises to make the problem ever more acute.

There is plenty of water in the world, but most of it is too salty or brackish to be of much use for man's more basic needs. There is water, water almost everywhere that neither man nor beast can drink. Los Angeles, for instance, is near the Pacific Ocean, but for twenty years it has brought water from the Colorado River, some 200 miles distant, and plans to pipe it in from the northern part of the State, three times as far away.

Since 1952 the United States has been conducting research aimed at converting saline water into fresh water. For years scientists have known how to take the salt out of water in small quantities, but known processes made it prohibitively expensive and therefore impractical for ordinary purposes. In March, however, the Department of the Interior announced a "remarkable breakthrough" that promises to bring the cost down to less than a dollar per 1,000 gallons. Thirty cents is the approximate amount most American home owners pay.

The pilot plant at Harbor Island, North Carolina, will convert a million gallons of water a day by the new method. Last year Congress voted \$10 million for the construction of five such demonstration plants for the conversion of sea or brackish water to water suitable for agricultural, municipal, and home use. One plant each will be erected on the Atlantic, Pacific, and Gulf coasts, and one each in the arid Southwest and the Northern Great Plains regions. Some optimistic technicians predict that within ten years water thus produced will be able to compete with fresh water from natural sources.

In the past the main unsolved technical problem has been the persistent formation of scale that clogged the conversion equipment. The new "breakthrough" came from the suggestion of utilizing this obstacle to solve its own problem. By the new process salt crystals are collected in the desalting of sea water, and after being screened for purity they are pumped back through the heat plant as a "slurry." Salt from the new sea water is picked up by these free crystals instead of being deposited as scale on the pipes of the conversion equipment. How simple!

Now, theoretical Christianity is something like the water of the sea—it is not of much value to most people unless it is converted into practical religion in the day-to-day lives of those who make a profession of it. Theoretically, the water of life is to be found almost everywhere in the world today, but too often, like salt water, it proves to be "a savour of death unto death." We who claim to be Christians need, individually, to discover a practical process of making this day-by-day conversion if we expect our lives to be "a savour of life unto life" for

the spiritually arid areas of earth. The only successful method is to have the transforming power of Christ at work in heart, mind, and life. Let us never forget that "a kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122. By God's grace, may we each be "a well of water springing up into eternal life," from which others, thirsting for the water of life, may drink and live.

R. F. C.

Comments on a Letter—4

[We continue this week our consideration of a statement made to us in a letter by a prominent Presbyterian churchman, Dr. Donald G. Barnhouse. He wrote: "It must be emphasized that we do not 'keep' Sunday as the Sabbath. There is only one Sabbath, which is Saturday. We celebrate (not keep) the day of Christ's resurrection." We have traced the history of Protestantism, showing that the historic position of Protestantism is exaltation of the Decalogue as the divine code for Christians, and that as the Reformation progressed, the position was taken that the fourth command provides a "Thus saith the Lord" for Sunday. The reasoning was that "the seventh day" of the command means simply one day in seven. We have examined this position, showing that it flies in the face of the fact that all Bible writers employ the phrase "the seventh day" to mean specifically the seventh day of the week, that indeed churchmen so understood it till the end of the sixteenth century. Further, that the Sabbath command, which was given to honor a specific event at the beginning of time, has been appropriated to honor another event not even discussed in the command.]

We closed last week by observing that good Christian people often seek to defend this appropriation of the fourth command to support Sunday by declaring that Christ's resurrection marks the new creation, and that this is the greatest event of all Christian history.

Now we need not minimize the importance of the resurrection—nor would we wish to do so—in order to challenge the reasoning that seeks to justify using the fourth command to support Sunday. We need only repeat the simple fact that God set apart a certain day to honor a certain specific event—if that is not so, then will someone tell us how to make sense out of the fourth command? But this being so, we would ask: By what authority does finite man, dazzled and awed though he rightly is by the resurrection, presume to say that he may appropriate, indeed *should* appropriate, the fourth command to honor this resurrection event? If he may, then what a limitless precedent opens itself to man in relation to God's commands! But, we ask: If God intended that the fourth command should be changed to the memorializing of another day and another event, why did He give no hint of it in the fourth command, or anywhere else in Holy Writ?

Paul Gives No Hint of Change

Surely no one will reply that we have more than a hint in Paul's writings. We cite the strongest used, Paul's declaration that we should allow "no man" to "judge" us regarding "the sabbath days" (Col. 2:16). Whatever this text teaches, it certainly does not teach Sunday exaltation, but rather the right of private judgment and action regarding "sabbath days." If Paul here really is speaking of the weekly Sabbath day of the fourth command,

then we are driven to the idea that a weekly holy day is not a matter of moment—a logic that is as disastrous to Sunday as to the Sabbath. We need not here turn aside to offer evidence for what we believe is the intent of Paul's words, namely, that he is referring to ceremonial sabbaths, along with ceremonial meats and drinks and new moons.

Or why should anyone seek to find in a late Saturday night meeting that continued into Sunday—as Conybeare and Howson rightly give the chronology of Acts 20:7—affirmation in support of appropriating the specific fourth command to the support of Sunday worship? The record makes clear that Paul was preaching repeatedly as he made this last great journey visiting the believers. True, he preached on Sunday; it was his last opportunity at Troas. But there is not even a hint that he sought to establish a new holy day, which should have as its foundation the fourth command.

We may say the same about that other incident cited, the gathering of funds by the Corinthian believers. The Revised Standard Version robs this incident of even the appearance of church services having been ordered on the first day of the week: "On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come" (1 Cor. 16:2). The scholarly Anglican commentary, *The Cambridge Bible for Schools and Colleges*, notes that this text is often used to support the idea that Christians followed the practice of meeting on Sunday, and declares: "We cannot infer it from this passage."

We can think of no more impressive or more frequently used passages in support of Sunday than those just cited. But where, we ask, do we find in these any justification for finite man to turn a specific command of God regarding a certain historical event and a certain day, to the honor of another event and another day?

Certain Conclusions to Be Drawn

We come, therefore, to this conclusion: If we stand on the historic Protestant platform that the Decalogue is binding on Christians, then we are unable to follow the reasoning of those who endeavor to find in Paul's writings an argument for the abolition of that law. If we believe that the desecration of the weekly holy day, which first troubled Protestantism, called for further reformation, as the Puritans sought to accomplish, then we will be logically concerned, not to find New Testament passages that seem to relieve Christians of any weekly holy day but to discover just what the Book of God commands concerning such a day. When we search the Holy Word we find, as Dr. Barnhouse so explicitly stated in his letter, which we earlier quoted, that only one weekly holy day was ever commanded, the seventh-day Sabbath of the Decalogue. Nor do we find any Bible text that instructs us to change the specific character of that command so as to honor another day and another event.

It was to this conclusion that Adventists came when they studied the Scriptures, seeking humbly to obey God's Word, and firmly persuaded that God had called them to bring further reformation in the ranks of Christendom. For that reason they became Sabbathkeepers and set out to proclaim the Sabbath as one of the long-neglected truths of Scripture that must needs be brought to the front to prepare men to stand in the last great crisis of earth's history.

For our insistence on obedience to the explicit command of the Decalogue, which historic Protestantism confesses is the code for Christians, we have often been branded as legalists, aliens to the grace of God. We are thankful, anew, to Dr. Barnhouse and his Evangelical

Foundation for their clear thinking and their moral courage that led them to declare that Adventists should not be pilloried as a strange sect, outside the Christian pale, because we call on men to give obedience to God's holy Sabbath commandment or because of other distinctive beliefs we hold. They declared that we stand with historic Christendom on the fundamentals of the saving gospel.

Forgetful of Church History

It is plain from what we have thus far presented that we do not believe the historical record will support all that Dr. Barnhouse stated in his letter to us. Certainly we agree that the record supports him in saying that "there is only one Sabbath, which is Saturday." But when he says that "we celebrate (not keep) the day of Christ's resurrection" simply as a "joyful commemoration that the Lord is alive," we feel either that he is forgetful of certain church history—as all of us are, at times—or else is taking his stand outside the historic Presbyterian position.

If he takes the latter, he stands, so it seems to us, essentially in the same position regarding Sunday as did the early Continental reformers. And the weakness of their position, as the record reveals, brought on the further reformation in the British Isles and in America—a reformation on the matter of a weekly holy day to which Presbyterianism everywhere subscribes. Furthermore, it seems clear from the record, that there must either be a "Thus saith the Lord" for a weekly holy day, a solemn command to keep it, or else men are left to their own devisings as to whether they give any solemn, continuing attention to such a day.

Certainly what God does *not* command, no Protestant churchman would declare was binding on man's conscience. This is one of the most clear points of difference between Protestantism and Catholicism. Catholicism has many holy days, which rest not on a "Thus saith the Lord" but on ancient practice and the law of the church. But what Protestant pastor is ready to declare from his pulpit that there is no divine command to set Sunday apart as holy, and hence no moral or spiritual obligation to do so? Perhaps Dr. Barnhouse might wish to do so, for his letter reveals that he is an honest, forthright man. But in that event he would be standing quite outside the circle of the Presbyterian communion, of which he is a minister.

Next week we shall conclude our study of this matter with a consideration of what Adventists believe is the present-day significance of the Sabbath. F. D. N.

Forward . . . Together

Almost always when a large sum of money is voted for a denominational project, voices are raised in protest. With some the objection is on grounds of economy ("The job could be done for much less"). Sometimes the complaint is based on eschatology ("We are so near the end it's a shame to spend all that money on something that will be destroyed so soon at the coming of Christ"). Quite often the protest takes the form of a plea for needs elsewhere ("The money is needed worse in the mission field").

Everyone in the Adventist Church has a right to express his opinion. From the local church on up to the General Conference the setup is democratic. The voice of each member carries influence. Because of this, each person should give careful thought to the opinions he expresses. He should also search his heart to see if the motives that prompt him are worthy. Sometimes ex-

tremely pious-sounding protests come from very impious hearts.

Judas' Hypocritical Criticism

This was true when Judas protested Mary's beautiful and generous act in anointing Christ with costly ointment. "Why was not this ointment sold for three hundred pence, and given to the poor?" he asked. What a shame that so much should be spent on the Master when people were going hungry!

But was Judas actually interested in the poor? Was he looking out for their welfare? No. He was looking out for Judas! If Mary's ointment had "been sold, and the proceeds fallen into his possession, the poor would have received no benefit."—*The Desire of Ages*, p. 559. Judas' apparent interest in the poor was merely a disguise for selfishness. The Scripture says of his hypocritical statement: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein" (John 12:6).

"Judas was treasurer for the disciples, and from their little store he had secretly drawn for his own use, thus narrowing down their resources to a meager pittance."—*Ibid.* This was all right to his way of thinking. But when something was purchased that he did not think was essential, he would say, "Why is this waste? why was not the cost of this put into the bag that I carry for the poor?"—*Ibid.*

No one today would want to be identified in any manner with Judas. Yet human nature has not changed much in 1900 years. Protests against expenditures in the Lord's work may still have their roots in selfishness and other evil traits. Since this is so, let us examine our motives with great care before we object to large outlays of money in the cause. It may be that the sensitive nerve leading to our wallet has prompted us to speak.

A Balanced Program

But what about the argument that the money is needed much worse in the mission field?

The needs of the world are so great that we could spend our entire denominational budget overseas, and still come far short of answering every worth-while appeal. Would it be wise to send all our funds abroad? Obviously not. The home base must be kept strong if it is to back up successfully the offensive that we mount in the mission fields. We must not let the work in the homeland deteriorate and fall into disrepair. This would be poor planning and would eventually result in a similar condition overseas. Our program must be balanced. We must give adequate amounts for work at home, at the same time contributing generously to missions.

It might be well to mention here that money not raised and spent for local projects probably would not go overseas anyway. Money not given for new organs, public-address systems, and other improvements, would, in most cases, simply be spent on self.

Christ's Soon Return

But is not Jesus coming soon? He is. This we believe with all our hearts. Yet we do not know the exact time of His appearing. We would be wrong to predict just when He will come. He has told us to "occupy" until He returns. This means building churches, expanding present institutions, entering new territory both at home and abroad, sending out missionaries, and utilizing all available media for reaching the multitudes everywhere. It is impossible to do this successfully without exercising foresight, without looking ahead and planning ahead. In some phases of our work it is necessary to make commitments several years in advance. This is no denial

of our belief that Jesus is coming soon. To follow any other course would place us in the category of time setters.

We repeat the premise set forth at the beginning of this editorial: every Adventist has a right to express his views on the workings of the denomination; but since the human heart is exceedingly complex (and often deceitful), let us examine our motives carefully before we make vigorous protests against spending large amounts for the Lord's work. Further, let us recognize the need for a balanced program at home and abroad. God is leading the Adventist Church forward. Let us keep step with Him and with one another.

K. H. W.

"A Faith That Will Not Shrink"

One of America's foremost Protestant theologians, Professor Paul Tillich of Harvard University, considers it archaic to believe that God—as Christians have usually thought of Him—really exists. In his vocabulary the terms "God" and "Christ" serve only as useful symbols of abstract ideas, not as the titles of personal, though divine, beings. He looks upon faith, not as belief in a God he declares to be nonexistent, but as "ultimate concern" or "anxiety" for the predicament of man's existence, and he is ready to accept as a true fellow believer any atheist who is not altogether indifferent to man's plight. To his way of thinking, "sin" is not something one commits, but a state of "estrangement" from one's true self. In short, Mr. Tillich looks upon the simple gospel of salvation through faith in Jesus Christ as hopelessly obsolete and as unsuited to the requirements of our generation as the horse and buggy.

In a masterpiece of understatement *Christianity Today* observes editorially that "for those who stand anywhere near Protestant orthodoxy, an understanding of Tillich is not reassuring." Tillich's critics correctly aver that his theology comes perilously close to draining the last drop of meaning from traditional Christian concepts. Some consider him an outright atheist and not a Christian at all, and one prominent American theologian has characterized him as "the most dangerous theological leader alive." Nevertheless, Mr. Tillich is, by all odds, American Protestantism's favorite contemporary religious thinker and teacher. Students flock to his highly popular courses and find them "stimulating" even if incomprehensible. He may be, as claimed, a man of incredibly wide knowledge and matchless brilliance, but we surmise that Paul would dismiss his labored philosophical arguments with a sweep of the hand and the declaration that "the wisdom of this world is foolishness with God."

We would like to read Mr. Tillich's version of the Sermon on the Mount, and to know if the woman at Jacob's well would have accepted his brand of the water of life. We wonder how the Ethiopian eunuch would have responded, had it been Tillich instead of Philip who rode with him along the Gaza road, and if the Philippian jailer would have understood, and found, salvation in his abstract theories. We wonder if his "faith" would have been sufficient to sustain the martyrs of long ago, and how it would stand up under persecution today. To our way of thinking, Tillich's faith, like that of a majority of the nominal Christians of our generation, has shrunk to the point of being meaningless.

We are supremely thankful for a faith that does not shrink under stress, for "an anchor of the soul, both sure and steadfast." We refuse to cast away our confidence, and propose instead to "hold fast the profession of our faith without wavering." Let us read again such faith-inspiring passages as Hebrews 6:19; 10:23, 35-39, and rejoice anew in the blessed hope.

R. F. C.

CME, a Unique School

By R. R. FIGUHR

[A sermon delivered at the Third Development Conference of the College of Medical Evangelists.—
EDITORS.]

THIS conference is an encouraging omen. Meetings like this testify to the deep interest that many have in CME. It also indicates a comprehension of CME's high objective that augurs well for the future of this, our largest denominational institution. In this increasingly complex world with its confusion of voices and with its uncertainties, this college must hold steadily to its course and fulfill its high calling. This, I believe, is the firm purpose of everyone concerned with this conference.

We are here to evaluate carefully what CME is accomplishing in fulfilling its mission, and to reassure ourselves that we are moving in the right direction. Having reassessed our actual accomplishments, we shall study ways and means of enlarging CME's contribution to the great cause to which it was dedicated at its very beginning.

Long centuries ago a certain divinely called and commissioned man was given a vision. It was a vision of service in many lands and to many people. Following the vision meant hardship, sacrifice, the loss of all things that most men cherish. Yet the crosscurrents of conflicting interests, apparently insurmountable obstacles, poverty, misunderstanding by those who should have understood, personal loss of friends, of position, of money, and unceasing demands upon his physical resources, never caused him to turn aside to a career less demanding. Standing before King Agrippa, as a Roman prisoner, Paul lifted his manacled hands and, with the chain rattling about his arm, declared, "I was not disobedient unto the heavenly vision."

With what deep satisfaction he spoke those words! The price he had paid to serve the cause he had espoused he counted not too great. He gained from such service a satisfaction that could have been obtained nowhere else. To him it was so satisfying that he followed it to the end of his life.

God gives men inspiring, guiding visions. Through them, institutions catch visions—visions of need and of opportunity, visions of challenge and of obligation. CME was founded as a result of vision—a recognition of opportunity and of obligation to the entire world. We believe that this vision was a heavenly one. Awakening to the fact in our early history of the prominent place that healing and health ministry must occupy in the gospel plan, our pioneers sensed a lack. Preachers preached with commendable holy zeal; teachers taught with admirable dedication.

But something was lacking. It speaks well for those intrepid pioneers and for their grasp of the fuller meaning of the gospel that they sensed this lack. It speaks even better for them that they set about to supply, through faith and sacrifice, the lack they sensed.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Trust

By Mrs. Myrtie White

When overwhelmed with sorrows,
By sin and grief oppressed,
There's comfort in the promise,
"Come unto me and rest."
No trial, whether great or small,
But Christ has borne for us;
This is our consolation,
So look to Him and trust.

The Saviour will uphold us;
He has promised in His Word
To those who trust Him fully
He will give a rich reward.
And though we sometimes falter,
And oft may sadly fail,
Yet Jesus still will shield us
When the hosts of sin assail.

Then, fainting one, look upward,
The night will soon be past;
Heaven's day of joy and gladness
Will usher in our rest.
From sorrow, sin, and suffering
Will come a quick release,
And Jesus' loving "Welcome home"
Will bring eternal peace.

CME was not to be just one more medical institution among those already established. It was to be a training center with a special emphasis. This emphasis was well stated in our church paper 55 years ago:

"There has been a strong tendency of late to treat lightly, and almost with ridicule, the idea that this denomination has been entrusted with a special work, and that it was raised up for this purpose. This view has been persistently made to appear as narrow and tending to bigotry. We have been exhorted to take a broader view of things, and there are some among us who seem to delight in emphasizing the statement that their work is an *undenominational work*, and that the institution with which they are connected is an undenominational institution.'"—*The Story of Our Health Message*, p. 254.

This was written to correct an impression held by some that our medical work was to be represented as undenominational, that it was philanthropic and humanitarian, but not strictly Seventh-day Adventist. We are glad that by straightforward declaration in our church paper the atmosphere was cleared and the record set straight.

So a plan was launched whereby physicians, nurses, and other classes of health workers could be trained. Under such conditions, out of such a sense of need, CME was conceived and born.

Today we rejoice in the important role this institution is playing in the work of our denomination. We cherish the hope and expectation that in the coming years the effectiveness of this contribution shall be ever greater.

Working Toward the Objective

We are here, not to determine what the objective of the College of Medical Evangelists is, nor to sit down and chart a course for it. Our objective was long ago determined and the course carefully mapped. Our responsibility is to keep to the course with our eyes upon that objective. There can never be a doubt as to why CME was founded; no question as to

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why it exists. There is no uncertainty as to its mission. From the 1954 Autumn Council minutes I quote: "The College of Medical Evangelists was founded as a Seventh-day Adventist educational institution. The founding principles of the College of Medical Evangelists are considered as sacred and important today as they were from the beginning. *They are to remain the abiding foundation of the college.*"

Among the objectives of the College of Medical Evangelists, as contained in this Fall Council statement are:

"To maintain in its attitude and policies of operation the standards of the Seventh-day Adventist Church. . .

"To conduct a school where the true principles of Christian education shall be recognized in training young people to go out as representatives of the Great Healer. The well-trained intellect, as well as the skillful hand, is essential to the most efficient service in ministering to afflicted, sin-burdened humanity; and yet in acquiring this knowledge and training, the essential thing is to maintain that close, vital connection with the Source of all wisdom and skill, apart from which the best efforts can be of no avail in advancing the cause of the Master.

"To combine the healing art with the preaching of the gospel, which was first accomplished in the life, teaching, and practice of the Great Physician. . .

"To give students a thorough education and training such as will equip them for medical missionary work either in foreign fields or in medical missionary enterprises that are being carried on in this country by the denomination."—*Actions of the Autumn Council, 1954*, pp. 25, 26.

Importance of Religion

We are therefore to study ways and means of increasing the effectiveness of this contribution to the world program of the church and to give added emphasis to it. We must never forget that CME is a church-founded and a church-operated institution. Purely religious concepts led to its establishment. It is religious conviction that maintains it. If we divorce religion from CME, we shall, as far as its chief motivating power is concerned, entirely miss the mark.

We do not apologize for the prominence that we give to religion, nor for the importance that we give to the Bible and to Bible instruction. Indeed, one of the encouraging aspects of medical practice today is the recognition by responsible medical men of the place that faith in God holds in the healing art. This we recognized long ago.

Religion is not something that has

been added to the life of our medical college. *It is its very life.* Without our peculiar concept of Christian service and responsibility, there would be no CME. That great missionary doctor and humanitarian, Albert Schweitzer, speaking out of a full life of dedicated mission service, says: "You must *give* some time to your fellow men. Even if it is a little thing, do something for those who have need of help—something for which you get no pay but the privilege of doing it."

There are some people in the world who reject such an attitude. They say that science and religion are far apart, that health ministry has little to do with religious ministry. In answer, we call attention to the role that the Christian religion has ever played in healing ministry and the responsibility

Minute Meditations

Sheep, Silver, and Son

By C. G. BELLAH

Luke 15 is a high point in the New Testament. It has three mountain peaks of inspiration. The three parables are three pearls of priceless value. The lost sheep, the lost silver, and the lost son are three matchless and marvelous recitals of human behavior.

Everything about this blessed trinity of parables is most interesting. One lost sheep, one in one hundred, is one per cent. One lost coin, one in ten, is 10 per cent. And one lost son, one in two, is 50 per cent. One in each class was lost, and one in each class needed finding.

The son was lost, wanted to return, and knew the way back. The sheep was lost, wanted to return, but did not know the way back. The silver was lost, cared not to return, and did not know the way back.

The son was lost in a far country; the sheep on the mountains, nearer home; the silver was lost in the home. These three parables illustrate three human experiences. There is a losing, a finding, and a rejoicing.

They illustrate three classes of lost souls today. The son lost himself, the sheep lost itself, but the silver was lost by another. The son deliberately left home in daylight. The sheep nibbled itself away, little by little. It did not intend to become lost. The silver was lost by a careless woman.

It is not so difficult to find the lost son. But it is hard to find the lost sheep. And most difficult of all to find the lost silver. The son was found by a praying father. The sheep was found by a hazarding shepherd. And the silver was found by a sweeping woman.

Let us not falter, faint, nor fail until the lost sheep, the lost silver, and the lost son are safely in the fold, by the fireside, and at the feast.

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost."

that it has ever felt in that direction. "Beloved, I wish above all things that thou mayest prosper and be in health," the aged apostle wrote in his pastoral letter to the church. He had learned the importance of this emphasis from the Master Himself, who on His divinely appointed mission to earth not only went about preaching the kingdom of God, but considered medical ministry an important part of the fulfillment of His mission. Therefore we read in the Inspired Record, "And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people" (Matt. 4:23, R.S.V.).

"The Saviour's work of ministering to suffering humanity was always combined with His ministry of the word. He preached the gospel and He healed infirmities both by the same mighty power. He will do the same today."—*Medical Ministry*, p. 62.

Combine Preaching and Healing

There is no gulf fixed between preaching the gospel of the kingdom and practicing medicine. The two are inextricably intertwined; each is incomplete without the other. This is Heaven's concept of the carrying out of the gospel commission in its fullness. Note the explicit directive that our Lord gave to His disciples as He commissioned them to go forth and carry on their appointed work:

"These twelve Jesus sent out. . . . Preach as you go, saying, 'The kingdom of heaven is at hand.' Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay" (Matt. 10:5-8, R.S.V.).

This twofold plan of medical and spiritual ministry is well illustrated in the life of Luke, "the beloved physician," as Paul calls him. "Beloved physician" is a revealing title. It is an index to Luke's attitude and an exposition of his method of work. He was dedicated to his calling. He did not isolate himself from the church's activities or responsibilities, and become a specialist only in medicine. He even exercised his literary gifts in behalf of the church, carefully recording much of its early history that we read today with such deep interest.

Luke, the physician, loved his church and identified himself closely with all its interests. He was not a doctor who forsook medical practice to become a preacher. Had he done so it is doubtful that he would have become "the beloved physician." He probably would have ended up as a mediocre preacher, soon forgotten. But he remained a physician, consecrated also to spiritual ministry. It is

this combination that gives immortal luster to his name.

I wish to pay tribute to our own modern, beloved physicians, who so nobly follow in Luke's footsteps. Luke was not the last of his line. From CME dedicated men and women have

gone forth to give themselves to this same high type of service. They have earned the deepest affection and everlasting gratitude of hundreds and thousands in many lands to whom they have ministered.

(To be concluded next week)

The Calendar Reform of 1582 and 1752

By Robert Leo Odom

[Last week Elder Odom traced the historical background and astronomical facts back of the Julian and Gregorian calendars. In this second, and concluding, article he examines the inauguration of the Gregorian calendar and presents evidence that calendar change has not affected the sequence of the days of the week.—EDITORS.]

THE peoples of the British Empire—including those colonies that later would become the United States of America—went to bed the night of September 2, 1752, and did not rise until the morning of September 14, by the calendar 11 days later. Such a thing had never happened before in English-speaking countries, and it has not happened since. A humorist has called it "the longest night in history."

When Pope Gregory XIII initiated the reform of the Julian calendar in 1582, his example was not immediately followed by most of the nations of the world. The British Empire waited 170 years before adopting calendar reform. In 1585 a bill for this purpose was introduced into the House of Lords, but was rejected. Finally, in 1751 Parliament enacted a law to make calendar reform effective in Great Britain and her colonies. As a result of this legislation, Thursday, September 3, 1752, was counted as Thursday, September 14. Thus 11 days, instead of 10, were dropped from the calendar in that year, because another day of error had accumulated under the Julian system of calculation since 1582.

The calendar-reform bill, sponsored by Lords Chesterfield and Macclesfield, and supported by James Bradley, the retiring Astronomer Royal, was enacted with practically no opposition in Parliament. Of course, the law and varied comment on it were published far and wide in papers and almanacs throughout the

British Empire. Wits, humorists, and satirists made a holiday of the occasion, and the people enjoyed the fun. Persons who happened to have been born on the eliminated days faced the problem of how to celebrate their birthdays, not only in 1752 but also in the years that followed. An individual could solve it by simply adding 11 days to his natal day and observing the resultant new date thereafter as his birthday.

George Washington, first President of the United States, was born on February 11, 1732, while Virginia was a British colony and the Old Style (Julian) calendar was in use there. He was 20 years old when the calendar-reform legislation took effect in 1752. Since that time February 22 has been counted as his birthday, the difference of 11 days being added to the original date. The museum at his birthplace exhibits this record of his birth as found in one of his mother's Bibles: "George Washington son to Augustine and Mary his wife was born the 11th day of February 1731/2 about 10 in the morning." (In those days the civil year was reckoned from March 25 to March 25 in some places, and in others it was reckoned from January 1 to January 1. Therefore, this record of Washington's birth gives a double date for the year in which it occurred. According to one reckoning, his birth took place in 1731, but the other has it in 1732.)

Benjamin Franklin, another great American of that period, wrote a letter dated January 6, 1773, in London, to his wife, Deborah Read Franklin, in which he said: "I feel some regard for this sixth of January, as my old nominal birthday, though the change of style [of calendar] has carried the

real day forward to the 17th, when I shall be, if I live till then, sixty-seven years of age."—*Benjamin Franklin* (his autobiography, selected hoaxes, essays, bagatelles, and letters), p. 292. Pocket Books, Inc., New York City, 1941.

The possibility of litigation in the courts as a result of disputes concerning contracts, et cetera, involving dates and time periods affected by the elimination of 11 days from September of 1752 was foreseen by the lawmakers, and adequate legal remedies were provided for such cases.

Seven-day Cycle Not Affected

However, it is a noteworthy fact that the calendar reform *did not interrupt in any manner the sequence of the cycle of the seven days of the week*. The seven days of the week have never been bound to the days of the months of the calendar, either before or since the calendar reform of 1582. This fact explains why New Year's Day, the Fourth of July, Christmas, our birthdays, and other anniversaries fall on different days of the week from year to year.

That days can be added or dropped from the calendar without disrupting the continuity of the cycle of the seven days of the week, is not difficult to prove. For example, February 28, 1956, fell on Tuesday. In order to make that year a leap year, we *added* an extra day to February. Consequently, February 29 fell on Wednesday, and March 1 came on Thursday, et cetera. The days of the week followed one another in due sequence, with no disruption whatsoever, as a result of the addition of the extra day to February.

Next year, in 1960, February 28 will fall on Sunday, February 29, the *added day*, will fall on Monday, and March 1 will come on Tuesday, et cetera, with the cycle of the seven days of the week continuing to move along in unbroken sequence. In 1900 February 28 fell on Wednesday. Although this year was divisible by 4, as is the case in leap years, in this particular year the customary addition of an extra day to February was omitted. Because there was no February 29 in 1900, March 1 came on Thursday, March 2 on Friday, et cetera.

A standard Roman Catholic reference work remarks: "It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September."—*The Catholic Encyclopedia*, vol. 3, p. 740, art. "Chronology."

In telling of the many plans proposed for the reform of the calendar in 1582, the same Roman Catholic work says: "Thus, every imaginable proposition was made; only one idea was never mentioned, viz., the abandonment of the seven-day week."—*Ibid.*, vol. 9, p. 251, art. "Lilius." This testimony is significant because the Roman Catholic Church is the largest and oldest Sundaykeeping organization in Christendom today.

A clerical Roman Catholic writer, Edward S. Schwegler, in an article entitled "Is Calendar Reform Anti-Religious?" has declared: "There are no changes in the history of the Gregorian calendar that disturbed the succession of the weekdays. When Gregory XIII dropped 10 days from the calendar, he ordained that October 4, 1582, a Thursday, should be immediately followed by October 15, a Friday.

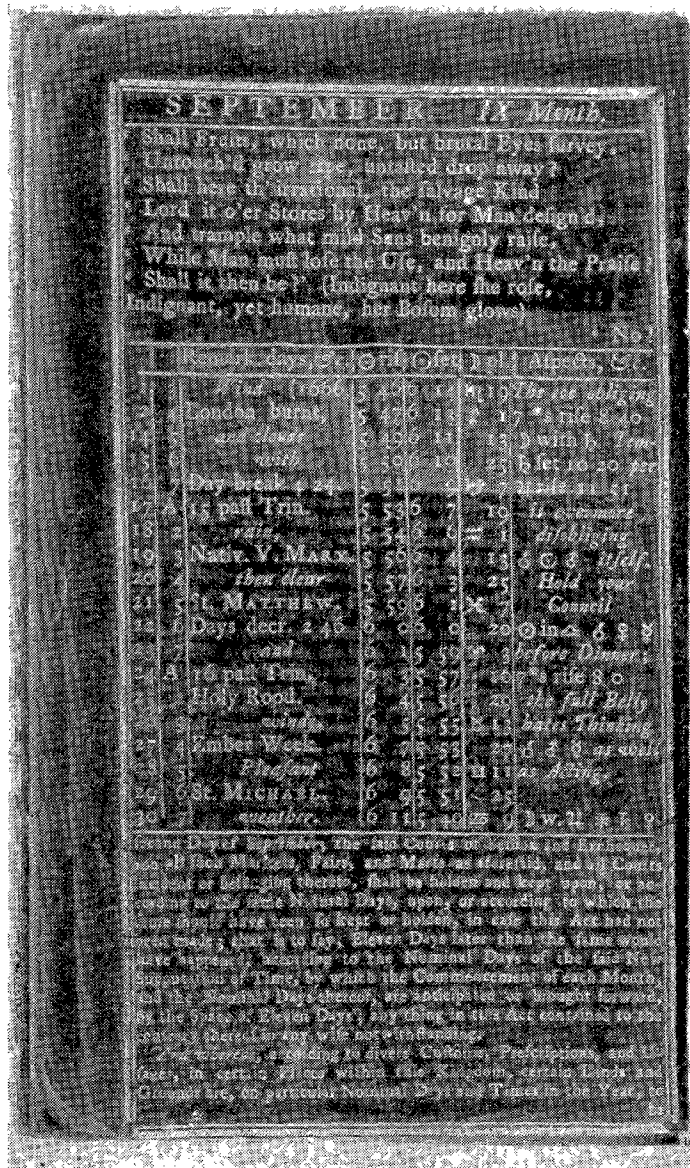
There is no other change in the history of the Gregorian calendar that might have broken the regular succession of the Sabbaths and Sundays. That succession certainly goes back to the first century of the Christianity."—*The Commonwealth*, April 7, 1939 (vol. 29, no. 24).

In his scholarly article entitled "The Reform of the Julian Calendar," Dr. Roscoe Lamont has said concerning the reform of 1582: "There was no interruption of the days of the week, Thursday, October 4, being followed by Friday, October 15."—*Popular Astronomy*, December, 1919, p. 645.

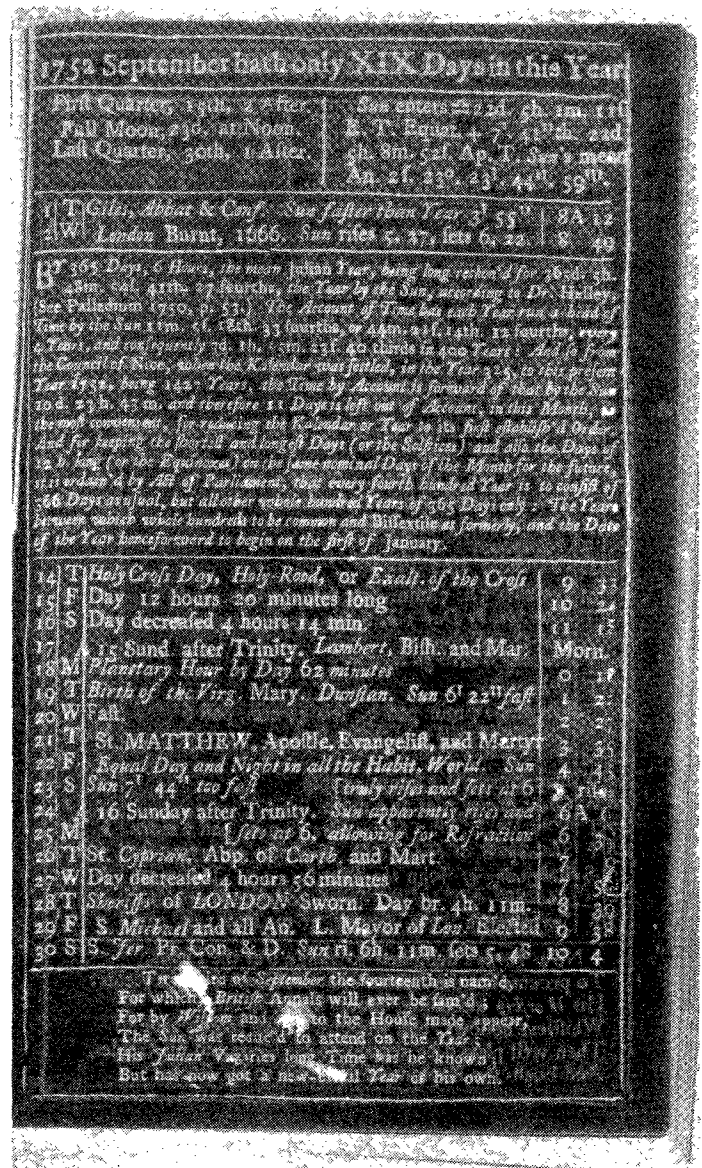
Elisabeth Achelis, president of the World Calendar Association, in her book *The Calendar for Everybody* speaks of the calendar reform of 1582, saying: "To effect this change, ten days had to be dropped from the cal-

endar—days coming between October 4 and 15 in 1582—without disrupting the sequence of the weekdays: Thursday, October 4, was followed by Friday, October 15."—Page 42. (G. P. Putnam's Sons, New York City, 1943.)

Many libraries of English-speaking countries have preserved copies of almanacs published by different printers in England and America for use in 1752. These constitute, perhaps, the most positive proof that the sequence of the seven days of the week was in no way disrupted when Great Britain and her colonies adopted the New Style calendar. With this article we present photostatic reproductions of two well-known almanacs used in 1752—one from London, England, the other from Philadelphia, Pennsylvania, U.S.A.—which show how the month of September appears in the calendar of that year. Space does not



A page from "Poor Richard's Almanack," published by Benjamin Franklin for September of 1752, when Great Britain and her colonies adopted the Gregorian calendar. The first column shows the days of the month, and the second the days of the week. Because 11 days were dropped, Wednesday, September 2, was immediately followed by Thursday, September 14. There was no disruption in the sequence of the days of the week.



A page from "The Ladies' Diary: or Woman's Almanack," printed by A. Wilde in London for 1752, showing the month of September for that year, when the Gregorian reformed calendar was adopted in England. Because 11 days were dropped to make the needed correction, September that year had only 19 days. Wednesday, September 2, was immediately followed by Thursday, September 14. The first column shows the days of the month, and the second the days of the week. The sequence of the days of the week was not interrupted.

permit the presentation of pages from the various almanacs issued by other publishers of that time, but these two clearly show that the reform of the calendar caused no disruption of the sequence of the seven days of the week.

"Until the year 1923 the entire Orthodox Church followed the Julian calendar which was scientifically incorrect. In fact by 1923 it had fallen thirteen days behind the true astronomical calendar. So in that year the Church of Constantinople and the Church of Greece made the necessary thirteen-day adjustment, although many of the other branches of the Church (i.e., Jerusalem, Russia, etc.) have continued to follow the old calendar."—STEPHEN P. PENDIAS, *An Outline of Greek Orthodoxy*, p. 26. (Greek Archdiocese of North and South America, National Youth and Public Relations Offices, New York City, 1956.)

Learning that the Russian and the Jerusalem branches of the Greek Orthodox Church, and also certain old Christian denominations of the Near East, still follow the Old Style calendar, and have refused to accept reform initiated by Gregory XIII, I visited the Russian Orthodox congregation in Washington, D.C., a few months ago and obtained a copy of their calendar for 1958. It was printed in France and in the Russian language for use by believers living outside of the iron curtain. The calendar is made up in the form of a block or pad, as is customary in Europe,

1958 г. Д Е К А Б Р Ъ Нов. ст.
(31 д.)

27

Декабрь
1958 г.

14

Ст. ст.
(31 д.)

С У Б Б О Т А

Свв. мучч. Фирса, Левкия, Каллиника, мучч. Филимона, Аполлония, Ариана и Феотиха съ 3-мя протекторами при Диоклитиянѣ.

Чтенія: Ефес. V, 1-8; Луки XIV, 1-11.

Рождественскій постъ.

30-ая седмица по Пятидесятницѣ.

A page from the 1958 calendar used by the Russian Orthodox Church, which has not adopted the Gregorian calendar but still uses the old Julian system of calculation. However, because many of its members live where the Gregorian calendar has been adopted, this calendar provides both systems of dating. This page is for Sabbath (*Subbota*), December 27, New Style, or December 14, Old Style. The day of the week is the same, though the difference has now grown to 13 days.

with one sheet (or leaf) for each day of the year.

With this article we present a reproduction of a page from this Russian Orthodox calendar. Because the New Style calendar is used officially as the civil calendar in Russia and most of the other countries of the world, this

Russian Orthodox calendar gives a double date for each day of the year.

Thus the Russian Orthodox Church has preserved the Old Style calendar that Julius Caesar put into use in 45 B.C., and she presents it as it has been handed down through the centuries without undergoing any reform whatever. The perfect agreement between this Old Style calendar and the New Style calendar in counting the days of the week constitutes one of the strongest historical evidences that there has been no disruption of the sequence of the cycle of the seven days of the week since the time of Christ and His apostles.

Another important feature of the calendar used by the Russian Orthodox Church is the fact that the seventh day of the week is called *Subbota* (Sabbath) and that it corresponds to the day called Saturday in our English calendar. Similar testimony is presented in the calendars used in various other languages of the world today. For example, the seventh day of the week in Spanish is called *Sábado* (Sabbath); in Portuguese, *Sábado* (Sabbath); and in Italian, *Sabato* (Sabbath). From the Greek Orthodox Church I secured a calendar in the Greek language for 1958. The Greek name for the sixth day of the week is *Paraskeuē* (Preparation), and for the seventh it is *Sabbatōn* (Sabbath)—just as in Mark 14: 42 and Luke 23:54, 56. In each language the seventh day so named corresponds to the day called Saturday in English.



A Look at the Middle East

The onward march of the Sabbath school program around the globe is a miracle of God's grace and guidance. We never cease to be amazed at the increase in membership and the generosity of offerings. And yet we have come to the time in our Sabbath school stature where we should expect results directly proportionate to our numbers, to the vast possibilities, and to the blessed promises of God. Jesus said, "All power is given unto me. . . . Go ye therefore."

Sabbath school leaders around the globe study with great care the Sabbath school statistics published periodically by the General Department. These reports are studied in order that points of weakness as well as of strength may be detected. And here in the Middle East we have always cast an eye of "holy" envy upon

the large figures that our sister divisions can report. We have not been unmindful of the fact that when it comes to quantities and numbers, the Middle East has been at the bottom or near the bottom of the list, when compared with other parts of the world. In number the Middle East has the fewest Sabbath school members. The third quarter statistics (1958) show that only one division has fewer branch Sabbath schools than the Middle East. It also shows that fewer people were baptized here than anywhere else around the world. Obviously, numerically the picture looks somewhat discouraging.

But viewed proportionately, the Sabbath school work in the Middle East Division is moving from success to success. The Sabbath school membership represents 169 per cent of the total baptized church membership. In the East Mediterranean Union, the ratio is still higher—200 per cent! And while all other divisions but one have more branch Sabbath schools than do we, the Middle East leads the world in the ratio of branch Sabbath schools to parent schools.

It has been my joy and pleasure to

observe the generosity of the members in giving for missions. The mission offering per capita is .109, with only two divisions holding a higher record; namely, North America and Australia. The record of offerings as compared with tithe is even higher. Southern Asia occupies first place, but the Middle East is second. We are grateful for the love our Sabbath school members have for missions.

For many years the East Mediterranean Union Mission has led all other union missions in per capita giving for missions.

The division committee, in its quadrennial session last November, voted to recommend as a goal one branch Sabbath school for every class in the parent school. Although this is beyond our reach at present, we believe it is a worthy goal toward which to strive. The Middle East Division is Sabbath school conscious. We are strong believers in the efficacy of this instrumentality that Heaven has given to bless the remnant church, and through it, the world as a whole.

ANEES A. HADDAD
Sabbath School Secretary
Middle East Division

REVIEW AND HERALD

Sabbath School Lesson Help

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

FOR SABBATH, MAY 9, 1959

God's Unsearchable Wisdom

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

WISDOM is spoken of many times in a secular sense in the Bible, but what this lesson deals with is the clear teaching of the Word that wisdom flows from the God who alone possesses it in its purity and fullness. "The Holy One of Israel . . . is wise" (Isa. 31:1, 2; compare 2 Sam. 14:20; Matt. 16:17).

A true perception of such divine wisdom as God reveals to man places both God and man in true perspective. "The greatest wisdom, and most essential, is the knowledge of God. Self sinks into insignificance as it contemplates God and Jesus Christ whom He hath sent."—*Fundamentals of Christian Education*, p. 451.

1. Divine and Human Wisdom Compared

Isaiah 55:8, 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Nowhere do we find the exalted wisdom of God contrasted more startlingly with the debased wisdom of man than in the plan of salvation. "The preaching of the cross is . . . foolishness" to the carnal mind, but to the enlightened it is "the power of God" (1 Cor. 1:18). "The wisdom of God" sent "prophets and apostles" to disseminate truth, but a tragic reception awaited them (Luke 11:49). To be "weighted with the spirit of wisdom from God" we must humble ourselves and be divested of all human pride, whether of position or spirit (see *Testimonies to Ministers*, p. 357).

Ephesians 3:10, R.S.V. "That through the church the manifold wisdom of God might now be made known." God's church is composed of saved sinners. They become His elect, initiated into a new way of life, a new understanding of man's destiny. What the world sees of Christians now should be a revelation of saving grace. Ultimately the way of redemption will vindicate God's ways before the universe: "Through Christ's redeeming work the government of God stands justified."—*The Desire of Ages*, p. 26.

Romans 11:33. "O the depth . . . of the wisdom and knowledge of God." Isaiah used the simile of height. Paul here uses that of depth, to illustrate the unexpected ways by which God accomplishes His purpose. "Depth" recalls his use of "height" in Romans 8:39; "riches," applied here to "wisdom and knowledge," is used of "goodness and forbearance and long-suffering" in 2:4, of "his glory on the vessels of mercy" in 9:23, and of God's grace in 10:12. We can share Paul's wonder at the riches of God's love and wisdom when we remember that this plenitude comes to us not by human endeavor but because God gives it freely to the recipients of His grace.

2. God's Wisdom Is Universal

Psalms 44:21. "He knoweth the secrets of the heart." Jeremiah attributed the impossibility of understanding the human heart to its desperate wickedness, but the Lord declared: "I . . . search the mind and try the heart" (Jer. 17:9, 10, R.S.V.). "The field of conflict" in the battle between good and evil "is the domain of the heart." And the greatest battle for man is to surrender his heart to the love and will of "the only wise God" (*Thoughts From the Mount of Blessing*, p. 141; 1 Tim. 1:17). It is because God knows every thought of the heart that He is competent to "give every man according as his work shall be" (Rev. 22:12).

Isaiah 46:10. "Declaring the end from the beginning." We know little or nothing about either the eternal past or the eternal future, except as the Word speaks of them. In Proverbs 8:22-30 wisdom is spoken of in these words: "The Lord possessed me in the beginning of his way, before his works of old." In *Patriarchs and Prophets*, page 34, these words are attributed to Christ, by whom "the Father wrought . . . in the creation," et cetera. The same "Wonderful, Counsellor," whose "goings forth have been from of old, from everlasting," is called the "Alpha and Omega, the beginning and the end, the first and the last" (Isa. 9:6; Micah 5:2; Rev. 22:13). The wisdom of God, whether

personified in "Christ the power of God, and the wisdom of God" (1 Cor. 1:24), or as an inherent quality of the Godhead, embraces and controls the future. When God so pleases He reveals "new things" and "before they spring forth" He declares them in His Word (Isa. 42:9).

Psalms 139:1-6. David was astonished to think that God knew all his thoughts and movements. There is something terrifying in this for the insincere and the sinner. There is comfort for the saints. "He who understands the thoughts afar off, and places the right estimate upon men, says, 'I know him.'" This is spoken of Abraham in *Patriarchs and Prophets*, page 141, but applies to all men. There will be tremendous revaluations when the secrets of all hearts are made public. See Luke 8:17; compare 1 Chronicles 28:9.

Job 37:14-24. Job is asked what he knows about the "when" of Creation, the "how" of cloud balancing and temperature and weather control, et cetera. "The whole creation is a poem, every species a stanza, and every individual creature a verse in it."—CHARNOCK, *The Attributes of God*, p. 279. "The Lord by wisdom founded the earth; by understanding he established the heavens" (Prov. 3:19, R.S.V.). If God were not perpetually wise, every form of life and law might perish from His universe. With man, human wisdom comes with mature years and leaves him in his dotage. With God, wisdom is inherently and unchangeably complete, everlasting, and accounts for the beneficent providence underlying Creation and the outworking of divine purpose in human history.

3. God's Wisdom and His Creatures

Matthew 6:26. God not only sees and knows every creature, He cares and provides for them. "All things in nature testify to the tender, fatherly care of our God, and to His desire to make His children happy."—*Patriarchs and Prophets*, p. 600.

Romans 8:28, R.S.V. "In everything God works for good with those who love him." This may at times be difficult to see, "but the fact is there, given and assured, not by speculation upon events, but by personal knowledge of an Eternal Person. 'Love God, and thou shalt know.' They 'love God,' with a love perfectly unartificial, the genuine affection of human hearts, hearts not the less human because divinely new-created, regenerated from above."—*The Expositor's Bible*, on Rom. 8:28.

James 1:5. This is a precious promise of wisdom to those who ask a God who gives "to all men generously" (R.S.V.).



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Out of Doors With the Children—6

The Earth, Sea, and Sky Explorers

By Oren C. Durham

HIS mother was His first human teacher. . . . He who had made all things studied the lessons which His own hand had written in *earth and sea and sky*."—*The Desire of Ages*, p. 70. (Italics supplied.)

"If this basic type of education was suitable for the child Jesus, why could it not be profitable for children here on Howell Mountain?" asked the officers and teachers of the primary department of the Angwin, California, Sabbath school. They had noted the keen interest of their children in the five-minute nature stories and demonstrations that for several years had been a regular part of their Sabbath school program, and now they hoped to further stimulate this interest by sponsoring a regular Sabbath afternoon workshop for both parents and children.

The informal, active character of the resulting organization is indicated by the name chosen for it—The Earth, Sea, and Sky Explorers. The words are taken from the quotation with which this article begins. The membership application form, designed to reveal the nature background of each child, contains forty questions such as, "Have you a garden of your own? What nature collections have you made? What field nature guides do you have? Do you feed the birds? What do you look for on your nature walks?"

On the Sabbath when the project was launched, each child in the primary department was given a copy of the application form to be filled out, signed by himself and his father or mother, and brought back to the three o'clock nature meeting. Parents were notified about the plan through a short paragraph in the church bulletin. There it was suggested that each child bring a single specimen of any sort of nature treasure, together with an appropriate Bible text. In families where there are somewhat younger or slightly older children who are not in the primary department, family participation has been encouraged. In

any case, parents are urged to attend every meeting with the children. Thus the Earth, Sea, and Sky Explorers' sessions, whether out of doors or indoors, are not just a place to *send* the little folks, but an opportunity for parents to gather ideas that can be adapted to the broad education of their God-given charges, using the objects and phenomena of their home environment.



At the indoor Sabbath afternoon sessions an hour is devoted to three or four different topics or to several types of activity. When an Explorer brings an object or a collection, such as rocks, flowers, or butterflies, he is encouraged to present it himself or answer questions about it. On a program devoted to the parables of Jesus some bring only a single leaf or a rock, others exhibit a beautiful dish garden scene that the parents have helped to arrange. A short nature trail on the campus may call close attention to ten or more interesting items. However, the checking up of findings and a short discussion period may safely run such a session beyond the hour limit, since it involves some free activity. A wildflower-observing excursion lasting two or three hours does not become tiresome to anyone. Occasionally a longer Sunday trip is taken to the seashore or to a wildlife sanctuary or State park.

Beauty is stressed. Usually at our indoor meetings a flower arrangement is displayed. But we are not content just to have color in the room. Most

other natural forms that we discuss, such as seed cases, insects, birds, rocks, shells, and the heavenly bodies, as well as the flowers themselves, have other pleasing characteristics besides color. These are evidently intended to direct our minds and hearts to their loving, artistic Designer-Engineer-BUILDER. Small people can quickly learn to recognize the different broad types of natural beauty, whether that of the audible rhythm, harmony, and tone quality of outdoor sounds, or of the fine tactile response of the fingers to a male pussy willow flower, the fur of a small animal, or the self-polished surface of a cowrie shell.

Visible beauty is expressed in a thousand ways. Harmonious or contrasting colors, tints, and shades are usually supplemented by pleasing forms and graceful functioning. A design may be static, like that of a crystal, or it may be dynamic and functional, like that of a feather or fin. It may be abstract like that of the jigsaw puzzle shapes of discarded sugar pine bark, or it may be symmetrical, like the tracks of a June beetle in the sand. In analyzing natural symmetry children soon learn to recognize and appreciate the radial symmetry of starfishes and snowflakes as compared with the more common bilateral (right and left) symmetry of most living, self-moving creatures—dragonflies, birds, turtles, and even man himself.

One of the most lovely and interesting of all symmetrical forms is that of the spiral. Diligent pursuit of this type of beauty often opens up for adults as well as for youngsters a whole new world of enjoyment. (See *This Green World*, Platt, Dodd, Mead and Company, New York, ch. 6; *Scientific Monthly*, October, 1951, pp. 224-228.) Spirals or sections of spirals are found in the design of such natural objects as the unfurling fern frond; in the twining morning-glory vine and its twisted, unopened flower; in the finely wrought shells of thousands of species of marine and land snails; in the hollow, delicately coiled tongue of the butterfly, and in the rough, twisted horn of a ram. Many of nature's best spirals are too small to see without the help of a good microscope, while countless others shout to us from the distant galaxies. Children will follow an enthusiastic

nature leader a long way, even though they may depend largely on their own childish concepts.

On one occasion the leader experimented with a group of primary grade children before saying a word about spirals. In one hand he held up a pine cone and in the other a large triton shell. "Can anyone notice any similarity in the patterns of these two objects?" he asked. After a short pause the answer came from a very small girl. "They both have curls."

Living creatures are sometimes brought to our nature workshop. Among our zoological treasures should be mentioned pill bugs, Mormon crickets, scorpions, fish, turtles, polliwogs, chipmunks, squirrels, and wild birds that have been caught because of being injured. A beautiful but harmless ring-necked snake and even a baby rattlesnake about six inches long have been exhibited (the latter only in a well-secured container). A pet fawn was brought to an outdoor meeting.

Bird watching is very popular with some of the Explorers, particularly those from homes where the parents take an active part in it by keeping their own lists. Some parents go still further by helping arrange feeding places and bird baths and saving up for binoculars and bird guides. Once a year each child is given an Audubon check list containing the names of all bird species found in the Pacific States. This is a great incentive for keeping records.

Drills With Flash Cards

Occasional short drills with bird flash cards sharpen and sustain interest in careful observation. Field marks that afford clues useful in rapid identification are pointed out and stressed, both in the drills and in the field. Several Explorers who have long since graduated from the primary department are now qualified to take part in field trips of the Golden Gate Audubon Society. We are glad to have them go along.

A bird game that we have thoroughly enjoyed at indoor meetings is the one in which a volunteer gives a pantomime of the ways of a bird that he has been watching. Characteristic mannerisms and habits of flying, feeding, or standing are imitated. Then the onlookers must guess which bird the actor is trying to portray. Betty gave us a clue to her choice by saying that the table top was to be the surface of the lake. Then as she passed slowly by it she crouched lower and lower until her head disappeared below the water in the imaginary lake. This was her way of picturing the habit of the pied-billed grebe which often sinks out of sight instead of diving.

Bird instinct, as seen in nest building, care of young, and migration, is an inexhaustible topic for group discussion. We are up to date on the latest published research on the evidence that birds orient themselves by the heavenly bodies both by day and by night during spring and fall migration.

Wonders of instinct are not confined to the behavior of birds. Everyone in this area knows more or less about the famous butterfly trees of Pacific Grove on Monterey Peninsula, some 150 miles down the coast from Angwin. In fall and early winter any monarch butterfly that flutters slowly by is recognized as being on his way

to Pacific Grove. This marvel is most striking because of the fact that among the hundreds of thousands of butterflies that take their passage to the ancient wintering place, some of which fly all the way from southern Alaska, not one butterfly has ever been to this winter home before. Nor had their parents. The several generations that succeed the actual migrators that fly north in the spring, live and die in their summer home areas and thus never migrate anywhere. Yet some of those that take part in the migration live as long as eight months.

A remarkable case of instinctive
(Continued on page 25)



First Disciples

By Arthur S. Maxwell

Nobody can be sure, of course, but I like to think that Jesus came singing out of the wilderness. No doubt He was still pale from His weeks of fasting, but the Bible says that He "returned in the power of the Spirit."

Suddenly, as John caught sight of Him, he stopped speaking, and pointing straight at Jesus, he said, as he had once before after Jesus' baptism, "Behold the Lamb of God, which taketh away the sin of the world."

Then he added, "This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' . . . I have seen and have borne witness that this is the Son of God" (John 1:29-34, R.S.V.).

At once there was a mighty stir in the crowd. For weeks John had been saying that the Messiah was on His way, coming very soon.

People began to press forward to catch a glimpse of the man John had pointed out. They pushed and shoved and trod on one another's toes. There was danger of a riot, and Jesus, not wishing to be a cause of trouble or the center of a mob scene, quietly withdrew.

Two days later Jesus came to hear John again. As He walked among the people the Baptist caught sight of Him and called out once more, "Behold the Lamb of God!"

This time two men who heard these strange words followed Jesus out of the crowd. One of them was Andrew, the other John—the John who, years later, wrote the book that bears his name. Both were fishermen from Bethsaida.

Jesus turned and asked the two young men, "What do ye seek?"

"Rabbi," they said to Him, "where do you live?"

"Come and see," He said, leading the way to His humble dwelling.

That brief visit not only changed their lives but the lives of millions of others. Actually, it was the first meeting of the Christian church!

What Jesus said to Andrew and John during those few precious hours they were together, we do not know. No doubt they asked Him what the Baptist meant by calling Him "the Lamb of God," and Jesus told them all about Himself and His kingdom of love.

Next morning Andrew, in great excitement, hurried off to find his brother Simon.

"We have found the Messiah, the Christ," he said. "Come and meet Him."

Simon, another fisherman, wondered what this was all about. Should he go or shouldn't he? But Andrew persuaded him and "brought him to Jesus."

Jesus gave him a smile of welcome and said, to the fisherman's amazement, "Your name is Simon, but from now on it will be Peter." And so it was. Everybody has called him by the name of Peter from that day to this.

Soon others joined the little group. Jesus found Philip, and Philip found Nathanael.

The next day these five young men accompanied Jesus on His return to Galilee.

Then a strange thing happened. When Jesus saw Nathanael coming toward Him he said, "Behold an Israelite indeed, in whom is no guile!"

"How do you know me?" asked Nathanael, astonished.

"Before Philip called you," said Jesus, "when you were under the fig tree, I saw you."

Nathanael was overcome. How could Jesus have seen him under the fig tree? It was impossible. And yet, perhaps—

"Rabbi," he cried, as light dawned upon his mind, "thou art the Son of God; thou art the King of Israel."

Rerouting After Storm

By Inez Storie Carr

HOW can I pray to live when I'm no use to anyone?" Slowly Mary Morgan unbuckled the knee straps, then the ankle brace, and finally the wide hip buckle, and slipped her foot out of its steel housing.

Flinging her aching young body across a bed, placed for relaxing moments out under stocky post oak trees by her home, she took mental stock of her possessions: three legs, but only the steel one was worth much; shattered nerves that scarcely allowed association with other people; a body that resented carrying its own weight. Conclusion: "The whole family would be better off without me."

The setting sun touched the grass, the new leaves, the quiet, sober hollyhocks, and even the gray tree trunks with rose gold, but darkness engulfed Mary. It was not a quiet, restful darkness but one of oppressive black. Hope blindfolded was plucking at a last string, hunting for a lost chord.

Life has a set of general lessons that have to be learned by all. Some seem to learn these lessons easier than others. Mary was one of those others.

This creature inching along like the

aged was a stranger to the once-vivacious Mary Morgan. Instead of her former agile and happy self, now she was a cringing, discouraged person, set apart from accustomed paths.

Life begins anew when from the lowest rung of the ladder, Jacoblike, we look up. To rise out of the dust of despair and make an effort is cooperating with the angels.

Life also begins anew when we dare advance after being thwarted for a while in all our attempts. Rerouting our previous ways of expression and ability through what we have left after the storm, is stretching into a higher realm of living.

Earth is a large classroom. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed"—and like colors that form the rainbow we may reflect throughout eternity some part of God's character by listening to our "teachers."

An urge flowed from out the fading sunset colors and entered into Mary. It was nameless. Heaven does not need to be cramped into our language but may speak through many voices.

If it had been written instead of felt, it might have read: I challenge you to give expression to this wildly exotic flaming sky, this soft purple drape of evening, vibrant with whippoorwill calls and jeweled by evening stars. I challenge you to let the pain of this dark hour be a light flung across the pathway of others, to be the rich black velvet drape that gives the sparkle to the diamond and ruby of hope.

Mary accepted the challenge.

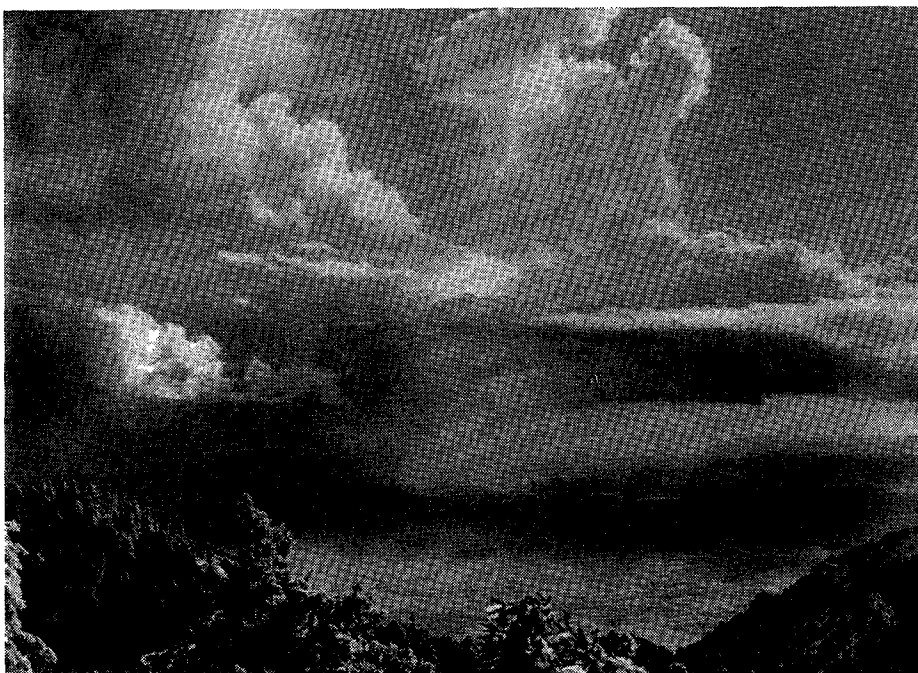
Being laid low gave Mary the opportunity for looking up. With less strength spent in running to and fro, the girl found time to join a night class in a study of the sanctuary service. Of the sanctuary service it has been said that every gospel truth centers in the sanctuary service, and radiates from it like the rays of the sun. The Bible instructor held up the precious gems of truth sparkling with the beauty colors of faith, hope, courage, love, and will-power possibilities, and the Lord of the sanctuary passed them out as they were desired by the thirty members of the class.

As winter days gave way to spring's unfolding, hollow honkings again came from the sky and mockingbirds poured broadcasts to heaven. Mary learned to sing a song heavily charged with the joy of living, in harmony with the lilac's fragrance and as free of bitterness as a bluebird's melody. "To the heart softened by the grace of God, the sun, the moon, the stars, the trees, the flowers of the field, utter words of counsel."—*Testimonies*, vol. 8, p. 326. She found that "truth is so large, so far-reaching, so deep, so broad, that self is lost sight of."—*Ibid.*, p. 322.

In the words of Marguerite Radclyffe Hall's song "The Blind Ploughman"—

"God has made His sun to shine
 On both you and me;
 God who took away my eyes
 That my soul might see."

Mary found life can be rerouted after the storm. Again Mary Morgan took inventory, but on the other side of the ledger, and found two good arms, two seeing eyes, and a desire to live for others as well as a life to enjoy for herself.



The storm that struck Mary's life, though not made of rain and wind, was nevertheless real, and forced her to reroute her life. Did she adjust successfully?

Junior Talks

Paying the Honor Due

By D. A. Delafield

Not long ago one of the speakers for morning worship at the General Conference was a missionary from

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Formosa. It was heart warming to look into her happy face, made beautiful by a lovely crown of white hair, and listen to her tell of the mission land, where for years she has labored for Christ. She did not tell us, however, the sad story of the time about thirty years ago when she and her husband were younger missionaries in China. While on a trip away from home her dear companion was shot to death by bandits. She buried her husband in a strange land, returned to the States for a while, then returned to the land that had snatched her dear one from her. All honor to such a soul!

A month or two ago, another white-haired missionary, older but just as vital as the other, came to visit me in my office. I felt highly honored that a woman so dedicated should stop a moment to see me. Years before, she had buried her dear husband in a lonely grave on a South Pacific island, the victim of blackwater fever. She dug the grave with her own hands and tenderly laid the body away. Then she covered her dear one with the soil of that lonely place. Disappearing into the forest, she made her way along the jungle trails to a rendezvous where she hoped and prayed that another missionary would come in a boat and take her away. Half-wild natives, meeting her on the jungle trail, were amazed to see a white woman alone. More awed than frightened, they disappeared into the forest.

But after a brief time in the homeland, she returned to the South Pacific and its natives, and she has spent her life there. Although she is not young any more, when I asked her about her future she said, "I want to go back to the mission field."

One time a little boy was asked what he wanted to be when he got big. "A returned missionary," he replied.

The thing that he didn't know about returned missionaries, those dear people who are always surrounded with a halo of glory, is that missionaries usually don't like to return to the homeland. They like to return to the mission field. That is where their heart is.

So, juniors, give honor to our faithful missionaries. And emulate their self-sacrificing lives in every way that you can.

The Melted Ice Cream

By VELVA B. HOLT

Marilyn and Don Sherwood, a young married couple, were walking home from the corner grocery store one hot summer evening when somehow they got into a silly argument over a quart of ice cream they had just purchased.

"I won't carry it!" Marilyn said, and emphatically stamped her foot.

"I won't carry it, either!" Don repeated after her. Soon they were exchanging bitter words over this trivial matter.

In the days when ice cream was bought only if there was enough money left over after paying the rent and the doctor's bill, Marilyn and Don well knew it was a luxury they could scarcely afford. Yet, both became so enraged that the ice cream was set down right on the sidewalk, and the two went home without it.

Willing to forfeit a rare treat, they left the ice cream to melt—all because of that common trait of human character called stubbornness.

Queen Elizabeth, while very young, was taught rigid self-control. Her tutor, Miss Crawford, tells the story of the time she took Elizabeth to the theater, where they were seated behind a bald-headed man. A fly persisted in using his bald head as home base until the man, exasperated, went through every imaginable gymnastic to catch the fly; but to no avail.

It was so comical that Miss Crawford shook with muffled laughter; then she noticed Elizabeth, her sense of humor fairly bursting at the seams, yet without the slightest sign of outward emotion. Perhaps this incident was one which helped to condition her for those great events in her life where she has had to use perfect self-control.

Wouldn't this be an unpleasant world in which to live if everyone were as stubborn as the Sherwoods were that evening? Yet all of us no doubt have a stubborn streak in us.

The younger we learn self-control the easier it is to overcome all the stubbornness in our natures. And wouldn't it be wonderful if there were no obstinacy in the world, and no irritable dispositions to cope with!



● The Southern California Conference academy temperance oratorical contest winners were Lauralee Trainor, Lynwood, first place; Bob Dunn, Newbury Park, second; and Joyce Rowe, Lynwood, third.

● Temperance orations were given at Lodi Academy on March 2. First, second, and third prizes went to Jackie Tinsley, Al McCormick, and John Luppens, respectively.

● Students of Oak Park Academy, Nevada, Iowa, conducted a series of Voice of Youth meetings in the Ames Seventh-day Adventist church, March 8 to April 1. With the participation of 90 per cent of the student body, the series was successful. The church was filled to capacity many nights.

● The students of the Ministerial Seminar at Sheyenne River Academy in North Dakota, conducted the regular church service on February 21. The speakers were: Janet Jones, Philip Lane, Martha Kubrock, Glenda Glaser, and Elaine Tininenko.

● In Jordan the youth are doing much to help advance the work. In Amman, the capital of the country, Bishara Taweel and Melki Jabra distribute tracts and get Bible correspondence school enrollments on Sabbath afternoons. Three other boys, Sami and Samir Srour, and Nadeem Bitr do the same. Two girls, Salwa Jamil and Angel Haddad, join in conducting a branch Sabbath school with an average attendance of 25. Two other girls, Wasmie Fanik and Norma Jiries, hold another branch Sabbath school with an average attendance of 20. Laila Haddad holds one in her house with an average of 20 attending. Diana Jiries cooperates with one of our woman teachers in conducting another branch Sabbath school in one of the suburbs of Amman.



Your Denominational IQ

By Idamae Melendy



This is a quiz about boats that have played a part in the spread of the third angel's message. Supply the name of each boat. Rate yourself by the answers and scale on page 25.

1. What denominationally built ship plied the Pacific on six missionary voyages?
2. What boat, captained by Elder F. J. Hutchins, brought ministerial, dental, and colporteur ministry to the lands of the Caribbean?
3. Name the mission launch used in the South Pacific by Captain G. F. Jones.
4. Name the vessel built by Edson White and used along the Mississippi River to pioneer the work among Negroes.
5. What boat, built in 1931 by Elder L. B. Halliwell, was the first of a fleet now bringing evangelical and medical aid to countries of South America?

A Weekend Visit Among

THE ABORIGINES OF T

DWO NA is a quiet, sleepy village nestled high in the mountains of Formosa (Taiwan). The houses are well built and neat, with slate walls and roofs. Some even have slate floors. Palm trees, wide streets, numerous half-naked, dirty children and hungry animals complete the picture. The black teeth and reddened mouths of the people reveal that the chewing of betel nut is prevalent.

In 1955 Lin de Jin, a native worker, first entered this village and made some acquaintances, among whom was Low Ming Tsai, son of the village chief. Lin de Jin felt that this energetic and promising young man would make a good leader, so he encouraged him to enroll in our training institute at Hsin Tien. This appealed to the lad and he went. With the help of the Taiwan Mission he was able to finish one and a half years of schooling. While at school he gave his heart to the Lord and was baptized. He was filled with such zeal and desire to take his new-found hope to his own people that he left school in the middle of the year and went back to the village of Dwo Na.

On returning home, Low Ming Tsai immediately began work among the young people of the village and persuaded them to help him build a meeting place. This was not without opposition from the village people, the police in particular. They attempted to disrupt his meetings by ordering compulsory exercises and drills during the meetings. But Christ and Low Ming Tsai worked together, and soon they needed a larger meeting place. Since there was a law against erecting a church, Low Ming Tsai began to build onto his own home. Before the police realized what had happened, he had converted his home

into a lovely little chapel and began teaching the people there.

Probably the most wonderful characteristic of these people is their strong, simple faith, the kind that God loves and for which He can do things. A young villager was out in the field one day when a bright being appeared to him. He was frightened, and tried to talk and run away. He could do neither. The angel spoke to him and said, "Jesus is coming soon, and you must get ready to meet Him." The boy believed the message and told it to his friends. They too believed, and are now getting ready to meet Jesus.

A young woman in the village had a sickly child. She had tried everything to help it regain health, including visiting the local medicine man and praying to the spirits. One night she had a dream in which she was told that if she would stop feeding the child pork, he would get well. Now, pork is the main meat dish here in Taiwan. But in her simple faith she believed what she had been told in this dream and stopped feeding it to the child. Within a short while the boy became not only well but one of the most robust in the village. The mother is now baptized.

We had the privilege of visiting in Dwo Na village a few weeks ago, treating the sick, giving health talks, and taking part in the dedication of the church there. It was our first experience meeting with the aborigines of Taiwan. After a twelve-hour drive south from Taipei we arrived at the foot of the mountains and were ready for the four-hour hike across mountain trails. We were met by four of the church members from Dwo Na, who welcomed us by saying, "*Ping-On, Ping-On*," which is the Christian greeting in Chinese meaning "peace." They had spent four hours walking to meet us; now they were ready to turn around and walk back carrying sev-

eral hundred pounds of our baggage, sleeping rolls, and other equipment strapped across the back and supported by a band across the head. Their strength and stamina are unbelievable. We were surprised and perturbed that the one woman of the group carried the heaviest load.

It was a beautiful trail upward past rushing mountain streams, luxuriant green vales, and across breath-taking bridges. At the top of an exceptionally high hill, after three hours of climbing, we were pleasantly surprised to see J. E. Christensen waiting for us. He encouraged us by telling us that our destination was just around the next hill. These words were repeated to us several times before the lovely village came in view. The people had spotted us while we were still way up the mountain, so when we entered the village we were met by the whole group of Christians. These poor, ill-clad people were so genuinely grateful for our being there that they really



The author and her husband, Dr. Roger O. Heald, treat a patient in the Taiwan village of Dwo Na.

Jean Campbell Heald is a staff nurse at the Taiwan Sanitarium and Hospital. Her husband, Dr. Roger O. Heald, is one of the staff physicians. This missionary couple went to Taiwan in August of last year from the New England Sanitarium and Hospital.

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TAIWAN

By Jean Campbell Heald



Members of our church at Dwo Na, Taiwan, pose with their tithe, which consists of vegetables, rice, and other grain.

gave us a royal welcome, including a big feast.

Sabbath soon came and with it a loud chorus of voices singing beautiful gospel hymns. Such enthusiastic singing we had never heard before. Everyone in the village knew that it was Sabbath. Pastor Christensen showed a few colored slides, using an automobile headlight bulb in his projector, powered by a battery, to attract more people, and soon the little church was filled. After an impressive sermon by D. M. Barnett a call was made, and forty of these dear people who were non-Christians responded, expressing their desire to follow Jesus and learn more of His ways. The Spirit of God and His angels were very near that Sabbath evening.

Pauline Barnett and I were the third and fourth white women that these people had ever seen, so our every move was the object of close scrutiny. We were especially aware of this on arising in the morning and during mealtime. Our room, which was entirely open at one end, was generally lined with a row of curious faces.

The church was a neat, white building with a carefully swept area around it, and real glass windows. Poinsettias and other flowers in vases were hung around the walls, and beautiful green ferns and vines were strung along the rostrum. This was the day of dedication, and everything was made as attractive as possible. The size of the congregation told us that the church was already too small. Before the opening song a young man walked unfalteringly up to the little pump organ on the rostrum and began playing beautifully. Tears came to our eyes as we realized that he had been blind since the age of three. He has learned to play more than a dozen hymns since he became a Christian a little over a year ago.

One half of the platform was filled

with vegetables, rice, and other grains. This was the tithe of these faithful people. To encourage others and inspire the believers, special prayer was offered as the tithepayers stood at the pulpit.

It seemed that to get anywhere one had to walk either up or down the sides of the mountains. A baptism was held in the afternoon, about a ten-minute walk down the mountain-side, in the most beautiful setting for a baptism I have ever seen. A small pool of crystal-clear water seemed to have been carved out of the dense green mountainside. A waterfall poured into the pool and another poured out. As we neared the scene and heard the people softly singing, "Come, Thou Fount of Every Blessing," we knew that God's presence was very near. Six villagers followed their Lord in baptism, making a total of 30 members won to Christ in less than a year.

Low Ming Tsai told us of one member baptized not long ago who was the first woman to break the taboo that prohibits women from entering the water during pregnancy. It took a lot of courage to disregard the beliefs of a lifetime, but her example inspired others to follow.

Later in the afternoon a communion service was held, and we gladly took part with our new friends. The worn, calloused, bare feet, the rough yet willing hands, and the earnest faces told us that these people, though poor in this world's goods, have a firm conviction that their riches are in heaven.

In the evening there was a social gathering, and again there was a capacity crowd with plenty of enthusiasm. They had a wonderful way of opening the evening's activity. Each of the newly baptized members was welcomed into the church and given the opportunity to testify. All par-

ticipated gladly. Their testimonies were rich and full of meaning. One elderly man told how Jesus had delivered him from a life of terrible sin and wickedness. And one young woman, with a small boy clinging to her skirt and a baby tied on her back, told of persecution from her husband and relatives. Her face showed depth of character and determination as she pledged whatever she had to Jesus to be used of Him.

Saturday night and Sunday morning we ministered to the physical ailments of the people. The maimed, the halt, and the blind sought healing. The most prevalent ailments were abdominal disorders, tuberculosis, worms, and skin and eye diseases. One lifeless-appearing baby, too weak to cry, who had been sick for several days was brought to us in the evening. He had a high fever, was extremely dehydrated, and had evidence of pneumonia. What could we do? If only we could have had a clinic nearby, or at least intravenous fluids to give!

We found that by putting a medicine dropper full of water in the mouth of the baby he would swallow the liquid without vomiting. We instructed the mother and she faithfully did this all night. By the next morning he showed definite signs of improvement and was able to eat and to swallow medication. The people showed an eagerness to learn, so we gave them some simple instruction in hygiene, sanitation, and uses of water.

The weekend went all too quickly. As we prepared to leave we knew that a corner of our hearts would be left in Dwo Na. We had seen for ourselves the power of the gospel of Jesus Christ working among simple, willing people, transforming those who were once in the throes of heathenism into beautiful, faithful Christians.

News From Home and Abroad

Public Evangelism in Tokyo

By Jack Sager

IN GOD'S providence we were privileged, with T. H. Blincoe, of Japan Missionary College, to conduct evangelistic meetings in the Tokyo Evangelistic Center last winter.

On October 12, the opening night of our Voice of Hope meetings, God gave us an attendance of more than 400. Among those present that first night was an M.D., Ph.D. and his good dentist wife. Dr. and Mrs. Kochi had for some time been seeking for truth. I shall never forget my first visit with them in their home. Dr. Kochi said to me, "Pastor Sager, we fully be-

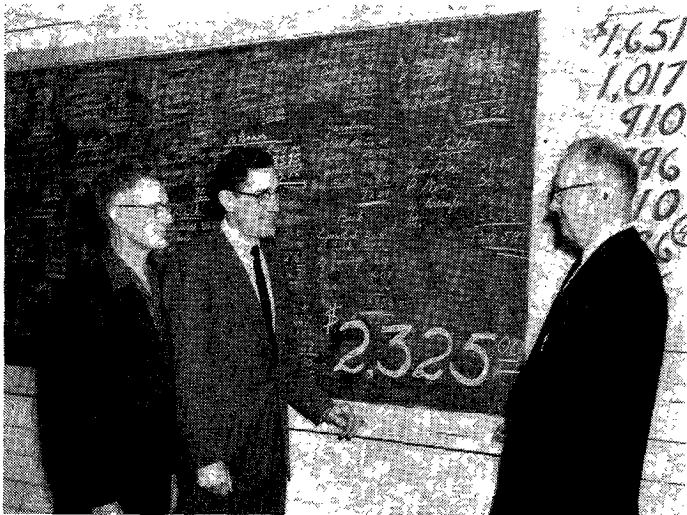
lieve we were led to your meetings by the providence of God."

When I asked him what he meant, he replied, "Mrs. Kochi and I purchased a Bible a number of years ago and were often greatly impressed by the high moral teachings found within its pages. When Billy Graham came to Japan several years previous, we purchased his book *Peace With God*. Having read only a few of its pages, we laid it aside. Then, for some providential reason, my attention was again directed to this little book several weeks before the Voice of Hope

meetings began. Reading its pages, I literally devoured its teaching. In discussing the contents of Mr. Graham's book, Mrs. Kochi and I decided that this was important indeed, and that we must know more.

"The very next Sunday we set out together in the rain to find a church. After searching for some time, we saw a cross on a building about a block away, so we stopped in at the nearest police box and asked about it. The policeman told us that this was a mission school, not a church, and to further questioning told us that there was no church in the vicinity of our apartment. We went home, greatly disappointed but resigned to the situation."

Dr. Kochi then said to me, "Pastor, God's providence was in this, for if we had found a church, we would never



Calgary, Alberta, Church Caroling Success

The Calgary, Alberta, church caroling program started off with more than \$1,600 for the first Saturday night. During the day the radio had announced the caroling program about thirteen times. The city dailies also had carried advertisements and stories of the coming caroling campaign. This publicity gave much courage to the solicitors. The four week nights of the campaign averaged returns of almost \$1,000 per night.

On the final Saturday night the 140 persons participating reported a total of \$2,325! Eleven cars brought in more than \$100 each, the highest being \$177. The solicitors praised God for this special blessing.

Pictured with the Saturday night total of \$2,325 are (left to right): W. E. Kuester, conference caroling director; J. P. Habenicht, Calgary church pastor; and L. H. Davies, conference treasurer.

W. E. KUESTER



Dietetic Association Second Semiannual Banquet

Members and friends of the SDA Dietetic Association, numbering 120, met for the second semiannual dinner at the White Memorial Hospital, January 27. President Lydia Sonnenberg (center) was master of ceremonies.

President-elect Paul Damazo (right) gave a short summary of what has been accomplished in the four years since the association was organized, and also presented a brief survey of plans and projects for the near future.

Dr. T. R. Flaiz, secretary of the Medical Department of the General Conference, expressed appreciation for the work of the association.

W. R. Beach (left) secretary of the General Conference, gave the main address of the evening. He told of increased world interest in the field of nutrition, and outlined the place dietitians should occupy in the church team.

M. DOROTHEA VAN GUNDY

have come to your meetings." He went on to explain that "the very next week while traveling on the train to work, I noticed your poster announcing the Voice of Hope evangelistic meetings. As the poster did not mention clearly that this was a Christian meeting, we were not sure that it was, but finally decided that we would go at least for the first night. That night we went with the idea of attending only one meeting, but as you know, we have attended every meeting since then, bringing our small baby with us. And, God willing, we plan to be there every night. We have found at last that which fills the longing of our souls."

Dr. and Mrs. Kochi did not miss even one of the 49 meetings. Together with 10 others, they were buried in baptism on the night of December 28 in our first baptism.

Also among those attending our meetings was a young woman, a university graduate, whom we had known in the city of Sendai, 250 miles north of Tokyo, three or four years previous to this time. Her brother, a chemist here in Tokyo, though not a Christian, had requested that I perform his marriage. This I did one Sunday morning shortly after our evangelistic meetings began.

This young woman, Eiko Sasaki, came from her home in Sendai to be present at her brother's wedding, and having known her before, we invited her to stay in our home while here in Tokyo. Soon we learned that she planned to find work and stay with her brother and his wife temporarily, as she liked Tokyo very much. We invited her to come to our meetings, which she did, though not showing any particular interest until the day following our presentation of the seventh chapter of Daniel.

Then she came to us and said, "I must return to Sendai, as my brother's place is too small for me to stay there any longer. But I wish I could continue to come to the meetings." We immediately recognized the hand of God in this, for we had been praying for several years that she would be led to Jesus. Here was our opportunity to help God to answer our prayers in behalf of this girl. We invited her to stay with us in our home until the end of the meetings.

It was marvelous indeed to witness the working of God's Spirit upon her heart as she responded to every call made to accept Jesus as her Saviour and to give her life in full surrender to Him. This meant the opposition of her mother and the breaking of her engagement to a promising young doctor from a well-to-do family. With the apostle Paul she counted "all things but loss for the excellency of

the knowledge of Christ Jesus" her Lord.

She too was among those baptized in our first baptism, and is today using her talents for the advancement of God's cause here in the Tokyo Center.

We expect many more baptisms as we continue the follow-up work here. We look forward to another long evangelistic series this fall, and invite our people to pray earnestly for the outpouring of God's Spirit to meet the challenge of the millions in this great city.

Dorcas Lives Again in Pakistan

By M. G. Champion

Wherever the gospel goes today, with it goes the story of Dorcas, and her life of good works is repeated in the relief of want and suffering.

Pakistan is no exception. "Clothes; we need clothes. We do not have any," was the cry of famine victims in Beldanga. The word reached our Dorcas Societies in West Pakistan that there were hungry and naked in the churches in East Pakistan. From the societies in Karachi, Lahore, and Chuharkana came Rs 700 (U.S. \$147) to provide some relief. It was the privilege of the writer to take this money to East Pakistan and to visit again the villages where want was the greatest.

In Dacca more than 400 yards of cloth was purchased from a wholesale cloth market. Nearly 250 yards of this was good unbleached muslin; the remainder was a gray cotton cloth, known as militia, suitable for shirts and children's clothes.

Since I was not going directly to the needy area from Dacca, I had some difficulty transporting this large amount of cloth. After about ten days of travel and visiting, which at times necessitated changing trains at anything but convenient hours in the night, I arrived at Amnura about 10:30 P.M. I was the only person in the train compartment. I was sound

asleep with the lights on and the doors locked. The ticket collector banged loudly on the door to wake me up. This was the end of the line.

As I got off, the coolie struggled with the bundle of cloth and the collector began to berate me for having excess baggage. My two companions, Pastor S. K. Haldar and N. N. Bannerjee, who had been in another compartment, had gotten off and gone to the waiting room. I assured the ticket collector that I had three tickets.

After straightening that out with him he discovered that it was mill-manufactured and not handmade cloth that I had. Some regulation forbade mill cloth to be admitted free. Finally, I went to the waiting room for a night's sleep on the floor. The cloth, with some of my other possessions, was left locked up in the station. We got these back only after two days and some 35 miles of walking. Brother Bannerjee remained behind to do more visiting in the area, while Pastor Haldar and I left on the train for Beldanga. The railway station is Chorkai, which we reached at 2:00 A.M. The station had no waiting room, so we slept on the platform.

Getting up at four-forty-five, I walked into Beldanga, and woke up the worker, Jalpa Murmu. He in turn aroused others to bring our luggage from the station. Brother Jalpa took the train to Hili to arrange for someone to meet us there later in the day.

It was a beautiful morning and a happy one for our believers in Beldanga. The plea "Clothes; we need clothes" was answered. Five-yard pieces were measured and torn off for saris for the women, two-and-a-half-yard pieces for longis for the men. Pieces of militia were distributed for shirts and children's clothes. After all had been taken care of, Pastor Haldar and I went down to the river for a bath before going to Hili and Sonapur. One of the families had prepared food for us, so we hurriedly ate, promising to be back the next evening, Saturday night, for a meeting and the ordinances. We went to the station and took the train for Hili, some 15 miles away.

Word of our visit had reached both Sonapur and Nowda, and Friday afternoon the families gathered for their cloth. Family by family they came to receive their share. It was a happy group that took to their homes the gift of



Dorcas ladies of Pakistan sewing garments and comforters for the needy.

love from West Pakistan Dorcas Societies.

Pastor Haldar and I remained in Sonapur for Sabbath. We had sundown worship and an evening meeting. On Sabbath we had Sabbath school and church service. All the members living in Sonapur and Nowda took part in the ordinances. Each member spoke of his determination to be more faithful in serving Jesus, whose love had redeemed them and inspired the gift of love from their fellow believers in West Pakistan.

Several of the members in East Pakistan later wrote as follows to the Dorcas Societies in West Pakistan:

"DEAR BRETHREN AND SISTERS:

"Unexpectedly we received these gifts from you by Pastor M. G. Champion. We are grateful to God as well as to you. Thank you very much for these gifts.

"Please remember us so that we can be the faithful members of this good family by the grace of God.

"Please accept our heartfelt greetings to every one of you.

"Members of the Sonapur Seventh-day Adventist church."

Dorcas is resting, awaiting the call of the Life-giver, but Peter's words, "Tabitha, arise" still ring out and bring help and joy to needy souls everywhere.

Daboian of Wabag, New Guinea

By Louis Greive

Daboian was one of two powerful chiefs of the aggressive Lenki tribe of the Wabag Valley, New Guinea. He never smoked, and from his habits it was evident that even in his heathen state he lived up to all the light he had.

Shortly after the Maberly family went to the Wabag Valley to pioneer our work there, Daboian heard that the mission prohibited polygamy. Because he was thinking of taking a second wife, he decided to have a talk with the missionaries. When he met Pastor and Mrs. Maberly, in speaking of his plans to take a second wife, he said, "Look, I have two arms. I must have been meant to have two wives." But when Mrs. Maberly held out her arms and said, "Look, I have two arms too," he was rendered speechless and went home to think it over. Although it is the custom for chiefs to have many wives, he decided to remain monogamous.

Later, when the other missions began to operate in the vicinity, enticed by their easier beliefs, almost the whole of the tribe ceased attending our services and followed them. At

this time, when Daboian must have been wavering, God gave him some dreams to strengthen him. In these dreams, which recurred several times, he saw a very bright light, which he followed. Each time it led him to the "Seven Day Mission."

From that time onward he became a very powerful influence for the truth. Because of his influence all of his tribe including Lampu, the other chief, have returned to regular attendance at our worships. Daboian's influence extends beyond his own tribe, and many other tribes have called for our teachers because of it.

Every four years a very complicated ritual is carried out throughout the Wabag Valley. This consists largely of the paying of accumulated debts in live pigs and shell currency. At these ceremonial occasions the chiefs, especially, decorate themselves, and the ceremony is so complicated that it is almost impossible for anyone to withdraw prematurely. For this reason many of our people preparing for baptism thought it necessary to take part, their baptism being delayed until such time as they had paid all their debts and gotten rid of their pigs.

When the time came for Daboian to take part in this ceremony, he refused to decorate himself with the usual ornaments, and many of his friends followed his example. After the ceremonies I asked him the reason for this, and he told me that each man who decorates himself at that time dedicates himself to the devil, and in turn asks and expects the devil's blessing on all of his activities. For this reason, Daboian refused to

decorate himself, declaring that he was a Christian. On that occasion he was conspicuous for his lack of decoration and was a witness before several thousand people, many of whom asked the reason for his faith.

The Publishing Work in Northern Europe

By D. A. McAdams

Recently it was my privilege to spend almost five weeks in the Northern European Division. J. M. Bucy, the division publishing department secretary, met me in Copenhagen, Denmark, and from there we traveled together through Sweden, Finland, Norway, the Netherlands, and England. Many hours of committee work were spent with the leaders in each institution, reviewing the work of the past and laying plans for the future.

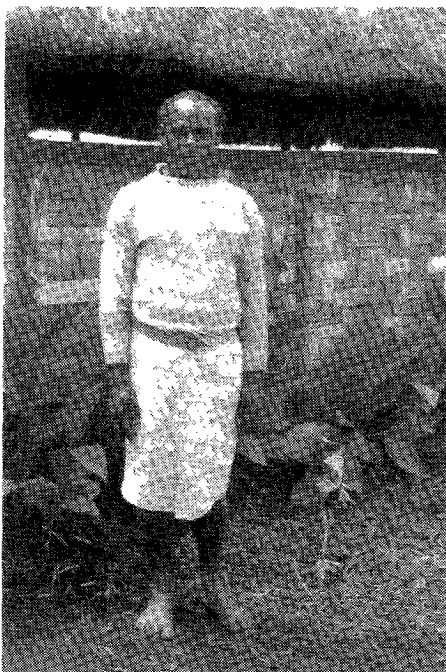
In Denmark, Finland, and the Netherlands we do not have factory facilities for printing, and our denominational literature is printed in non-Seventh-day Adventist print shops. The leaders in Finland hope within the next few years to have their own publishing house. Already they have purchased a beautiful plot of ground for this purpose.

During the last few days of my stay in the Northern European Division a division-wide publishing council was conducted at Stanborough Park, with Pastor Bucy as chairman. There were in attendance representatives from the publishing houses and representatives of the work in the field from the various countries within the division.

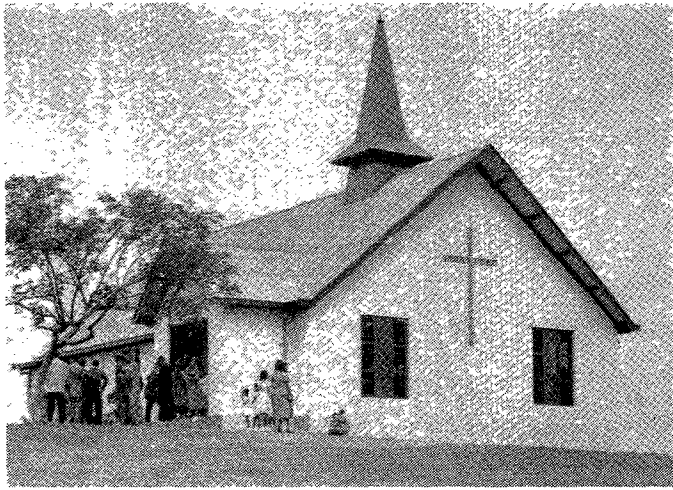
The kind of trade and subscription literature needed in the division was studied at this council; also the problems of recruiting and training more literature evangelists, and developing better selling tools and techniques. This meeting was highly successful, and we feel confident that the plans laid there will result in a greater distribution of gospel literature, as well as a great increase in baptisms through the literature ministry.

The managers, house committees, and executive boards of the various publishing houses in the Northern European Division are planning wisely for their institutions and also are doing an excellent job in supplying to the field the necessary books, tracts, and magazines.

The field leaders throughout the division are also cooperating with the publishing houses, and together with the loyal support of the union and local conference executives are pushing forward a very successful, well-balanced program of literature distribution.



Daboian, a converted tribal chief in New Guinea. His influence has greatly strengthened our work in the Wabag Valley.



Buena Vista, Curaçao, Seventh-day Adventist church, prefabricated in Holland from plans drawn by R. E. Gibson, and erected in less than nine months by local help and funds. It seats 250.

A Touch of Old Holland in the Caribbean

By Frank L. Baer

The Dutch islands of Aruba and Curaçao, just off the coast of Venezuela, boast the second and third largest petroleum refineries in the world. From this industry stems the excellent standard of living enjoyed by the cross section of nationalities who people the islands. The wonderful natural harbor of the city of Curaçao is perhaps one of the busiest in the world. Statistics show that an ocean-going tanker or a freight or passenger vessel leaves the port on an average of every thirty minutes day and night.

We are publishing literature in most of the 28 languages used in the islands. Dutch is the official language taught in the schools, but it is almost a necessity for everyone also to read and write English. The language of the native Curaçalean is an amalgamation of words borrowed heavily from the Spanish, Portuguese, Dutch, French, English, and other languages spoken throughout the islands. The book *Steps to Christ*, a songbook, and tracts and other literature have been translated and published in this composite language.

It was my privilege to pay a visit to the Netherlands Antilles Mission early in February in the interests of our Inter-American publications. I was happy to note the success that our colporteurs had had during 1958. Deliveries showed an increase of almost 100 per cent over the previous year. Several students were brought over from the Colombian college in Medellin. Their good work helped to swell the delivery totals. Not one of the students went back to school from Curaçao without having earned a minimum of three scholarships. Books and other literature were sold in Dutch,

English, Spanish, and many other languages.

R. E. Gibson, president of the Netherlands Antilles Mission, is in charge of the literature evangelists. He plans to continue the good work the student colporteurs from our college in Colombia have started, by bringing in additional students from the Caribbean Union Training College in Trinidad. The school terms of

these two institutions do not overlap, and because of this happy circumstance, one group of students can follow the other in rapid sequence.

Elder Gibson has been very successful in building good public relations with government officials as well as with the businessmen of the area. Although the state religion is that of the Dutch Reformed Church, approximately 80 per cent of the population is Roman Catholic. Notwithstanding, we have built up seven beautiful churches.

In the Tenasserim Region of Burma

By Kalee Paw

In the past two years the Tenasserim region of Burma has gone through many trials and difficulties, but in spite of the hardships and calamities, we are much encouraged to witness the progress of the work in our field.

Before our Middle School at Paan was established in the present location we had to move to five different locations during a period of nine years. The present site is no longer suitable for our growing school, so we plan to move again this year to newly secured ground.

When we had to move to a new place a few years ago, we had no appropriation for the new establishment, so teachers and students tore down the old building and carried it part by part to the new site. Since transportation is not very good in the district, we used bullock carts. The work moved slowly, but with much ambition in their hearts, students and teachers worked on patiently till the school was well established in the new place.

In some villages we were forced to close our schools for a while, but as

soon as hostilities ceased we reopened them and continued the work. Some of the villages were targets for dacoits and insurgents, and the villagers had to take turns watching at night. Our teachers were asked to take part with the others on night watch duty. As they had to attend to their schoolwork in the daytime and be watchmen at night, you can imagine how hard their lives were.

At one time while two of our evangelists were holding night meetings in a certain village, the insurgents raided the village suddenly, and all the people had to flee for their lives. Our two workers also had to run away from the meeting place, hence the insurgents carried away all their evangelistic equipment. Even at the present time such lawless elements are active in the field, but we are grateful to the Lord that the work is progressing in spite of these difficulties.

I want to relate one or two stories about God's protection in time of need, and tell how God used a little boy to bring his mother to Jesus.

Spared by God's Power

U Tha Mhwe Sing and his wife are faithful lay members living in Titaplo village. They are the only Adventist family in that area, loved and respected by all who know them. The villagers asked him to be their local leader, or headman. For many years this brother tried his best to keep the village peaceful.

Not long ago the local leaders and headmen became targets for the wicked people in the district. Some of the bad men came to U Tha Mhwe Sing's village and beat him until the bamboo stick, which was being used as a club, broke. The man took up another bamboo stick and beat our brother until he fell to the ground, and this bamboo was also broken into pieces.

Still the man was not satisfied. He took up a big knife, and holding it tightly in both hands, slashed at the head of our brother. The villagers screamed and fled, as they thought surely our brother's head would be cut open.

But what a miracle the Lord wrought! The knife handle broke, and even though the blade struck U Tha Mhwe Sing's head, only a small lump appeared. Then the enemy took up a piece of wood and beat our brother severely from head to foot.

U Tha Mhwe Sing fell flat on the ground, and his persecutors, thinking surely this time he was dead, left him. But in a little while our brother regained consciousness, arose, and returned home as if nothing had happened to him.

When our members heard of this,



*What Is Happening Here?**

SABBATH, MAY 2

Health and Welfare Service Day

A DAY TO CONSIDER THESE FACTS—

“WHEREVER THE TRUTH HAS BEEN PROCLAIMED . . . THE BELIEVERS ARE AT ONCE TO UNITE IN EXERCISES OF CHARITY.”—*WELFARE MINISTRY*, p. 105.

WHY?

“While the world needs sympathy, while it needs the prayers and assistance of God’s people, . . . the people of God are equally in need of opportunities that draw out their sympathies, . . . and develop in them a character like that of the divine pattern.

“It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering.”—*Welfare Ministry*, pp. 17, 18.

* A burned-out family is being made happy through help given them in the Richmond, Virginia, Health and Welfare Center. The woman is being helped too. (Note “Welfare Ministry” quotation from page 17, given above.)

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.

they were very happy, and thanked the Lord for this wonderful delivery. I met U Tha Mhwe Sing a few weeks ago in one of our meetings, and he told me about his experience. He said that the same God who helped Daniel in the lion's den kept him from death in this encounter.

Saw Ye Aye (Mr. Cold Water) is only ten years old and lives in Yebu village. He wanted to come to our newly opened church school, but his mother refused to send him, as she belonged to another denomination. She was afraid that if she sent her son to our church school, her pastor would be angry and take her name from the church book. Saw Ye Aye begged his mother day after day, but to no avail.

One day while his mother was away at a nearby village on business, this boy took a chance and went to the Adventist school. As he had never been to this school before, he felt timid when he came near and dared not enter with the other boys and girls. He went into a bush (thick undergrowth) not far from the school and sat down quietly, listening to the singing of the boys and girls inside.

While the students were singing, the teacher looked out the window and noticed branches of the small trees shaking in the bush. Wanting to know what made the branches move, he went out, and was surprised to find Mr. Cold Water sitting there alone. He took him by the arm and led him into the school. All the boys and girls welcomed Saw Ye Aye, and they offered him a seat. He sat quietly with the rest of the students and learned to sing.

After only a week he was able to sing some of the songs by heart. Each time he went home he sang to his mother. She was happy to know he had learned good songs, but she said nothing.

Saw Ye Aye Wins Two

One Sabbath morning Mr. Cold Water took his mother's hands and begged her to accompany him to Sabbath school. She refused, but he kept on pulling her hands, urging her to come with him. At last she decided that "to please my son, I will go only once to his church."

When she arrived at the church she was much delighted by the children's songs. Saw Ye Aye also, with much joy in his heart, sang loudly with the rest. After the children's class she attended the preaching service, and was much impressed with the message. The next Sabbath she went to church again with her son. She continued going regularly until some of her friends noticed it.

One day two of her friends came and told her that if she did not quit

going to the Adventist school, they would report the matter to the pastor, and her name might be dropped from the church. She begged her friends to accompany her once to the Adventist church; then if they still wished to do anything to her, they could. One friend agreed and went. This woman also was much interested in what she heard at the church and continued going. Both of them were baptized.

We thank our heavenly Father for His guidance and leadership, enabling us to overcome many problems of the past two years. Pray for us and for the success of the work in this needy field.

"How Shall They Hear?"

By Wesley Amundsen

"There are, it may be, so many kinds of voices in the world, and none of them is without signification" (1 Cor. 14:10).

These words, written by Paul almost two millenniums ago, might well apply to the more than 200,000 Ukrainian people living in the New York City and New Jersey areas. In the midst of these thousands of people of another tongue, is a little island composed of fifteen Seventh-day Adventists. This is the Seventh-day Adventist Ukrainian church in New York.

For a long time this little group of faithful children of God had been studying how they might reach their fellow countrymen here in America. Then they heard about the Ukrainian Voice of Hope broadcasts, which were going out over the air in Canada. After some negotiation, Nicolas Ilchuk, who is the "voice" on these broadcasts, arrived in New York and met with Eduard Magi and the believers. Plans were laid for securing time on one of the radio stations, but money would be needed for the project. It took but a few minutes for the Ukrainian church members to pledge \$1,900 for broadcasting the message in the Ukrainian language.

Who were the people composing this active fifteen-member Ukrainian church? Elder Magi tells us, "Among these fifteen members are two elderly pensioned widows, two other elderly pensioned members, six children, and



Members of the Ukrainian church in New York City. Second row (left to right): A. Sadowij, I. Bekersky, P. E. Uniat, radio speaker from Canada, Eduard Magi, pastor, M. Roshak, radio secretary-treasurer.

three or four parents. Some promised to pay a second tithe for the radio work. Some promised to pay their pledge at the end of the year. But some did not wait, and on the following Sabbath more than \$1,000 was brought in and laid upon the altar."

A more recent letter from Elder Magi, containing a financial report of the radio broadcasts, included the information that the broadcasts were being well accepted. He said, however, that there would soon be a shortage of funds with which to continue. "Next Sabbath we have a day of prayer and fasting to ask the Lord to help us obtain funds with which to continue this important work. . . . The church, small as it is, has done all that it can by its humble efforts. We cannot do much more."

What sacrifice! What zeal! Yes, what earnestness and heart hunger that their countrymen might know the saving truths of God's Word while it is yet day!

May the Lord in His great goodness respond to the heartfelt petitions of these believers and come to their help. Surely they follow closely in the footsteps of the pioneers of the Advent Movement in their sacrificial giving.

Michigan Health and Welfare Conference

By H. D. Burbank

The first Michigan Conference State-wide workshop for Health and Welfare Service leaders met in the conference office chapel in Lansing, Michigan, November 9 and 10, 1958. Study and discussion were given to the following aspects of these services: present importance of these services, health education, disaster-relief preparedness, day-to-day methods of helping and visiting.

Assisting in the workshop were Maybelle Vandermark, assistant sec-

retary of the Home Missionary Department of the General Conference; Vernon Flory, home missionary secretary of the Lake Union Conference; Dr. Ronald Spalding, medical secretary of the Michigan Conference; and H. D. Burbank, Michigan Conference home missionary secretary. Ralph Sheehan, Michigan State director of civil defense, with four of his associates; Samuel Long, health education consultant of the State health department; and John Owens, State-relations representative of the American Red Cross, participated in the discussion of their special fields of interest.

The agencies represented and individuals participating appreciated the opportunity of gaining a mutual understanding of purposes. This will lead to better coordination of the Health and Welfare Service centers and units throughout the State with its civil defense and Red Cross organizations, and the State health department. The leaders present gained a greater understanding of their responsibilities and of resources available to help them develop their skills in performing the many phases of work so necessary in making the Health and Welfare Service a means of helping others to help themselves.

An Unprecedented Donation in the Philippine Islands

By P. C. Banaag, *President South-Central Luzon Mission*

The latter part of July last year, two outstanding men in Lucena, Philippines, stepped into our mission office and introduced themselves as president and manager, respectively, of the Rural Bank of Lucena. Their purpose in making this unexpected call was to explain to us the work of their bank and the advantage of depositing with them because of higher interest and better personalized service.

After they were through explaining the work of their bank, I told them something about the work of our organization. The last feature that I explained to them was our annual fund-raising campaign. When I made mention of the threefold program that benefits from the money we solicit from the public, the president readily said, "Mr. Banaag, I think our bank can help a little in your fund-raising campaign." Expressing appreciation, I suggested that perhaps their bank could easily give ₱500 [about \$175 U.S.] to our campaign. With a smile on their faces they replied cheerfully that they would present the matter to



Worth the Price

By Mary Ogle

Review and Herald Publishing Association, \$3.75

You live and dream in this book with a typical American farm girl through her adolescent days and into a business career. Her sense of moral virtue was sharpened through being innocently involved with an employer who used the mails to defraud. She embraced the Sabbath truth and this resulted in her separation from her job with an auto company, and then a chain of providential circumstances led her into literature evangelism, a college education, and a call to the mission field. Here is where the real drama of her book begins—war breaks out and the journey to Shanghai is detoured to Japan, and again to Hong Kong. The author's descriptions of this island are delightfully kaleidoscopic. She then presents a diary record of the trip to Peking, the Forbidden City, before being evacuated to Manila, P.I., as a war refugee. The interest deepens as she describes, through her sensitive emotional responses, life as it was lived in this modern prisoner-of-war camp. The account leads on to a gripping conclusion that takes the last half of the book to tell. Intimate life as lived by the author and her associates through a succession of prisons affords a reader interest not to be excelled. Attractively illustrated.

their board of directors. Our government-authorized campaign date was October 1 to November 15, and inasmuch as that was still two months away I did not try to persuade them to give the ₱500 right away.

While we were going downstairs from my office, I again made another appeal, remarking that inasmuch as the Rural Bank of Lucena is the number one bank of its kind in the entire Philippines, perhaps they could afford to give ₱1,000 [\$375 U.S.] instead of ₱500. They waved good-bye to us with a smile, saying, "We will remember you with a ₱1,000 donation any time you will call on us for it."

On September 19 I took along our secretary-treasurer and went to the Rural Bank to see the president and the manager. Keep in mind that our official date for the Ingathering campaign was October 1 to November 15.

However, we were deeply impressed to make the call for the ₱1,000. Before our secretary-treasurer and I went to the office of the Rural Bank, we had a season of prayer. In spite of this, on our way to the bank Brother Legaspi and I were a bit pessimistic that the promised ₱1,000 would actually be given to us, because the members of the board of directors of this bank are prominent in the Knights of Columbus organization.

To our joyous surprise, at the entrance of the building we were greeted with a smile by the president of the bank. He ushered us into his beautiful office. After conversing together for a while, the private secretary of the president came in with a check in her hand. The president said, "Mr. Banaag, here is our promised contribution. It is ₱1,000 only, but we will put the name of your organization on our budget for donations. Perhaps we could give you from ₱200 to ₱300 every month."

You can imagine how happy we were and how thankful to God for this unprecedented donation received more than two weeks before the official beginning of our Ingathering campaign. I say unprecedented, because in my experience as a worker this is the largest amount I have ever received in one approach from one person.

We have been sending copies of *Signs of the Times* to the president and to the manager of this bank, and we were very happy to see that in the file of magazines in their office, our magazine is placed on the top.

We believe with all our hearts that as the result of a successful workers' Ingathering rally and a series of district Ingathering rallies throughout the mission our goal of ₱7,500 could easily be reached before the end of the campaign. We believe that God will bless the united efforts of our working force and the laity again this year.

From Home Base to Front Line

● Mr. and Mrs. Ivan C. Peacock, of Madison College, Madison, Tennessee, sailed from New York City, March 16, on the S.S. *Elin Horn*, their destination being Iran. Sister Peacock's maiden name was Martha Rose Soule. She is a graduate of La Sierra College and Madison College. Since graduation she has gained experience as a teacher and dietitian. Brother Peacock graduated from the College of Medical Evangelists School of Physical Therapy in 1948. He has for sev-

eral years served as director of physical therapy at Madison Sanitarium. Brother and Sister Peacock have accepted a call to serve as physical therapists in the new medical clinic in Teheran.

● **Ruth Lust**, of Lynwood, California, sailed from New Orleans, Louisiana, March 19, on the S.S. *Del Mar*, going to Argentina. Miss Lust has recently been connected with Lynwood Academy in California as a music teacher. She is returning to South America on the basis of a national worker. Her appointment is to be director of the music department at River Plate College, Argentina.

● **Elder and Mrs. R. J. Wieland** and three children, returning to Southern Africa after furlough, sailed from New York City, March 20, on the S.S. *Robin Grey*. Sister Wieland's maiden name was Grace Thompson. Brother and Sister Wieland first responded to a call to service in Africa in June of 1945. While on this their second furlough Brother Wieland has taken studies in the Theological Seminary during the semester of 1958-1959. He will resume his duties as president of the Central Kenya Mission, with headquarters at Nairobi, Kenya Colony, East Africa.

E. W. DUNBAR

The Earth, Sea, and Sky Explorers

(Continued from page 13)

care of the young was brought to the attention of our group of children when the leader happened to find a very slim fish that egrets had dropped to the ground from their nest high in a rookery by the sea. Not knowing the identity of the strange fish, we tried to find a specimen in the aquarium in Golden Gate Park while we were enjoying a Sunday excursion with the Explorers to the beach and park. Finally, in a small tank we found several specimens labeled "pipefish." Reading the placard, we noted that the pipefish is one of those that care for their eggs and young by incubating them in the mouth of the father. Knowing the habit of almost all fish of eating smaller fish, we could only wonder how the father fish could avoid swallowing the eggs or his babies. Then one youngster asked how the father gets along without food during the incubating period. We did not know the scientific answer, but we know that a wise Creator has thought of everything.

Some of our children are thrilled with the night sky. We help them when we have opportunity, inviting some of them to turn our portable telescopes on the moon, planets, and comets at appropriate times. Most children at Angwin are acquainted with the most striking constellations and have had the privilege of a peep through the big telescopes at Newton Observatory, so they are a bit more sky-minded than other children of their age. On one occasion when Venus was an evening star and at its brightest, we supplemented a short Sabbath afternoon indoor program with a daylight planet party right in front of the hall where our meeting had been held. Even the youngest Explorer had no difficulty in seeing Venus just above the tip of the tall fir tree. Our 30-power portable telescope was set up, and each one was allowed to take his turn at viewing the magnified planet in its crescent phase. Some who had not had such an experience before were hard to convince that they were not looking at the moon.

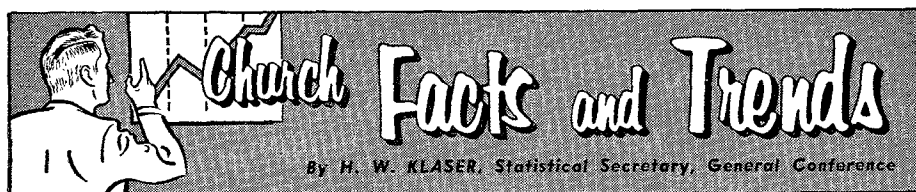
ANSWERS TO

Your Denominational IQ

(Page 15)

1. Pitcairn; 2. Herald; 3. Advent Herald; 4. Morning Star; 5. The Luzero I.

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



South American Division

Everywhere one goes in South America he is reminded of Simon Bolivar, the great emancipator who delivered the people from tyranny. He must have been a great man. But there is also another great emancipator who is recognized in South America—our Saviour, Jesus Christ! On Mount Corcovado, overlooking the harbor and the city of Rio de Janeiro, with its nearly 3 million people, is a large statue of Christ the Redeemer. Inland, on the border between Argentina and Chile, is another large statue called Christ of the Andes. It is to this wonderful Saviour that Seventh-day Adventists are directing the minds of the people.

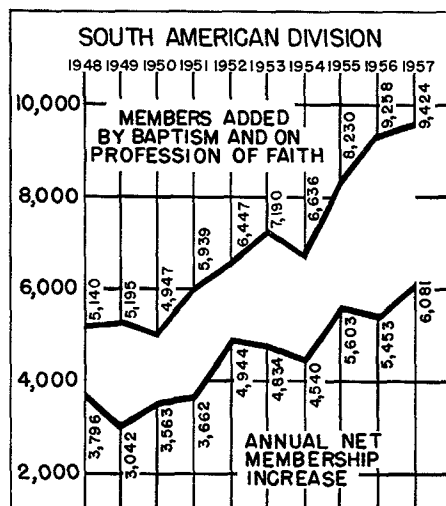
The South American Division, with more than 100 million people, has many large modern cities that are beautiful in their layout, busy with activities, and proud of their culture and enchantment. The division membership will soon reach 100,000. In 1957, 114 large evangelistic crusades were conducted. Each year for the past four years an average of 22 new churches have been organized. The enthusiasm, devotion, and loyalty of the members and workers are evident from the results of their labor. The Roman Catholic faith is the predominant religion, but when the light of a more complete gospel comes to these people, many join with others of like faith in hastening the coming of Christ the Redeemer.

In the division there are two large publishing houses. Both are taxed to

capacity to keep up with the demand for literature.

The medical phase of the work is represented by 8 hospitals and 3 clinics. There also are 10 medical launches that care for the backward areas along the Amazon River and its tributaries. These launches are doing a work of love for the native people. Many of these people living in superstition find their Saviour and become converted as a result of the sacrificial lives evidenced by the missionaries and their companions on these boats.

There are many problems in this great division, which stretches from the equator south for 4,000 miles to the tip of the continent, but the truth of God is going forward with power.



• In Brief •

OVERSEAS

Inter-American Division

● The members of the Barcelona, Venezuela, church are rejoicing in their new church home. Manuel Ramirez, pastor of the church, reports that the building was dedicated on February 7. A. R. Norcliffe, president of the Colombia-Venezuela Union Mission, gave the dedicatory sermon.

● March and April are youth camp and youth congress months in the Caribbean Union. During these months congresses are being held on the islands of Antigua and Saint Lucia. Camps are being conducted on the islands of Barbados and Saint Vincent.

● More baptisms in the first ten weeks of 1959 than during all of 1958—that is the record of the Honduras Mission as reported by Kenneth L. Fleck, president of the mission. Forty-four persons were baptized in Honduras in 1958.

● E. L. Porras, pastor of the Chiriquí, Panama, district, was ordained to the gospel ministry on December 13, 1958. The ordination service was held in Panama City in connection with the year-end committee meetings of the conference.

Southern African Division

● From Mwami Mission Station the director, S. W. de Lange, reports that new work is being started at Nyimba in that portion of Northern Rhodesia forming part of the territory of the Nyasaland Union. We look for good results from the work in this area. Meanwhile, Dr. K. Seligman reports that the building up of a practice in Fort Jameson is enhancing the influence of the hospital at Mwami, which has long been a strong center for work among the lepers of Northern Rhodesia.

● N. L. Doss reports that the new office for the North Nyasa Mission in Mzimba is completed. The Doss family will soon be moving into their new home in the village of Mzimba, and work on the new church has begun. These buildings, including houses for African workers, have been erected by African artisans under the supervision of Elder Doss in the time he has been able to spare from his duties as president of the mission.

● F. C. Sandford, secretary-treasurer of the Nyasaland Union Mission, reports that there is gratifying development at Mombera Mission Station in the North Nyasa Mission. The new church building is being completed, two new classrooms have been added to the school block, and the new carpenter shop and maize mill are proving a great blessing. A new boys' dormitory, almost completed, is in use, and the mission is acquiring additional land on which to grow food for the students. Mr. and Mrs. G. A. Otter are being kept more than busy.

NORTH AMERICA

Atlantic Union

● W. J. Hackett, union president, was the speaker for the Week of Prayer at Atlantic Union College, April 3-11.

● Greater Boston Academy held open house on April 10, with Theodore Carcich, president of the Central Union and former pastor of the Boston Temple, as guest speaker.

● The name of the Brownsville church of the Northeastern Conference has been changed to Brooklyn Seventh-day Adventist Temple, since they have now moved out of the Brownsville section of Brooklyn, New York. J. J. North is the pastor.

● Dr. L. K. Rittenhouse, who practiced in Hudson, Massachusetts, from 1954 to 1957, recently returned from Jamaica and is setting up practice in Northboro, Mas-

sachusetts. There are now two Drs. Rittenhouse in the Hudson church. The other is Dr. Robert Rittenhouse, who took over Dr. Leon's practice in Hudson when he left for Jamaica two years ago.

● The annual banquet of the New England Sanitarium and Hospital medical staff was held in the Lexington Inn in March with 229 in attendance. V. D. Dorich, administrator, was master of ceremonies. Harley Rice, former administrator, now director of hospital administration for the General Conference, gave a report on his recent world tour of SDA hospitals.

Central Union

● God is continuing to bless the work in Colorado. Comparing the first two months of 1959 with the same period of last year, we can report the following increases: Baptisms, 29; tithe, \$40,248.37; Sabbath school offerings, \$3,682.05; publishing sales, \$2,599.31; and Book and Bible House business, \$1,740.72.

● E. L. Moore, secretary-treasurer of the Oklahoma Conference, has accepted an invitation to become secretary-treasurer of the Missouri Conference. G. L. Sather of the Missouri Conference has accepted a call to Oklahoma in the same capacity.

● With the close of the present school term Irene Denny will be leaving the staff at Sunnyside Academy, Centralia, Missouri, to take up her new duties as office secretary in the Youth Activities Department of the American Temperance Society, at General Conference headquarters.

Columbia Union

● Albert B. Butler is the new president of the Chesapeake Conference. He takes the place of Marvin E. Loewen, who was elected secretary of the religious liberty department of the union at the time of the quadrennial session at Atlantic City, New Jersey. Elder Butler has served as secretary-treasurer of the Chesapeake Conference for the past 13 years, and before that served pastorates in the Chesapeake, Texas, and Arkansas-Louisiana conferences.

● Olen Gilliam, secretary of the publishing department of the Oklahoma Conference in the Southwestern Union Conference, has accepted a call to become secretary of the publishing department of the New Jersey Conference. He takes the place of Warren Hewes, who accepted a call to the Missouri Conference as publishing secretary.

● The new executive committee of the Columbia Union Conference for the coming quadrennial period includes L. E. Lenheim, T. R. Gardner, E. F. Willett, H. K. Halladay, Bruce M. Wickwire, E. A. Robertson, M. E. Loewen, E. M. Peterson, D. A. Roth, M. K. Eckenroth, T. E. Unruh, W. L. Cheatham, F. W. Wernick, D. W. Hunter, A. J. Patzer, H. J. Capman, A. B. Butler, H. S. Nelson, C. B. Hirsch, C. E. Palmer, and W. H. Hackett.

North Pacific Union

● One Sabbath afternoon last December Robert Allaway, machine shop manager of Mount Ellis Academy, and Dean

Speaking to Strangers

While I was visiting the Tacoma, Washington, church some time ago, Alfred R. Saylor told me the following experience. He said that a young man came into the church on Sabbath after the services had started and sat down in a rear seat. When the closing song was announced he walked out without anyone speaking to him. Although Brother Saylor had never seen the man before, he ran after him, overtaking him on the outside steps of the church. The young man told an amazing story.

He explained that he was a stranger in the city and was at the point of giving up his faith, but had determined to try once more. If someone spoke to him this time in church, it would be a sign to him that he should stay by the church of his parents. If they didn't, as in other churches where he had visited as a serviceman, he would never darken a Seventh-day Adventist church door again. In that case he would be through with religion forever. Of course, the enemy assisted him in making a rather hasty exit on this occasion, and had almost succeeded in gaining his victim when Brother Saylor intercepted him and invited him home to dinner.

Brother Saylor then asked me if I would like to meet this young man. Naturally, I was more than anxious to meet him, and I did. In the years that had intervened since the experience just related, he had married one of the girls of the church. Now he was the leader of the Missionary Volunteer Society of the church he once had tried to escape from before anyone could speak to him. I shuddered when I reflected on what might have happened if he had succeeded. Surely it pays to speak to the stranger within our gates.

WM. H. BERGHERM

McDaniel began a "Pony Express Literature Band" for the Bear Canyon area of Montana. Mr. Allaway has his young mare, Gypsy, pull a cutter when snow is on the ground or a sulky when the ground is dry. Every Sabbath afternoon two students accompany Mr. Allaway and Gypsy for an inspiring, fresh-air literature band.

- A. R. Morley, who has been mathematics and Spanish teacher at Portland Union Academy for the past three years, will become principal of the school starting June 1.

- The Greater Portland youth revival, for which Andrew C. Fearing, associate secretary of the Ministerial Department of the General Conference, was guest speaker, came to a close Sabbath afternoon, March 21. Services had been held in the Stone Tower church for two weeks. During the two final services, as appeals were made for decisions for Christ, 243 people, mostly youth, came forward. Of this large group 83 requested baptism or rebaptism.

- At Mill City, Oregon, in the summer of 1955, three Adventist families met for services in a private home and organized a Sabbath school. The congregation has grown until at present 15 families are represented, with an average attendance of about 45. The group is building a school on a one-acre plot, planning it to be ready for use this fall.

- M. J. Perry, of the Upper Columbia Conference, is transferring to the Washington Conference as educational and public relations secretary. He replaces A. J. Werner who has accepted a call to the Upper Columbia Conference to serve in a similar capacity.

- Twenty-three senior nursing students of the Walla Walla College School of Nursing observed Senior Consecration Day recently in the Mount Tabor church in Portland, Oregon. Andrew Fearing, of the General Conference, was the speaker. With Beverly Preston portraying Florence Nightingale, Ann Stratton, associate dean of the School of Nursing, and Grace Scheresky, director of nursing service, presented School of Nursing pins to the seniors.

Pacific Union

- Thunderbird Academy was host to the 186 delegates and many visitors who attended the eleventh constituency meeting of the Arizona Conference, March 17. Six churches were accepted into the sisterhood of churches, bringing the number in the conference to 30. The membership at the close of 1958 was 2,526. G. H. Rustad, president, and Henry Bergh, secretary-treasurer, were returned to their offices; all departmental secretaries also were re-elected. Grace Duffield, who has served as elementary supervisor in the education department, has accepted an invitation to join the staff of workers in Hawaii.

- Ground-breaking ceremonies were conducted recently for the proposed Oxnard, California, church. L. A. Blumen-shien reports that those having a part in the service were Alvin G. Munson, secretary-treasurer of the Southern California Conference; Oxnard Mayor Carl E.

Ward; Attorney Robert Blinn Maxwell; Robert L. Yokum, secretary of the Oxnard Ministerial Association; Marian M. Pettibone, designer of the church; Willard L. Bresee; Dr. W. S. French; Robert Tremain; and Dr. V. L. Curtis.

- Paul Bornhauser conducted an evangelistic meeting in Hauula recently. In early April evangelistic meetings were opened by Clifford Rasmussen on the Island of Molokai. Major evangelistic meetings for Honolulu began the evening of April 5 in the Roosevelt High School auditorium with R. S. Larson, evangelist.

- On the afternoon of March 7 the Palmdale, California, church came into being, with R. R. Bietz and Alvin G. Munson, of the Southern California Conference office, organizing the 56 charter members into the new church. Henry Stone and Dr. R. L. Moore are the local elders. James R. Hardin is pastor of the Palmdale and Lancaster churches.

- Recently, services were celebrated for the first time in the new sanctuary of the Juniper Avenue church, formerly known as the North Fontana church, reports C. J. Williams, pastor. R. C. Baker, president of the Southeastern California Conference, spoke at the eleven o'clock hour.

- The members of the Fresno Spanish church are rejoicing in their new church home purchased recently from the Lutheran congregation, according to R. R. Archuleta.

Southern Union

- The Southern Union School of Bible Prophecy recently celebrated its eighth anniversary. During the eight years enrollments have totaled 852,366; Sabbath interests recorded, 20,356; baptisms, nearly 6,000. The School of Bible Prophecy is headed by E. L. Cardey, who pioneered in Bible correspondence school work in Africa.

- Two new churches of more than 100 members each have joined the sisterhood of churches in the Alabama-Mississippi Conference. These are at Huntsville and Prichard.

- An eight-State youth congress was held April 3 and 4 for the youth of the South Atlantic and South Central conferences. The largest of any such gatherings for these conferences, the youth congress was held in Chattanooga, Tennessee, at Howard High School.

- Evelyn Lindberg, formerly of Southwestern Junior College, has joined the faculty at Southern Missionary College to teach English in the academy. Next year she will teach in the college. She has served as dean of women at Atlantic Union College and at Walla Walla College, and has been connected with the English department of Southwestern Junior College for 12 years. She will be filling the vacancy left by Frances Andrews, who has accepted a call to connect with the English department of Southwestern Junior College.

- Kenneth Harding of the Georgia-Cumberland Conference is one of several workers who found it necessary to continue decision meetings beyond the

climax of Operation Dixie. The end of March officially marked the close of Operation Dixie, but the soul-winning results are continuing.

Southwestern Union

- Southwestern Union Conference literature evangelists are making new records in 1959. Bill Steward led the men in literature deliveries for the month of February, with \$3,132. This means that for each hour worked he delivered \$16.75 worth of books. Verna Robbins led the women for the same month, delivering \$2,490.16. She delivered an average of \$14.56 per hour worked.

- R. A. Nesmith, educational secretary of the Southwestern Union Conference, reported at the union conference educational board meeting that elementary school enrollment had made an 11.8 per cent gain during the past four years, while the church membership made a 6.2 per cent gain, and the tithe, 2.2 per cent.

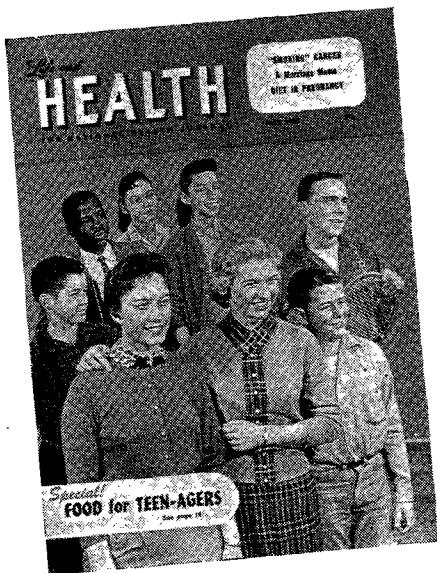
- Every organized church in the Roswell-Hagerman-Carlsbad district of the Texico Conference will be served by a church school, beginning with the 1959-60 school year.

- E. L. Minchin, associate secretary of the General Conference MV Department, was guest speaker for the spring Week of Prayer at Southwestern Junior College. During the week two services were held each day in Evans Hall for the college and academy groups, and each evening a joint service was conducted for the entire student body.

- Mr. and Mrs. M. L. Tidwell, literature evangelists of the Texas Conference, have placed more than \$150,000 worth of books in the homes of residents in the Southwest.

Church Calendar FOR 1959

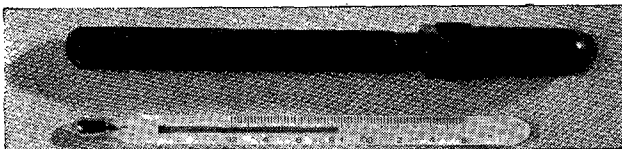
Missionary Periodicals Campaign (Signs of the Times, These Times, Message)	April 1-30
Health and Welfare Services	May 2
Home Missionary Offering	May 2
Disaster and Famine Relief Offering	May 9
Spirit of Prophecy Day	May 16
College of Medical Evangelists Offering	May 30
North American Missions	June 6
Thirteenth Sabbath Offering (Middle East Division)	June 27
Medical Missionary Day and Offering	July 4
Midsummer Missions Service and Offering	July 11
Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 14
Home Missionary Day and Offering	November 21-January 9
Thirteenth Sabbath Offering (Southern Asia Division)	December 5
	December 26



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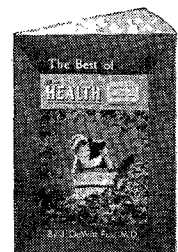
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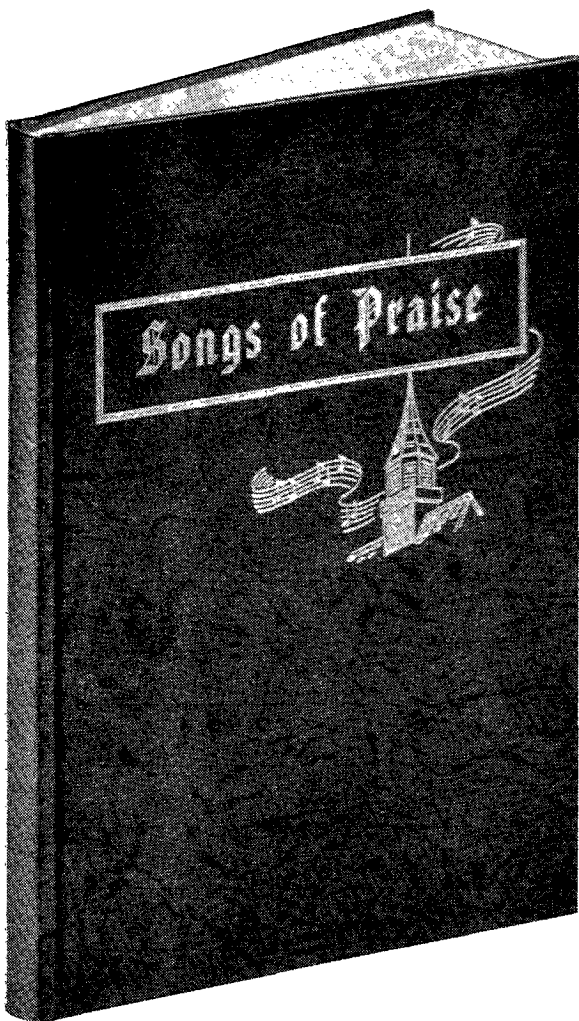
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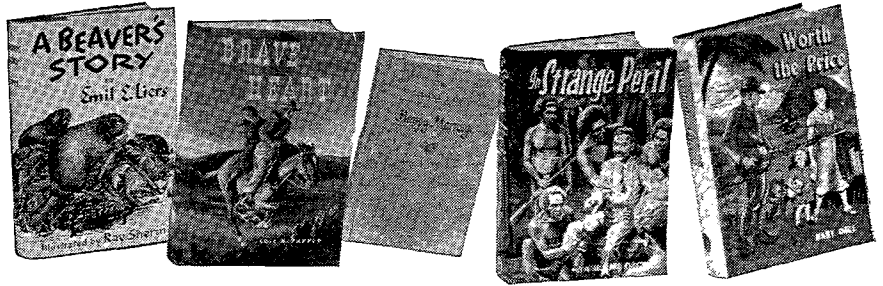
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REVIEW AND HERALD

1959

Missionary Volunteer

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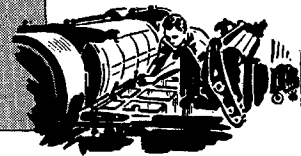
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Seed From Martyr Blood in Colombia

Although it has not seemed advisable to report in detail the experiences of our church members in Colombia who have suffered severe persecution, it will be of interest to our people everywhere to know that in one area in Colombia where persecution has been very severe, there have been more baptisms in comparison to the membership than in any other field in the division.

According to a letter from C. O. Franz, secretary of the Inter-American Division, the total number of baptisms for the division during 1958 was 11,126, the largest in the history of the work in that division. This represents 9.2 persons baptized for each 100 members, based on the membership at the beginning of 1958. In the particular mission in Colombia mentioned above, there were 19.4 persons baptized for every 100 church members. N. W. DUNN

The Publishing Work Prosper in Brazil

In a recent letter Nicolas Chaij, publishing department secretary of the South American Division, states that the publishing house in Brazil mailed out to the field an average of eleven and a half tons of denominational literature each week during 1958. They also printed and delivered to the field 600,000 subscription books. This, of course, does not in-

clude trade books for church members.

Brother Chaij also states in this same letter that in the São Paulo Conference, in the South Brazil Union, there were 106 regular colporteurs in the field, and that now during the vacation period they have 105 students working in the same conference.

D. A. McADAMS

Progress Report From Central America

Representatives from British Honduras, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, and Panama, including the Canal Zone, gathered in San Jose, Costa Rica, in late November of last year to transact the business of the Central American Union Mission. The president, Fernon Retzer, reported that in the past two and three-quarters years 2,756 persons had been added to the union by baptism. Douglas Premier, home missionary secretary, reported Ingathering for 1957 as \$20,336 and for 1958, \$21,712.45 (9 months comparative), a good gain of \$1,376.45. Under the Lord's blessing, as of September 30, 1958, the union had 159 churches with 12,447 members.

C. V. Hernandez, educational and Missionary Volunteer secretary, told us that the Central American Vocational College near San Jose has an enrollment of 148 students. We saw this splendid student body and witnessed the graduation of an outstanding senior class.

The communities that they serve are very grateful for the new hospitals in this union: the denominationally operated hospital near La Trinidad, Nicaragua, with Dr. Fred B. Moor in charge, and the Belize Hospital, privately operated by Dr. C. J. McCleary in Belize, British Honduras.

At this annual meeting the request for retirement by Elder and Mrs. Orley Ford was considered and voted. Many expressions of appreciation for the lifelong mission service of Brother and Sister Ford were voiced. G. D. Williams, of the Panama Conference, was called to the responsibility previously held by Pastor Ford—president of the Salvador Mission.

E. W. DUNBAR

Pakistan Army General Commends Medical Work

A few months ago the wife of a prominent Pakistan army general was traveling in Southeast Asia. At Bangkok a serious accident overtook the nine-year-old son. He was rushed to the Adventist hospital where kind and effective care was administered. His life was spared, and the parents were highly appreciative.

The general, a highly placed member of the Pakistan Embassy, was desirous of expressing the appreciation of this family to the organization that made the Bangkok Hospital possible. At a farewell luncheon given in honor of the ambassador he related to several of us in friendly conversation his personal experience with Christian medical institutions and personnel. He told how he had come to treasure the friendships he had developed among these people. "We appreciate," he said, "the financial help that has assisted us in building up our economy. But there is another reason why we have come to love you and your people. We have seen your nurses and doctors standing by the bedside of our children and our wives at all hours, disregarding their own comfort. They have served for long, lonely years in a distant land, and we know they love us. That is why we love you." T. R. FLAIZ

South America Welcomes Overflow Offering

The treasurer of the South American Division, in writing to the treasurer of the General Conference, expresses appreciation for the Thirteenth Sabbath Offering overflow for the fourth quarter of 1958. He writes:

"When I read your letter, I fairly jumped for joy and passed the word about the office. All join me in expressing gratitude to the brethren and to the Lord for this very fine evidence of unity that our brethren have shown around the world. The Lord has been exceedingly good to the South American Division, and we are most grateful for it."

As reported a few weeks ago, the overflow for the fourth quarter amounted to \$72,173.50.

G. R. NASH