

THE ADVENT SABBATH

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Green Cloisters

By Clarence R. Munroe

How beautiful the cloistered aisles
 Beneath the arching sky,
 The boles that lift their verdant arms
 To shade the passerby.
 The fingered winds touch soft the chords—
 Sweet melody of psalm—
 And join the choir of whispering leaves
 To bless the evening calm.

How beautiful the cloistered aisles
 Above the good brown earth,
 Where, nurtured on its gentle breast,
 The seedlings come to birth.
 I love the gleam of shafting sun
 Aslant the cool green shade;
 I see adown the pillared nave
 An altar love has made.

How beautiful the cloistered aisles
 Where God and nature meet,
 Where I can take my burdened soul,
 And lay it at His feet.
 I lift my heart beyond the skies,
 A creature of the sod,
 And find within these cloistered aisles
 A place to meet my God.

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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 An out-of-date report is not news, and is not acceptable.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.

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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.]

De Gaulle's Projected Rome Visit Stirs Concordat Rumors

✓ French President Charles de Gaulle's projected visit to Rome—unofficially scheduled for sometime in May—has stirred rumors in Rome of a new concordat between France and the Vatican. Church circles said it is no secret that the establishment of an understanding between the French Government and the Holy See has long been a fervent wish of the popes.

Temperance League Urges Alcohol-free Summit Conference

✓ The National Temperance League called in Washington, D.C., for the proposed conference between President Eisenhower and Premier Krushchev to be conducted in an atmosphere free from the "toxic influence" of alcoholic beverages. In a resolution sent to the White House and the State Department the administrative committee of the league said that in a day when "it is imperative that international problems be resolved by negotiation" rather than atomic war, "the importance to mankind of the decisions to be reached suggests that the negotiators should make certain that no toxic influence is present which might impair judgment, arouse antagonisms, and defeat the high purpose of these crucial conferences."

Bingo Bill Sponsor Tables Measure

✓ Representative W. J. Murphy (R-Round Lake), chief sponsor of a bill introduced in the Illinois legislature to legalize bingo games conducted by charitable, religious, patriotic, and educational groups, has tabled his measure because of the controversy it created. Mr. Murphy said the bill had brought newspaper publicity and mail protests "far beyond the worth of this legislation" and has threatened to impede work on other measures before the House. "Bingo," he said, "has become a dirty word in Illinois."

Catholic Educators Oppose Federal Control

✓ Federal control of education was opposed by the National Catholic Educational Association in Atlantic City, New Jersey, but it stressed that in extending aid the Government must remember that private as well as public schools are educating this country's youth. Under the Federal Education Defense Act private schools are receiving about one twelfth of the \$870 million to be allocated to education over the next four years.

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• EDITORIALS •

“Why We Should Scrap the Bible’s Ten Commandments”

“Why we should scrap the Bible’s Ten Commandments” is the title of an article appearing in the February issue of *Liberty*, Canada’s Young Family Magazine. The author, Hugh Garner, declares: “When a modern law is found to be unenforceable, it is withdrawn from the statute books. To keep it there, and have it ignored, would soon destroy our respect for all laws. The Judaic-Christian world has been saddled with its unenforceable laws, the Ten Commandments, for thousands of years, since Moses brought them down from Mount Sinai. For just as long, we have been flouting them, even while pretending to cling to the belief that they are the words of God. If 10 simple, straight-forward laws of human conduct have proved to be so unenforceable, wouldn’t it be better to forget them entirely, than to pay them lip service on the one hand, and scoff at them on the other?”

Having set forth what he thinks should be done with the commandments as a whole, he proceeds to give his reasons, dealing with each commandment separately. In a pointed, penetrating, and factual manner he shows how the commandments are being broken constantly.

Concerning the first, which says “Thou shalt have no other gods before me,” he declares: “Yet thousands of us worship the false gods of wealth, art, science, and what we choose to call ‘common sense.’”

The second commandment “has been broken since the inception of the Christian church. . . . Many orthodox churches have made a ritual of bowing to graven images. The icons and crucifixes of the Eastern rites are explained away as symbols to the faithful. Yet it is sheer sophistry to claim that a heathen idol is a graven image, while a carved stone statue of a saint is not.”

The Sabbath Commandment

Regarding the fourth commandment he comments: “On every Christian calendar, the seventh day is Saturday. But the only well-known groups who abide by this are the Jews and the Seventh Day Adventists.” He continues by criticizing the Lord’s Day Alliance for supporting legislation to enforce Sunday observance. “These snoops,” he says, “. . . are not sure which day of the week should be observed as sabbath. Yet they are perfectly sure that, whatever day it is, we are breaking it. Lately, they have given up the indefensible claim they are enforcing the Fourth Commandment in the name of religion. They’ve taken the tack they are protecting the working man.” He protests that such protection is no longer necessary—the labor unions are capable of providing the protection.

The seventh commandment, he thinks, is necessary. “The happiness or unhappiness (or even reward and punishment) for the breaking or upholding of this Commandment, is apparent to all of us.”

We shall pass over his comments on the other commandments, and come to his conclusion, which follows: “It seems to me the Ten Commandments are an embarrassment to our preachers, like a ‘God Bless Our Happy

Home’ sign broken by a tossed beer bottle. They have chosen to brush the Commandments under the rug of forgetfulness, or discarded them as something from the Old Testament annulled by things said in the New Testament. . . . Whether we choose to ignore them or not, our code of ethics is based on the Ten Commandments. In my mind, they omit some things that should have been included, and include some things that could better have been omitted.”

Thus the author concludes his article on “Why we should scrap the Bible’s Ten Commandments.” Evidently he feels that he could have given the human race a better code, although he does not attempt to do this. He merely advises throwing away what we now have.

Next week we shall look more closely at some of Mr. Garner’s arguments, and shall present some reasons why we oppose his point of view. We close our sketch of his article with an old Bantu proverb: “If a man does away with his traditional way of living, and throws away his good customs, he had better first make certain that he has something of value to replace them.” K. H. W.

(To be continued)

The Importance of Old Testament History

Modernists have sought to dismiss many Old Testament stories by vaporizing them into myths, declaring that moral principles are all that count anyway—as if such principles could find a sure foundation in myth and fable. Conservative Christians, though accepting the historicity of the Bible incidents, often wish that the spiritual truths of the Old Testament might be presented for our instruction wholly free of the sordid incidents recorded—as if such instruction were in some way tainted by its contact with sinful history. Others, who belong at neither extreme, sometimes wonder whether the Old Testament, particularly because of its numerous presentations of sorry incidents, has much of spiritual value for us today. The net result is that too often the unique significance of the historical narratives of Scripture are lost on a great host of Christians.

Of course, modernists, who formerly were so sure that early Biblical narratives were only folklore, are steadily being compelled to revise their thinking. Every year archeological research has increased our knowledge of ancient history and proved one after another of the Bible narratives to be history, not myth. But as modernists are forced to admit the historicity of the Old Testament record, they move over into the questioning attitude of those other Christians who wish that spiritual truth might have been imparted untainted by dreadful stories of murder, pillage, faithlessness, and general depravity.

But the Bible has a special reason for presenting spiritual truths in the context of flesh and blood. It is thus that the whole Bible becomes a laboratory report on the effects produced on men’s lives by following a good course or a bad. It is one thing to state abstractly, and divorced from any human experience, that godliness is

profitable and that ungodliness leads to death. It is quite another thing to present those two solemn truths in the context of the experiences of men and women who have lived either godly or ungodly lives.

The long, sordid series of Old Testament stories that describe a people who ever and anon "forgot God" may be viewed as cumulative, objective proof that "the wages of sin is death." Even when the New Testament writer Paul sought to show the dire results of ungodliness, he proceeded not by abstract logic and argument but by describing the moral depravity that took hold of those who "did not like to retain God in their knowledge" (Rom. 1:28). In other words, the historical record provides an objective proof, a Q.E.D., for spiritual truths that might otherwise ever remain in the realm of debatable, subjective propositions.

Old Testament Gives Perspective to the New

Only as we see this Old Testament laboratory proof that man, left to his own evil devisings, earns the wages of death are we able to see the New Testament in its true force. In the latter is found the proof that "the gift of God is eternal life through Jesus Christ our Lord." It is no mere coincidence that in the very chapter where Paul summarizes the dark deeds of men through earlier centuries he declares: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

God never intended that we should find delight or—in the usual sense of the word—edification in reading various portions of the Old Testament, but rather that we should be admonished. After reciting the history of ancient Israel and the dire judgments that came upon them, Paul adds: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6). See also Hebrews 4:1-11.

We may truly be thankful for the fact that archaeological research is providing such overwhelming proof that the Old Testament incidents are not myth but history. On that foundation of historical facts rest, sure and certain, the great moral and spiritual lessons that the Bible incidents are intended to teach.

Myths and Morals

We are aware that some Christian people will contend that moral lessons can effectively be drawn from myths, and point us to the storytime fables of childhood and the unctuous morals drawn from them. But they forget that as children grow old enough to realize that Cinderella, Little Red Riding Hood, and Jack the Giant Killer are not "really truly" people, the morals of the stories generally evaporate with the stories. How often a cynical adolescent will express his rebellion against all restraining standards by exclaiming in substance, "Don't tell me about the storybook characters and what happened to them. That's just somebody's imagination." Even small children are often perceptive enough to inquire at storytime: "Is this a really-truly story or just make-believe?"

"Make-believe" stories provide no sustaining strength for the man who must face the world, the flesh, and the devil, and who must ultimately walk through the valley of the shadow of death. A myth, like an analogy, may serve to illustrate a truth already established, but neither can *establish* a truth. The unfolding record of flesh-and-blood experiences is different. An Old Testament writer describes the experiences of a man named Elijah, and a New Testament writer builds on the historicity of the story to declare: "Elias was a man subject to like passions as we are." Believe that he was, and we follow on to the inevitable conclusion the Bible writer seeks to present, a conclusion vastly significant for our

lives. But hold that Elias was *not* flesh and blood but a passionless figment of a Bible writer's imagination, and the whole point of James's reasoning is lost. The same can be said of the "cloud of witnesses" (Heb. 12:1) that are presented as grounds for our faith in God.

F. D. N.

Real Giving

An eleven-year-old girl in Miami, Florida, received nationwide publicity not long ago because of a generous offer she made in writing to President Eisenhower. The little girl's name is Kathy Hewitt. Her offer: to give her entire savings of \$61 to help pay off the national debt. In her letter to the President she explained that she had been saving the money for a horse but that the horse didn't matter if the country was going bankrupt. Lest the President look upon the money merely as a loan, she added, "You don't have to pay it back."

Presidential Assistant Wilton B. Persons wrote to Kathy, explaining that the national debt is a problem for adults to solve. "The President wants me to explain to you," wrote Mr. Persons, "that young people do their part by being good citizens."

Kathy put her money back in the bank, no doubt somewhat relieved, but declaring, "I still believe that our country is more important than luxury."

Impressed to Give a Horse

When Mrs. Karen Hart, of nearby Hialeah, read of Kathy's generous act, her heart was touched. "A girl like that has real character," she thought; "I'll see that she gets the horse she's been saving for."

And she did. Now Kathy has a seven-year-old thoroughbred named Baby Girl—a gift from Mrs. Hart.

No doubt most parents will be thankful it was Kathy who received the horse rather than their own Johnny or Mary, Billie or Sue. It's serious enough when a cat or a dog, a bird or a rabbit becomes a family pet. But a horse!

Let not that aspect of the case, however, detract even slightly from the glory of Kathy's unselfish offer. Savings accumulate slowly, especially when an exceptionally large purchase is anticipated. And most hearts are rather selfish. Fifth-graders don't often give priority to the needs of their country over personal wants. Certainly few if any adults would be willing to take their life savings and give them away, no matter how worthy the cause might be.

Weighing One's Gifts

Kathy's act was inspiring because she offered something that had real value to her, something that she wanted for herself. One writer has said: "No man really gives unless the things he gives could be of use to himself. The more useful it is and the more desirable, the greater becomes its value. He who gives such things that he doesn't value or has no use for, in reality has given nothing."

When useless furniture is given to the Dorcas Society merely because it is cluttering up the attic, is that real giving? When clothes are mailed overseas merely to empty closets for newer and more stylish outfits, is that real giving? When money is devoted to the Lord's work only when it is not needed for some personal project, is that real giving?

Kathy's offer of \$61 was real giving. May her example inspire others to contribute unselfishly toward worthy ends. "A little child shall lead them."

K. H. W.

"Who Told Sister White?"

By ARTHUR L. WHITE

THE evidences presented in this article are basic to our confidence in the Spirit of Prophecy. From time to time we hear suggestions that Mrs. White may have been influenced in her writings by the opinions of strong men about her. This was often whispered while Mrs. White was living. Antedating these suggestions was the intimation that mesmerism (hypnosis) or spiritism accounted for the visions.

If the visions of Ellen G. White could be accounted for through influences other than the Spirit of God, or if the messages she bore reflected the thinking of strong minds about her, then the writings that she claimed set forth divine instructions are of no more than human origin and have no binding claim on us today.

The charge that the prophet could be and was influenced was not new to Mrs. White's work. The prophets of old had to meet it in their day. Jeremiah did. He delivered a solemn message of warning to the people of Judah: "All the words of the Lord their God, for which the Lord their God had sent him to them." But one of the rulers protested, "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us" (Jer. 43:2, 3).

Jeremiah had borne a testimony of great consequence to his hearers. But the immediate response was that he lied in attributing the message to God. It was charged that his secretary had influenced him to say what he did. The reason for the assertion that Jeremiah's message could be traced to his secretary, Baruch, rather than to God is obvious. If the prophetic word could be degraded to a common level, it would lose its weight and significance.

The Visions Attributed to Mesmerism

When Ellen Harmon first spoke for God in her youth, some cried: "Mesmerism! The visions have their origin in mesmerism." It was suggested that in her frailty she was an easy subject

for the mesmerist. She answered the charge by stating that she had been shown that mesmerism was of the devil, and she allowed a noted mesmerist to attempt to give her a "vision" by mesmerism. The attempt failed.

If she had a vision while she was alone, some critics asserted that she mesmerized herself. This bore her down in deep despair and led her to question her own experience. One morning as she perceived that a vision was being given to her, she yielded to doubt and resisted it. Immediately she was struck dumb, as was Zacharias of old when he questioned the message of the angel.

In the vision that followed, Ellen Harmon was shown that she should never again doubt the power of God, and that her tongue would be loosed within twenty-four hours. She was not able to speak until the next day. From

that time on she dared not doubt. For the full account of this experience see *Early Writings*, pages 22 and 23.

Some Asserted It Was Spiritism

As spiritism came into prominence, beginning with the mysterious knocking at the Fox home at Hydesville, New York, in 1848, some intimated that Mrs. White was undoubtedly a spirit medium and the visions could easily be accounted for through spiritism.

Dr. Brown, a spiritist physician of Parkville, Michigan, when he learned of the visions through our evangelists, stated that Mrs. White undoubtedly was experiencing a form of spiritistic mediumship. He hoped he might have the opportunity to examine her while she was in vision. He declared that he could control the visions and could bring her out of a vision in one minute.

Sabbath, January 12, 1861, Elder and Mrs. White were at Parkville. James White was the speaker in the morning and Mrs. White spoke in the afternoon. At the close of the service she was taken off in vision. Responding to Elder White's invitation, Dr. Brown pressed forward to examine Mrs. White. As to the success of his attempts to control the vision, we will let an eyewitness report:

"Before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, 'Will the doctor report her condition?' He replied, 'She does not breathe,' and rapidly made his way to the door. Those at the door who knew of his boasting said, 'Go back, and do as you said you would; bring that woman out of the vision.' In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, 'Doctor, what is it?' He replied, '*God only knows; let me out of this house.*'"—J. N. LOUGHBOROUGH, *The Great Second Advent Movement*, p. 211.

No one could control the visions. No one on earth could cause Mrs. White to have a vision. No one could

Then I Know

By Clifford B. Howe

When the rain first comes in the spring,
And the cold of winter at last takes wing;
When the cardinal cheerily sings again,
Lifting the spirits and souls of men;

When crocuses and daffodils stir in their
beds,

Raising from earth their wee sleepy
heads—

Then I know that summer is near!

When the showers are falling in kindness
and love,

Bringing to men God's Spirit from
above;

When the whole world is stirred with life
and new birth,

Breaking forth as the dawn in this dark-
ened old earth;

When the beauty of Jesus is seen in the
lost,

With a grace that is able to bear the cruel
cross—

Then I know that my Saviour is near!

prevent her from having a vision. She herself had no control in this matter. It was with her as it was with the prophets of old. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

The Assertions of Later Years

As the years advanced, the charge shifted to that of Mrs. White's being influenced in the message she bore. Some suggested that the messages reflected the opinions and views of her associates. It would not be strange, they said, if some of Mrs. White's messages reflected the opinions of others, inasmuch as she was surrounded by strong leaders. Some who received messages of reproof asked in their hearts or openly, "Who has been talking with Sister White?"

If the messages borne by Ellen G. White had their origin in surrounding minds or influences; if the messages on organization can be traced to the ideas of James White or George I. Butler; if the counsels on health had their origin in the minds of Drs. Jackson, Trall, or Kellogg; if the instruction on education was based upon ideas of G. H. Bell or W. W. Prescott; if the high standards upheld in the Ellen G. White articles and books were inspired by the strong men of the cause—then the Spirit of Prophecy counsels can mean no more to us than some very good ideas and helpful advice!

An Interesting Bible Example

It is appropriate to ask, Can prophets of God be influenced? An attempt was made to do so in the days of Ahab and Jehoshaphat. The thrilling story is recorded in 2 Chronicles, chapter 18.

As good king Jehoshaphat, apparently attended by the army, visited at Samaria, Ahab took advantage of the opportunity and invited the king of Judah to join him in a military expedition against Ramoth-gilead. Jehoshaphat readily responded, "I am as thou art, and my people as thy people; and we will be with thee in the war."

Then thinking better of his hasty assent to Ahab's proposal, he suggested, "Enquire, I pray thee, at the word of the Lord to day."

Ahab called four hundred "prophets" who, eager to please their master, urged: "Go up; for God will deliver it into the king's hand."

Jehoshaphat, fully aware of the character of these men, then asked Ahab: "Is there not here a prophet of the Lord besides, that we might enquire of him?"

To this Ahab replied: "There is yet one man, by whom we may enquire of the Lord: but I hate him; for

he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla."

Ahab, seeing that Jehoshaphat would not be satisfied until they had heard from Micaiah, dispatched an officer to call the prophet to come and prophesy regarding the proposed expedition. The officer, knowing well the character and temper of his chief, while on his errand decided to do the prophet a kindness and possibly save his life, by suggesting to Micaiah the kind of message it would be well to give. He said,

"Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, . . . be like one of their's, and speak thou good."

Micaiah's answer was spontaneous and without apology: "As the Lord liveth, even what my God saith, that will I speak."

Regardless of the outcome, Micaiah could give but one answer. He could not be influenced.



Isabelle C. Graham

Emily C. Fay

Two Faithful Sisters

Mrs. Isabelle Campbell Graham was born in Canada. She is 94 and still active in service. At the age of 80 she became a Master Guide. What an example to those who feel that at 65 they must retire! The Campbell family moved from Canada to Michigan. As a young woman, Isabelle was a dressmaker. She became an Adventist in 1889, and entered the Bible work, laboring successfully in several Michigan cities with Elders Van Dusen and Wight for several years. In 1910 she was called to Takoma Park, D.C., to teach Bible instructors in training at our college there. She was married in 1914 to Capt. J. E. Graham, for four seasons the beloved skipper of the missionary ship *Pitcairn*. After the captain died in 1935, Sister Graham moved to Colville, Washington, where she lives

At the king's court Micaiah, after a few words of introduction, predicted disaster to the enterprise.

Ahab turned to Jehoshaphat and angrily exclaimed: "Did I not tell thee that he would not prophesy good unto me, but evil?"

Then the king consigned the prophet to the dungeon with a diet of bread and water until he should return victoriously. But Ahab did not return!

Impervious to Influences

Now what about the experience of Ellen G. White? When one earnest man read what Mrs. White had written in 1893 regarding a certain experience in our denominational work, he felt that she had been misinformed, and so wrote to her, pointing out that she had not received correct information on these points. He attempted to set her straight.

A sentence from her reply is significant: "You think individuals have prejudiced my mind. If I am in this

with her sister, Mrs. Emily Campbell Fay.

Sister Fay was also born in Canada. She is now 95. She became a country schoolteacher after high school days, and boarded with an Adventist family. Soon she became interested in the faith, accepted the message, and was baptized. When her father heard the news of her baptism, he remarked, "When we were living in Scotland a Seventh-day family near us was treated so badly they moved to America, and I'll bet that Emily came in contact with that family."

Emily entered the Bible work in Grand Rapids. In 1891 Ellen G. White was ready to go to Australia, and her helper, Sarah McEnterfer, was very ill and could not go just at that time. Emily's name was mentioned to Sister White. When she met Emily she knew she was the one to go. While crossing the Pacific Ocean, Emily was a very busy young woman mastering the typewriter. She spent four years with Sister White. One of the many tasks given her was to type out the entire handwritten manuscript of *The Desire of Ages*.

Returning to America in 1895, Emily spent a year at Battle Creek College, and then worked for several years in the Tract Society office in Lansing. When she became Mrs. Willard Fay she and her husband moved west to Washington State. Some years after her husband's death she joined her sister in Colville. They are living happily together, enjoying good health, and helping others about them. Their hope for the future is bright and assuring, and they are thankful they can still share that hope with others.

ERNEST LLOYD

REVIEW AND HERALD

state, I am not fitted to be entrusted with the work of God."—*Selected Messages*, Book 2, p. 63.

Writing many years earlier to a sister who felt that the testimony borne by Mrs. White had been based upon reports she had taken to Mrs. White, the messenger of the Lord said: "What if you had said ever so much, would that affect the visions, that God gives me? If so, then the visions are nothing. . . . What you or anyone else has said is nothing at all. God has taken the matter in hand. . . . What you have said, Sister ———, influenced me not at all. My opinion has nothing to do with what God has shown me in vision."—Letter 6, 1851.

In her work as the Lord's messenger Mrs. White was often called upon to bear messages of correction and reproof. No one finds it pleasant to be corrected. It is not easy to accept messages of reproof. But Mrs. White was commissioned to bear just such messages.

A Question Some Ask

Usually such testimonies were gratefully received and acted upon. But some when reproved questioned the source of Mrs. White's information. Of these she wrote in a letter read by W. W. Prescott at the Battle Creek Tabernacle: "Some, in their self-confidence, have dared to turn from that which they knew to be truth, with the words, 'Who has told Sister White?' These words show the measure of their faith and confidence in the work that the Lord has given me to do."—*The Review and Herald*, May 19, 1903.

It was not easy to bear messages of correction and reproof. But, wrote Ellen White, "the messengers, as the ambassadors of God, must bear a living testimony to rebuke sin, which will cut through the soul, whether men will hear, or whether they will forbear. There are many who close their eyes that they may not see, and their ears that they may not hear. They think that there has been a mistake made, that all these plain, pointed testimonies cannot come from God, but are from human agencies alone. . . .

"When unknown chapters in regard to ourselves are opened before us, the test and the trial come; and the question is, whether or not we will accept the reproof and the counsel of God."—*Ibid.*, July 3, 1888.

Regardless of the outcome, regardless of what it meant to the one called upon to bear God's message, like Micah of the days of Israel, Ellen White was determined to be true to her call: "Impelled by the Spirit of God, words are spoken, warnings and counsels are given. All unexpectedly the lips were

opened, and there was no refraining from speaking the message of God. Reproofs were uttered that we would naturally shrink from giving. A zeal, prompted by the Spirit of God, led us to declare the dangers that threatened the children of God. The servant of the Lord must pursue his work, losing sight of self, without thought of the consequences, exhorting to faithfulness, and urging to repentance. . . . It is the greatest evidence

Pope John's Ecumenical Council—

The Protestant Reaction

By Raymond F. Cottrell

LAST week we discussed Pope John's recently announced intention to summon an ecumenical (general) council for the specific purpose of laying plans to reunite Christendom. We explored the significance of the proposed gathering and made a few general remarks on the non-Catholic attitude toward the idea of reunion with Rome. This week we will examine the Protestant reaction to the papal announcement.

Next to Eastern Orthodoxy the Anglican and Protestant Episcopal churches are doubtless most favorable toward the idea of reunion with Rome. Official Anglican reaction to the Pope's announcement was cautiously optimistic, with the Archbishop of Canterbury indicating that he would send an observer if invited to do so. Another spokesman declared that "if the Ecumenical Council proves to be a genuine attempt to bring the separated churches together on mutually acceptable terms, it would undoubtedly be welcomed by the Anglican Church."

At his recent installation as head of the Protestant Episcopal Church in the United States, Presiding Bishop Arthur Lichtenberger stressed the importance of Christian unity. "Whatever may be our convictions about the right approach to unity," he said, "all of us should pray that the Church may be visibly one. . . . I would include the Roman Catholic Church in my hopes for ultimate unity. There are many signs, particularly in Europe, that we are coming into a period of greater understanding between

that God loves His people, that He sends them messages of warning."—*Ibid.*

In the matter of her attitude toward those who would question, Mrs. White was given guidance of God: "The Lord has charged me to enter into no controversy with anyone who, when a message comes, shall ask, 'Who has told Sister White?'"—Ellen G. White Manuscript 156, 1901.

(To be continued)

Rome and the Protestant churches. It will take patience and many years of work to bring about unity in the Christian Church, but we are moving steadfastly in that direction." Noting a greater spirit of cooperation among different religious groups now than ever before, Episcopal Bishop Donegan of New York declared that "in time the Protestant churches and the Roman Catholic Church will unite" and that "the day must come when there will be but one Church."

Attitude of the World and National Council of Churches

Speaking for the World Council of Churches, General Secretary Dr. W. A. Visser 't Hooft acclaimed the Pope's announcement as of special significance "in view of its purpose to seek the union of Christendom," and as marking "the importance which the problem of unity has assumed in our times." "Much depends," he said, "on the manner in which the Council is called and the spirit in which questions of Christian unity will be approached." In February the executive committee of the World Council met behind closed doors in Geneva to discuss the terms on which member churches of the Council could meet with Roman Catholics. The reply they drafted is a cautious document that expresses interest in the proposed gathering but questions how ecumenical it will be in composition and spirit. "Progress toward unity," the statement says, "is made when churches meet together on the basis of mutual respect."

Representing liberal Protestantism in the United States is the National Council of Churches with its 33 member bodies, Protestant and Eastern Orthodox. The president, Dr. Edwin T. Dahlberg, commented: "Anything that would be a step toward unity of churches would be welcome. It would have to be recognized that it was a mutual coming together, not under conditions laid down by one church for all the others. Any movement toward unity cannot be looked upon by Protestants as separated Christians returning to the Church of Rome. Anything that would bring together all the churches of Christ would be blessed of God." In *Outlook*, official publication of the National Council, the Reverend Dr. Samuel McCrea, retired general secretary, declared that "all Christians must prayerfully hope that the spirit and outlook in which the Pope follows up his initial announcement will not be that in which one church lays down the condition under which it will consider any advance toward unity. If that should turn out to be the approach, ecumenical hopes are foredoomed from the start."

The Christian Century, leading liberal American Protestant weekly, is even less optimistic. Of the proposed Ecumenical Council this journal says editorially: "Its chief service would be one which it is entirely unlikely to render: the repeal of the dogma of papal infallibility. . . . Unless and until it is repealed, all efforts toward reunion are simply idle gestures." The editor caustically proposes that "the Council might then address itself to undoing much of the work of the Council of Trent, 1545-63, which was the Church's authoritative 'No' to the efforts of Luther and others to reform the abuses, corruptions, and heresies which had crept into medieval Catholicism. Until steps are taken in such directions as these, moves toward Christian union will have to come from other places than Rome."

Other Reactions

Delegates to the recent national Lutheran Council meeting in Milwaukee made it clear that while interested in the intention of Pope John to convoke an Ecumenical Council, they were too involved in their own unity problems to give the papal proposal more than a cursory friendly nod at the present time. Dr. Carl E. Lundquist of Geneva, secretary of the Lutheran World Federation, welcomed the efforts of Pope John XXIII to achieve greater Christian unity through the calling of an Ecumenical Council. He indicated that Protestants might be interested in participating in the proposed council, but

would have difficulty in doing so if the agenda is to be planned exclusively by the Roman Catholic Church, and would be disappointed if their role is to be that of listeners only. He noted that the Lutheran World Fellowship has already made a "cautious beginning" in the direction of seeking greater Protestant-Roman Catholic understanding and cooperation.

As might be expected, conservative Protestants reject outright the idea of unity discussions with the Catholic Church. The International Council of Christian Churches, an ultra-fundamentalist group, sees in the Pope's proposal the welcome possibility that it would "separate the apostate forces within present-day Protestantism, which have been working for unity with Rome, from true evangelicals." In a tone of finality it declares that "true Protestant forces throughout the world cannot and will not cooperate with Pope John's call." The National

Association of Evangelicals similarly deplores the rather general favorable Protestant reaction to the call for an ecumenical council.

In a February 7 editorial the Roman Catholic journal *America* commented: "We are on the verge of historic events in the life of the Church of Christ. The note of unity that has sounded so distinctly from the first days of the new pontificate will recur ever more loudly in the months and years to come." Hailing John as "Pope of Church Unity," *America* suggests that "unity may, in God's providence, be the special mission of his pontificate."

Editor John B. Sheerin of *The Catholic World* asserts that "the menace of Communism" has led Catholics and Protestants to realize how much they have in common, and that, partly as a result of this, the "cold war" between them is now, at long last, in a state of "thaw." In a recent address before members of the Catholic Press Association the Reverend Gustave Weigel, S.J., declared that the tremendous gap separating Catholic and Protestant thinking and acting has narrowed significantly in our time. "There is still a gap," he added, "but the shrinking of the gap at the moment allows us to see each other without distortion and in life size." He spoke of the ecumenical movement among Protestants as preparing the way for reunion with Rome. Commenting on the Pope's announcement, Vatican radio said: "It is quite apparent that in several Protestant centers the idea of a closer link with the Roman Catholic Church is ripening and the council would mean meeting them halfway and extending the hand of unity."

In a mid-March address on the practical problems of Protestant-Catholic relations the Swiss Lutheran theologian Oscar Cullmann, visiting at Union Theological Seminary in New York City, declared the split between Catholic and Protestant Christians to be "an offense to Christ." Nevertheless, he finds it "unrealistic" to think that the breach can be healed now, because Protestants are not going to accept the primacy of the Pope and Catholics are not going to agree to unity on any other terms. But he believes that the climate of relations between them can be changed. "In fact," he says, "that climate has improved considerably in recent years."

Hands Across the Gulf

To Roman Catholics, Christian unity means universal submission to the Chair of Saint Peter. Today few Protestants would be willing to consider reunion on that basis, but many are willing to discuss the idea of unity

The Seamless Robe

By Charles E. Grey

Who wove the robe, the seamless robe,
The robe our Saviour wore,
The robe worn by the Son of God,
The sins of man who bore?

Methinks perhaps His mother's hands
Made fast the shuttles fly,
And deftly wove that seamless robe,
For Christ who came to die.

The tender love of a mother's heart
Was woven in each strand,
The love that only mothers know,
Only mothers understand.

As back and forth the shuttles flew,
They wove a mother's prayer
Into each fiber of that robe
The Christ was soon to wear.

It was the border of that robe
Some touched in faith sincere,
And healing virtue from the Lord
Healed all who thus drew near.

'Twas that same robe the Saviour wore
When to the cross He came;
It was that robe they stripped Him of
As He bore my sin and shame.

'Twas for that robe, when the deed was done,
When they crucified my Lord,
That lots were cast, and some soldier won
That robe for his reward.

O rend not, then, the seamless robe,
Type of the robes above;
The robes of white the saints shall wear
In that home where all is love.

if they can do so as equals. A cordial invitation from "the Holy Father" to return to "the Mother Church" will obviously not be enough to reunite Christendom. Far from it. But the cautiously favorable response on the part of many of the Protestant leaders to the *idea* of reunification clearly brings the ecumenical dream materially closer to realization.

We have been forewarned that eventually Protestantism will "stretch her hand across the gulf to grasp the hand of the Roman power," and that when this occurs the United States

will "repudiate every principle of its constitution as a Protestant and republican government" and "make provision for the propagation of papal falsehoods and delusions." Then "we may know that the time has come for the marvelous working of Satan and that the end is near." (*Testimonies*, vol. 5, p. 451.) The Protestant response to Pope John's announcement of an Ecumenical Council to plan for the reunion of all Christendom suggests that the fulfillment of this prediction may not now be long delayed.

save lost men regardless of circumstances, and that He could and would hear the prayers of rebellious men, even from the depths of the sea, and save them from harm and death if they would but turn to Him. He demonstrated that He was master of all creation and that He was mighty to save. Great and marvelous is the sign of Jonah, for in it God demonstrated His great love and mighty power.

The experience of Jonah and that of Christ differ in some respects, but they are also alike in many ways. Both Jonah and Christ had a heaven-appointed work for sinners; both offered earnest prayer in the testing hour; both were helpless but for God; both were apparently forsaken by God and man; both went into the grave (Jonah considered the sea and the fish to be his grave) in a natural way but came out through the power of God; neither saw corruption; both were under another's power for three days and nights; both placed themselves in the hands of men; both chose to die that others might live; both proclaimed a message of repentance and turning to God. Jonah was a prophet and a sign to his generation, and many repented as a result of his experience and preaching. The hope of the Ninevites lay in the fact of Jonah's escape from the jaws of death, for which God had provided.

Now let us note one important difference in the result of the work of Jonah and that of Jesus. It took Jonah but a few days to preach his Heaven-sent warning message to a wicked city of more than 120,000 persons. Heeding his message, they repented and turned to God, and in His love and mercy they were all spared from destruction.

Jesus, the Son of God, preached and taught and healed among the chosen people of God for about as many years as Jonah spent days in preaching. After His resurrection His true followers numbered only about one to Jonah's one thousand, yet Jesus said, "a greater than Jonah is here."

Jonah's work came to an end with his generation. The success of his labors depended on the virtues and achievements of Christ as Saviour. Not until Jesus died on the cross and rose again was sin and death forever conquered and redemption made sure. The preaching, teaching, and healing of Jesus with the achievements of His great sacrifice are still being offered to all men through the preaching of the gospel, and will continue to be offered until God's work on earth is done.

What will the final day of reckoning reveal regarding our response to Christ's invitation to let Him come

A Meaningful Sign

By Eugene A. Christenson

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40).

Speaking of the same request for a sign, Luke says they "sought of him a sign from heaven" (Luke 11:16). Had they understood the Scriptures, they would have known that Jesus had already proved His divinity by revealing the character of God. However, in mercy, Jesus gave them one more opportunity by giving them the sign of Jonah.

The Ninevites, and also the Jews of Christ's time, knew that unless the God of heaven should especially preserve a man, no one could hope to escape death by drowning in a raging sea far from land, or yet from the belly of a great fish after being entombed for three days and three nights. Thus when Jonah gave God's message the Ninevites feared greatly and were spared from destruction because they repented.

Christ pointed out this experience to the Jews as a sign of what God could do through one man. It is no less a sign for us today, for it points to the greatest demonstration of power this world has ever known—the power of the resurrection of Christ after dying for our sins and then being raised the third day.

It was for Jerusalem that Jesus pleaded and wept. Here He rode with kingly honors, soon to bear the cross of shame and death to redeem a lost race. Here He instituted the Lord's Supper to show forth His death till He comes to gather His saints from all ages. It was toward Jerusalem that men of old prayed. In Jerusalem Jesus was dedicated as a son of man to do the work of the Son of God. Here He was tempted by Satan and became the victor. Here He taught and healed and blessed all classes of mankind. Here He was loved and received by some, and hated and rejected by others. Here He appeared to His disciples after His resurrection and made Himself known to them, that they might go out to make Him known to all the world.

Christ Places Himself in the Hands of Men

Jesus had often been in Jerusalem, but not until the night of His betrayal had He been in the hands of men. Speaking of this time He said to His Father, "I have finished the work which thou gavest me to do" (John 17:4). In the Garden of Gethsemane, when the mob came to take Him, He said, "This is your hour, and the power of darkness" (Luke 22:53). He yielded Himself into the hands of men—into our hands. What did we do with Him? We killed Him! And instead of the penalty that we deserved, what did He give us? His own blessed self with eternal life and all heaven!

There was more to the sign of Jonah than just the time feature. He was a sign to the Ninevites that God could and would carry out His purpose to

into our hearts and make us soul winners? What success are we having? How many will come to Christ as a result of our labors—120,000? 120? or how many?

The signs in the sun, moon, and stars mean much. The preaching of

the gospel to all the world means even more. The sign of Jonah will ever point us to the enduring love and power of a personal Saviour who cleanses from all sin and prepares His children to live with Him throughout eternity.

"Ye Have Done It Unto Me"

By F. A. Mote

WHAT joy fills our hearts when we see someone's burdens made lighter! How thrilling when a countenance becomes radiant because we were able to give something that was needed very much!

The greatest amount of happiness and satisfaction in life does not come from material possessions, such as houses, land, animals, and cars, but rather from the experience of doing something for others. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

"The length and usefulness of life do not consist in the amount of our earthly possessions. Those who use their wealth in doing good will see no necessity for large accumulations in this world; for the treasure which is used to advance the cause of God, and

which is given to the needy in Christ's name, is given to Christ, and He lays it up for us in the bank of heaven, in bags which wax not old. He who does this is rich toward God, and his heart will be where his treasures are secured. He who humbly uses what God has given for the honor of the Giver, freely giving as he has received, may feel the peace and assurance in all his business that God's hand is over him for good, and he himself will bear the impress of God, having the Father's smile."—*Testimonies*, vol. 3, p. 546.

"Providence, though unseen, is ever at work in the affairs of men. God's hand can prosper or withhold, and He frequently withholds from one while He seems to prosper another. All this is to test and prove men and to reveal the heart. He lets misfortune overtake one brother while He pros-

pers others to see if those whom He favors have His fear before their eyes and will perform the duty enjoined upon them in His word to love their neighbor as themselves and to help their poorer brother from a love to do good. Acts of generosity and benevolence were designed by God to keep the hearts of the children of men tender and sympathetic, and to encourage in them an interest and affection for one another in imitation of the Master, who for our sakes became poor, that we through His poverty might be made rich."—*Ibid.*, p. 547.

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven" (Luke 21:11).

We constantly "hear of wars and commotions" (Luke 21:9) but we are not terrified. We know that these things show that the end is near and that Jesus will soon come. Yet trouble always brings suffering.

My heart has ached many times as I have seen poor children in Hong Kong and other places in the Far East, holding out old tin cans or broken dishes, begging for a little rice. In Korea and other lands where there has been war there are so many little ones who are now cripples and orphans. These dear souls cry out to us for help. Surely we will not forget them.

Said the Master: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



North of the Arctic Circle

About fifteen miles from Tromsø, the capital of North Norway, lies one of the most beautiful spots in the world. At least, that is the opinion of the people of Ramfjord. Visiting Ramfjord in the summertime, when the midnight sun is shining over the beautiful fiord surrounded by pleasant hills, you would probably agree with them.

A few years ago we had no church members in this particular place. But now, thanks to God and the faithful service of Pastor T. Torkelsen, the former president of the conference, we have a fine country church of 35 members. And, of course, each church member is a member of the Sabbath school. In addition there are also 20 children, 14 of whom are in our own church school.

This church was first opened during the winter. No midnight sun was shining to make life pleasant. Instead, it was dark and gloomy, with no sun at all. The people north of the Arctic Circle have this experience two months out of each year. The fiord is frozen, and snow and ice cover the hills and the only road leading to Ramfjord. However, Brother Torkelsen was not afraid of the dark. He felt that he had a message of light from Heaven to give to the people. Day by day he faithfully visited among them. The thermometer was sometimes far below zero. In stormy weather, with the road at times impassable, this faithful servant of God kept on trusting in His guidance. Despite difficulty, he continued to pray and work, and finally a little Sabbath school was started.

One family living on the other side of the fiord usually cross over by boat. During the winter, however, when the water is frozen, they cross the fiord on the ice. They would rather do this than miss Sabbath school.

On many a winter Sabbath day snow

fills the air and an icy wind blows. At such times one might think that the folks would not come to Sabbath school. But do they? When meeting begins, they are all there, ready to take part in the study of the lesson.

The last time I visited this place the weather was extremely bad. The thermometer registered 20° below zero, and as we jumped out of the car, I said to my wife, "I do not think Brother Hansen will be here today." You see, Brother Hansen is crippled, having only one leg. However, as we made our way up the road leading to the church we could see holes in the snow, made by his artificial leg. He was there on Sabbath morning in spite of the weather. He was there even before we arrived!

May God continue to bless this fine Sabbath school, which is one of the great family of Sabbath schools that spans the globe "from Greenland's icy mountains to India's coral strand."

G. T. PAULSEN
President

North Norway Conference

Sabbath School Lesson Help

BY HARRY W. LOWE
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FOR SABBATH, MAY 30, 1959

God's Sacred Name

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

WHAT'S in a name?" has special significance to the Bible translator who faces at the outset of his work the problem of dealing with a name for the Supreme Being.

"The general Hebrew name for God is *Elohim*. . . . Sometimes it is used with a definite article, sometimes without. Altogether it occurs 2,555 times. In 2,310 of these instances it is used as the name of the living and true God. . . .

"Although plural in form [indicated by the terminal *-im*, as in *cherubim*], the name is generally used with a singular verb when it refers to the true God."—GIRDLESTONE, *Synonyms of the Old Testament*, p. 19.

Our first parents knew only of one *Elohim*, but soon that sacred word was debased in the serpent's suggestion: "Ye shall be as *Elohim*, knowing good and evil" (Gen. 3:5). This practice grew, but in this lesson we shall study God's character as revealed by study of the Scriptures, rather than the difficulties of the etymology of words.

1. The Nature of God's Name

Psalms 99:3; 111:9. This use of "great and terrible," "holy and reverend," is an indication of Hebrew respect for God. The names that came to be used of God are too numerous to mention here, except *YHWH* (Jehovah), which appears about 5,500 times in the Old Testament. *YHWH* is known as the tetragrammaton, or "four-letter" word. The King James Version usually renders this as LORD, in small capitals. The Septuagint almost invariably uses the Greek word *Kurios*, Lord.

YHWH (Jehovah), the name most precious to the Jews, is a personal or proper name that the Jews came to regard as so sacred that they never pronounced it. Since ancient Hebrew writing had no vowels, the ancient original pronunciation of *YHWH* was lost and is now uncertain. After A.D. 500 Jewish scholars known as the Masoretes added the vowels of *Adonai* (Lord) to *YHWH*, and ever since that time the Jews have pronounced

YHWH as if it were written *Adonai* (Lord). See *The SDA Bible Commentary*, vol. 1, p. 34.

"To the devout Jew of Old Testament times, God was so high and awesome, so terrible in majesty, that even His covenant name *Jehovah* [*YHWH*] was considered too holy to be uttered; to address Him as Father would have seemed intolerable presumption."—H. F. STEVENSON, *Titles of the Triune God*, p. 95. See *Early Writings*, page 122, on the reverence and awe with which Christians should use God's holy name, and compare Exodus 20:7 on the guilt attaching to vain uses of God's name.

Exodus 3:13, 14. "I am that I am." Here *Jehovah* reveals His eternal being, whereas *Elohim* is the Almighty One. He is "the same yesterday, and to day, and for ever." Compare Psalm 135:13; Revelation 1:4, 8; 4:8. "We shall never, in time or eternity, exhaust the revelation of His Being or grace, but we shall go on forever discovering new glories in His Person and attributes. This name, therefore, has aptly been described as 'the ineffable name.'"—STEVENSON, *ibid.*, p. 21. "And the years of eternity . . . will bring richer and still more glorious revelations of God and of Christ."—*The Great Controversy*, p. 678.

Exodus 34:14. "A jealous God." Compare Ex. 20:5. This strong expression is used as a name—Jealous. See the three other uses of the word "jealous" in Deuteronomy 4:24; 5:9; 6:15, all in connection with the command to worship God alone. How is God jealous? "Not in the sense that He begrudges success or happiness to others, but He alone has a claim upon the love of His people. It is for their sakes, that they may hallow and reverence His name, that they may flee idolatry. God's jealousy preserves the purity of His people's worship."—STEVENSON, *ibid.*, p. 34. This also means that "no partial obedience, no divided interest," is acceptable. See *Testimonies*, volume 4, page 249.

2. Man Before His Maker

Psalms 148:5. "He commanded, and they were created" is given as cause for man to praise his Maker. The whole

of God's creation, rightly regarded, calls for the creatures' unbounded praise. The purpose of Christ's incarnation was to acquaint men with their Creator. See *The Ministry of Healing*, pages 416-419. It is a sad comment on the progress of evil that so many people are led to wish they had never been born.

Matthew 6:9. "Hallowed be thy name" must have had particularly hallowed associations for Jesus as He talked to the disciples of our Father. "Father" is the most precious New Testament name for the Holy Being revealed gradually under many names in the Old Testament. The final revelation awaited the Incarnation. *Abba* is an Aramaic word meaning "father," which was translated into Greek as *pater*. Thus "Abba, Father" (Rom. 8:15), though a tautology, appealed to both Jews and Gentiles, who were "all one in Christ Jesus" (Gal. 3:28).

"It [*Abba*] is very simple to pronounce—*Ab-ba*—so that a baby could say it even before cutting its first tooth. It was indeed the very first word which Hebrew babies of our Lord's day customarily spoke; and undoubtedly was the first word formed by the infant lips of Jesus."—STEVENSON, *ibid.*, p. 94. For further reading: *Thoughts From the Mount of Blessing*, pages 73-75.

3. Salvation Through the Name of Christ

Acts 4:12. "Jesus Christ" combines the simplest and best-loved human name of our Lord—Jesus—with the official name and title Christ, or Messiah. Mary called Him "Jesus," but she knew that it connoted forgiveness of sins; greatness in the sight of God, His Father; and the eternal inheritance of David (Luke 1:31-36). The apostles knew that there was "none other name under heaven given among men, whereby we must be saved."

Philippians 2:9-11. The apostles in Paul's day were using names such as "Jesus Christ," "Christ Jesus," "the Lord Jesus Christ," with great frequency, because the divinity of Christ, the second coming, the judgment of the world, were all by them assured doctrines of the faith: "at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In that blessed name we pray (John 16:23, 24), by it we are saved (Acts 4:12), and when at last we stand before the throne of God and the Lamb, the divine name will be upon us (Rev. 22:4).

"What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God, and know Him as Father?"—*The Ministry of Healing*, p. 421.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

The Shrine of the Ages

By Horace E. Walsh

MEN are what their mothers made them." How right the poet Emerson was when he made that observation. In the tender, formative years of childhood and early youth the foundation for mature Christian character is laid. We can profit greatly by the study of the lives of some of history's outstanding God-fearing mothers.

Many centuries ago there lived in old Egypt one of the most beautiful mothers of all time. She was but a Hebrew slave under bondage to a powerful heathen empire, but she was truly great. She possessed the kind of devotion to God and the highest ideals of His kingdom that make its possessor great in the eyes of God.

She had the care and training of her gifted child only for the first twelve years of his life, but she made the best use of those precious years. She went about her work with all diligence, for she knew that soon her son would be under the influence of a royal mother in a heathen court. She was diligent in her instruction, because her mind was imbued with the fear of God, an intense love for His truth and justice, and a deeply ingrained sense of the folly of sin and idolatry.

This mother did her work so well that Moses never lost his childhood impressions of the true God and his duty toward Him. The lessons learned at the shrine of his mother's knee could never be forgotten. They were a constant shield from the pride, infidelity, and vice that flourished in the court of Pharaoh. His mother was an exile and a slave, but she gave the world a man who realized that "the fear of the Lord is the beginning of wisdom."

The future of Moses—his great mission and beautiful life—testifies to the infinite importance of the work of dedicated Christian mothers. Her work is not equaled by any other. Her hand controls the destiny of mankind. She develops minds, lives, and characters for eternity. Her work must stand the final test of the ages. The Lord's inspired servant—herself a beautiful mother in Israel—has writ-

ten: "She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine." —*Patriarchs and Prophets*, p. 244.

The greatest of all tributes to Moses is found in Hebrews 11:24-27. Here he is enshrined forever in God's hall of fame. Wrote the apostle Paul: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

So faithful was Moses that God resurrected him from the lonely grave on Nebo's heights and elevated him to a place of glory in the courts of heaven. In Christ's supreme hour of trial Moses appeared with Elijah on the Mount of Transfiguration, and

there comforted and strengthened Jesus for the terrible ordeal of Calvary that lay ahead.

Had not the mother of Moses so deeply instilled the eternal sense of values into her son's youthful heart, he would not have turned his back upon Egypt's perishing gold. But because he kept his eye of faith fixed upon the eternal things of heaven, he is with God today. If he had chosen to accept the throne of Egypt rather than the leadership of God's wandering people, he would be today—rather than with God in heaven—in an Egyptian mummy case in one of the museums of the world. Instead of an inspiration to the Christian world, he would be an object of antiquity to interest the eyes of the world's curious onlookers.

Moses was great. His ability as a general, statesman, prophet, legislator, historian, poet, scientist, and saint of God places him in a position without an equal. But it was because of the early training and influence of a godly mother that he consecrated these talents to God. Moses was great, but so was his saintly mother.

There is an interesting parallel in the lives of Moses and Abraham Lincoln. Like Moses, Lincoln was deprived of his mother at an early age. Like the mother of Moses, Lincoln's

My Altar

By JOHN H. STYLES, JR.

I have worshipped in churches and
chapels;
I've prayed in the busy street;
I have sought my God and have found
him
Where the waves of his ocean beat;
I have knelt in the silent forest
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in his temple;
I've caught his voice in the crowd;
I have heard him speak when the
breakers
Were booming long and loud;
Where the winds play soft in the treetops
My father has talked to me;
But I never have heard him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.
The years that have brought me to man-
hood
Have taken her far from me;
But memory keeps me from straying
Too far from my mother's knee.

God, make me the man of her vision
And purge me of selfishness!
God, keep me true to her standards
And help me to live to bless!
God, hallow the holy impress
Of the days that used to be,
And keep me a pilgrim forever
To the shrine at my mother's knee!

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simple backwoods mother also made the best use of the few years she had with her son, who, like Moses, was also destined to future greatness. Lincoln never forgot the godly influence of his devoted mother. Like Moses, Lincoln delivered a people from slavery, and saved a great nation from disruption.

The godly influence of those nine years at the shrine of his mother's knee made him the man, leader, and Christian statesman that he later became; the man who could say, as he left Springfield for the White House, that he could not possibly succeed without the help of the same God who had attended George Washington in years of crisis. Lincoln was great, but so was Nancy Hanks Lincoln. Cole-ridge said, "A mother is a mother still, the holiest thing alive."

Now let us consider another mother and son. He was a "wanted baby." His mother had prayed for his birth with intense fervor and piety. She vowed to God that if He would give her a son, she would dedicate the boy to His service from the first moment he saw the light of day. Her prayer was answered. She named him *Samuel*, which means "asked of God." She kept her vow, and although it was a difficult sacrifice for her heart of love, she left Samuel at the Temple when he was but a small boy.

She had taught her son to love the Lord, and had tried to use every object surrounding him to direct his youthful attention upward to the mind of God and the things of His kingdom. Constantly she prayed that he would be pure, noble, and true. She asked no earthly greatness—only that he might attain the greatness that Heaven values, that he might honor the true God, and bless the lives of his fellow men.

How fitting and beautiful are these inspired words of Ellen G. White: "In the children committed to her care, every mother has a sacred charge from God. 'Take this son, this daughter,' He says, 'train it for Me; give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.'"—*The Ministry of Healing*, p. 376.

Samuel's mother did her work so well that when God called the boy during the night watches, he answered, "Speak, Lord, for thy servant heareth." He became a great leader in the cause of God, and helped to hold off the inroads of heathen influence that surrounded the true people of God. Here again, in the case of Samuel and his wonderful mother, we see that it is the mother's God-given privilege to bless the world. Samuel was great, but so was Hannah. William Ross Wallace has well said, "The

hand that rocks the cradle is the hand that rules the world."

The greatest Son of all the ages was and is Jesus Christ, the only-begotten Son of God. In His earthly life, like all others of the human family, Jesus had a mother. And what a saintly mother she was! There never lived a greater mother than Mary. Jesus was not educated in the schools and synagogues of His day; His mother was His first teacher. At the shrine of His mother's knee the value of eternal things was deeply ingrained in His youthful mind and heart.



The Temple Cleansed

By Arthur S. Maxwell

It was Passover time again—the first since His Father had openly declared Him to be the Son of God—and He felt He should spend it in the Holy City. This year, of all years, He must go there and let the great crowds know that the Messiah was among them.

By the time Jesus and His little party reached Jerusalem many more people had come to love Him for His gracious words and kindly deeds. The Bible says that "when he was in Jerusalem at the passover . . . many believed in his name, when they saw the miracles which he did."

As He drew near to the Temple His face, which had had such a gentle look as He had mingled with the common people, became stern. His keen ears had caught the noise of the market in the outer court. Plain to be heard were the lowing of cattle, the bleating of sheep, the shouts of excited merchants, and the loud arguments at the tables of the money-changers. What bedlam it was!

As a boy of twelve, Jesus had heard this same noise, as the merchants desecrated this holy place, but it was too soon to do anything about it then. Now the time had come for Him to bear witness both to the truth and to the holiness of God. Had He not come into the world for this purpose? And what better time to begin than now!

Gathering up a few strands of cords that were lying around, Jesus twisted them together in the form of a whip. Then, lifting this in His right hand, He advanced in the power of the Spirit upon the merchants and money-changers.

"Take these things hence!" He cried; "Make not my Father's house an house of merchandise!"

At first no one took any notice of Him. There was so much clamor, so much confusion.

At twelve years of age He was able to enter into intelligent discussion with the most learned men and religious leaders of His nation. So well had Mary done her work that her twelve-year-old Son had the emotional and spiritual maturity to say, "Wist ye not that I must be about my Father's business?"

As His great life matured and the hammer blows of Satan began to beat upon Him with intense fury, His devoted mother shared His every sorrow. When He reached the supreme

(Continued on page 23)

So Jesus strode toward one of the money-changers and tipped up his table, scattering the money all over the place.

Furious, the man leaped to his feet, ready to tear the person apart who had dared to do this thing. But as he looked at Jesus and saw the glory of God upon His face, he fled in terror before Him.

Now another table was overturned, and another, and another as Jesus, utterly fearless, drove everybody before Him.

"Get out! Get out!" He cried. "Take these things away! God said My house shall be called a house of prayer, but you have made it a den of thieves!"

What a scene was that! Not one of those hardened merchants dared to stand up to Him. With their sheep and oxen they stampeded toward the Temple gates to get away from this Man with the blazing eyes.

At last all had gone, and Jesus was left alone with His followers. Shekels by the thousands lay all over the place.

It was a strange and startling beginning to Jesus' ministry in the capital of Israel, but He could not have chosen a better way to let the whole country know that the Messiah had arrived.

Five minutes after the last table had been overturned and the last shekel had stopped rolling across the pavement, all Jerusalem was talking about what had happened in the Temple. How the people loved it! All their lives they had hoped that someday somebody would have the courage to do just this! Now Somebody *had* done it, and those mean, cheating merchants and money-changers had fled before Him. It was too good to be true!

Of course, everybody began to ask who it was that had done so brave a deed and cleansed the Temple of this crowd of thieves.

Some said that it was a Galilean, a carpenter from Nazareth; others, that it was the man who turned water into wine at Cana; while some said it was the very same person whom John the Baptist had called "the Lamb of God, which taketh away the sin of the world."

Then hope began to rise in many hearts as people asked one another, "Could this be the Messiah, the Saviour of Israel?"

Let's Have a Good Time

By L. R. Callender

WHAT can we do for fun? Is it wrong to have a good time?" These questions, often asked by youth, deserve an answer. Young people have often been told what they should *not* do. The purpose of this article and the three that will follow is to point out specific ways in which Christian young men and women can enjoy wholesome, thrilling good times.

Every normal young person loves life and wants to live it to the utmost. There is so much joy to be had, and who wants to miss any of it? Having a good time is right, even though there are some who do not think so.

"There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled by the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme."—*Testimonies*, vol. 1, p. 565.

The word "joy" is used often in the Holy Word in connection with the Christian life. Christ said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). He also said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The words "more abundantly" imply a comparison. Christ came that we might live more fully after receiving Him than before. Christ came that we might have greater joy and happiness than those who do not know Him.

We live on three planes—the physical, mental, and spiritual. And there are legitimate pleasures to be had in all three areas.

Searching for pleasure and happiness is like shopping for various items of merchandise. Some are shoddy and cheap. Some may be valuable under

certain circumstances and worthless under others. And there are articles that are worse than worthless! They clutter the house and occupy space needed for more valuable and desirable items. Others are not only worthless but definitely harmful. Wise shoppers are well aware that some merchandise appears to be what it is not, and they are careful not to be deceived. When we shop wisely and well, what we purchase continues to give lasting pleasure and satisfaction.

We all want the best values for our expenditures. In our quest for happiness, therefore, there are certain shopping guides with which we should be acquainted. Here are a few.

Commandments for a Good Time

1. Become acquainted with the source of all true joy, Christ Jesus. Let us never lose sight of the fact that "Christ dwelling in the soul is a well-spring of joy."—*Christ's Object Lesson's* p. 162. "But the reason why you are restless is, you do not seek

to the only true source for happiness. You are ever trying to find *out* of Christ the enjoyment which is found only in Him."—*Messages to Young People*, p. 383. (Italics supplied.)

2. Learn to distinguish between amusement and recreation. "Recreation, when true to its name, recreation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."—*Ibid.*, p. 362.

3. Have a good time at the proper time and place. "To every thing there is a season, and a time to every purpose under the heaven" (Eccl. 3:1).

4. Shun harmful amusements. "Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*Ibid.*, p. 386. "This test should be decisive. Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians."—*Patriarchs and Prophets*, p. 707.



JOHN GOURLEY, ARTIST

This skin diver has discovered one of the many innocent kinds of physical recreation that the Christian may enjoy. There are also many mental and spiritual pleasures available.

The author is principal and business manager of Sandia View Academy, Albuquerque, New Mexico. When he wrote this article and the three that will follow, he was MV and education secretary for the East Pennsylvania Conference.

5. Be sure that your pleasure is of a durable nature. "The continual craving for pleasurable amusements reveals the deep longings of the soul. But those who drink at this fountain of worldly pleasure will find their soul-thirst still unsatisfied. They are deceived; they mistake mirth for happiness; and when the excitement ceases many sink down into the depths of despondency and despair. O what madness, what folly, to forsake the 'Fountain of living waters' for the 'broken cisterns' of worldly pleasure!"—*Messages to Young People*, p. 370.

6. Avoid extremes. "The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit."—*Ibid.*, p. 379. "Let your moderation be known unto all men" (Phil. 4:5). "And every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25).

7. Engage in enjoyments that are not only harmless but wholesome and elevating. "There are modes of recreation which are highly beneficial to both body and mind. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—*Ibid.*, pp. 380, 381.

8. Learn to enjoy the things of nature. "Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Ibid.*

9. Discover the lasting joy of serving others. "The hours so often spent in amusement that refreshes neither body nor soul should be spent in visiting the poor, the sick, and the suffering, or in seeking to help some one who is in need."—*Ibid.* "The pleasure of doing good animates the mind and vibrates through the whole body."—*Ibid.*, p. 209.

10. Follow Christ's example in your diversions. "Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct, yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering."—*Ibid.*, p. 384.

Next week we will discuss ways and means of having a genuine good time in the physical phase of life.

She Shares Her Faith Through Temperance



Rene Ramsay of the Toronto East church, Toronto, Canada, is doing a commendable job in arranging showings of the film *One in 20,000* to students of various secondary schools. She first approached W. A.

Douglas, principal of the East York Collegiate high school, and received his approval to show the film to the students. The showing took place early in February with approximately 1,200 in attendance. Mr. Douglas said it was "really good." Rene apologized because some students found it rather harsh, but he responded, "Nonsense! It will do them good."

Encouraged by this first success, Rene approached Danforth Technical School, and again was able to make an appointment. Some 2,000 students were in attendance at this showing of the film. The vice-principal's comments were: "This film created a strong, lasting impression of the harmful effects of extensive cigarette smoking. It is the best film on this subject I have ever seen."

The reactions of the students seemed favorable too. Comments such as "I'll never smoke again" were overheard.

Miss Ramsay, seeking further appointments, arranged with other secondary schools for showings the last week in February and early in April. She is endeavoring to get the film shown in as many schools in Toronto as possible. Pray for her success.

VIRGINIA GODWIN

Junior Talks

A Brave Soldier

By D. A. Delafield

Jerry had a scholarship at a government school in one of the little countries of the Orient. His parents were glad they did not have to pay his tuition. He was an ambitious and studious boy and made good grades. The future looked bright for this likable young man.

Then someone sent him a Voice of Prophecy enrollment blank. He took the course and became convinced of the truth. Jerry began to realize that success in life was measured by loyalty to God and love for one's fellow man more than by popularity and high scholarship.

A Bible school worker came to see him at the government school and presented to him the gospel invitation. Jerry accepted Jesus as his personal Saviour. Then the worker asked simply, "What are you going to do about the Sabbath?"

"If I keep the Sabbath," he replied, "I will lose my scholarship and be dismissed from school."

"You must decide," the worker said. Jerry accepted the challenge and planted his feet on the pathway of obedience. He was dismissed from the school, and his parents, of course, were very angry. But Jerry had found his way to the higher life.

The mission superintendent and the Bible worker arranged for Jerry to go to our own school, where he took the ministerial course. After completing it he received a call to a small rural district. The people loved him. But he had scarcely begun his work when he was called to the army.

Another Crucial Test

Jerry now faced another crucial test. When he politely declined to drill on the Sabbath, he was put in prison for three days. "Next time," the officer said to him threateningly, "we will double the sentence." But the next time Jerry was faithful too. He appealed his case to the commanding officer of the battalion. The man was very gruff. However, when he saw that Jerry was serious, he gave orders that the brave young soldier should be permitted to stand aside and not have to drill on the Sabbath.

This irritated the captain of Jerry's company. When he saw Jerry standing on the side lines and not participating in the drill, he asked the lieutenant, "What is that man doing there?" The junior officer explained. The captain approached Jerry, and ordered him to take a rifle and drill. Jerry replied politely that he could not, as this was the Lord's Sabbath. Then Jerry was assigned extra drill work during the week. He was made to drill by himself at a double-quick pace—an assignment for criminals. But he did not complain.

Finally, when graduation day came for the rookie soldiers, Jerry stood at the head of his class. He was graduated with honors. He had stood the test and God had honored his faith. The officers were persuaded that his was a superior religion, and Jerry's stand made it easier for the next Adventist boys.

Juniors, if you will stand up for Jesus, Jesus will stand up for you. This is the blessed privilege of every soldier in Jesus' army. In the classroom, in the neighborhood, and in your home you can stand up for Jesus as Jerry did. Will you be a faithful soldier?

From Mariner to *Missionary*

By A. G. Stewart

HAVING discharged her cargo of British freight in the port of New York, the merchantman of which Captain Jones was in command re-loaded for England, and soon was on its way back to Liverpool. The 3,000 miles of sea between the two countries were safely crossed, and after the work of discharging her cargo was well started, Captain Jones went ashore to visit some friends in London.

While in their home one of the duly appointed representatives of the Tract and Bible Society in London (now known as the Book and Bible House) called at the door and presented a good canvass for a religious book explaining the prophetic portions of the Bible. Captain Jones was deeply interested in the man's presentation, and recognized a similarity between the contents of the book being offered and the article in the torn piece of paper he had found lying on the deck of his ship several weeks before. He was still carrying it in his pocket.

Captain Jones ordered a book for himself. Then he found the meeting

place of the Seventh-day Adventists in London—the publishers of both the book and the paper *Present Truth*—and purchased some more literature. He took a good supply with him on his next sea voyage.

That a divine hand was quietly guiding this missionary mariner is apparent, for on his next voyage he found that the mate of the ship had in his possession a fairly large book entitled *Thoughts on Daniel and the Revelation*. It contained a comprehensive and verse-by-verse exposition of these two prophetic books of the Bible. Captain Jones borrowed the mate's book and read it with interest.

Captain Jones had acquired his Certificate of Competency and had bright prospects of a successful career as a seaman, but he could clearly see that if he followed the will of God, obeyed His voice, and kept His commandments, it would be necessary to relinquish his position as a ship officer.

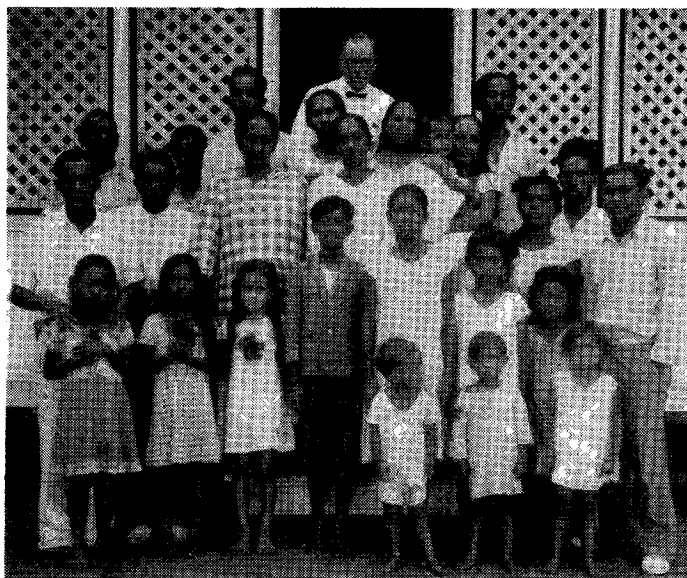
No doubt he reasoned that the significant events which had been happening to him indicated that a divine providence was leading him to discover a new philosophy of life. He

thoroughly believed that his new-found teachings calling for obedience to God's law were in harmony with the Word. How often he had read in the Prayer Book and repeated after the minister of the church, "Lord, have mercy upon us, and incline our hearts to keep this law"!

He made another voyage abroad and returned, but the conviction was growing upon him that if he wished to have a clear conscience, there was no alternative but to leave the seagoing life and worship with those who keep the commandments of God and have the testimony of Jesus Christ.

Back again in London he was about to step out of his lodgings one rainy morning to take a walk when he noticed, lying on the wet cobblestones before him and partly smeared with mud, a portion of a copy of *Present Truth*. Surely, thought this serious-minded young seaman, this is a strange coincidence. It seemed almost like a message from Heaven to his soul. If there had been any doubts as to the Lord's leading in the past, surely there were none now.

Taking up the piece of torn paper,



Members of the Seventh-day Adventist church on Morea, Society Islands.



Miss Guiot, assistant to Captain Jones, confers with the writer.



Church building on Bora Bora, Society Islands.



Sunset at Papeete, Society Islands.

he returned to his room and carefully washed off the mud. After the paper had dried he read every word.

What should he do? What could he do for a livelihood if he gave up the sea? *Present Truth* was accosting him and directing his attention to the Word of God. Why not devote his time and energy to the circulation of such literature? He had the address of the publishers of this paper and he had already become acquainted with some of the colporteurs engaged in this work. He decided to become a colporteur-evangelist selling *Present Truth* from door to door.

And so to Birkenhead, Liverpool, and other places he went with other young people, distributing the literature that he knew had in the providence of God changed the course of his own surrendered life. The going was hard and the work somewhat strange, but Captain Jones had the clear conviction in his soul that God had a higher purpose for him than he had heretofore realized.

Though some of his former friends and church members reproached him for his decision, he found himself willing to bear all this for the favor of God who, though unknown to him, was leading him into a wider field of service. Someday, out in the Antipodes, among the reefs and shoals of islands occupied by heathen people, his knowledge of navigation would be of real help in sailing mission vessels. There he would bring the news of salvation to untold thousands of unregenerate souls who would live to love and revere the names of Captain and Mrs. Jones as their spiritual father and mother in their new-found faith.

Yes, the hour was about to strike for a vast extension of our mission work in the South Seas, and God was calling a man with the necessary qualifications and characteristics to aid this undertaking.

No doubt few people who have made a success of life have not, some-

where along the road, had periods of discouragement and even despair. Captain Jones did not question the fundamental teachings of his new-found faith; he was convinced that they were founded upon the Bible and the Bible only. Nor did he regret his decision to quit the mercantile seafaring life with its seven-days-a-week duty. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God" echoed and re-echoed in his mind. That was a clear, Heaven-born mandate, and he was determined to obey. But to persuade men and women to subscribe to the journal that had brought him such a treasure of truth was hard, and their apparent indifference to his earnest appeal as he went from door to door wore down his zeal and brought him to the brink of discouragement.

One day in the midst of a serious attack of the blues while working in Belfast, Ireland, he turned aside into

"How did you find me here?" he asked. The fact was that McEvoy had not expected to find him there, for he had been put to work in London. But no word of reproof was spoken. He merely responded by saying that the Lord must have sent him there just at the right time.

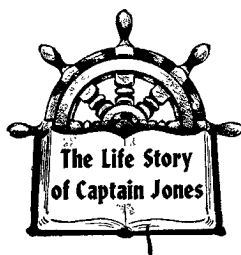
"I'm on my way to sell *Present Truth*," he added, inviting Jones to join him. This proved to be the turning point in the colporteur's experience, for soon success was attending his efforts. Not only were people subscribing to the paper, but some through reading and personal visitation joined in the worship of God with the commandment-keeping people.

Finding a Wife

The wise man has said, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." It was while working in Birkenhead and Liverpool and associating with other young people that Captain Jones met and fell in love with a young woman named Marion Vallentine, who was to share with him the joys as well as the perplexities of his long and adventurous life. She was fair complexioned, blue-eyed, and strong; a little taller and a couple of years older than the Captain. At the age of thirty-three he and Marion were united in life and service, a union that continued for more than forty years.

Perhaps no better description could be given of Mrs. Jones than to borrow the tribute paid to another pioneer missionary wife in the South Seas. In the book *Memoirs of the Life of John Williams*, the author says, "In Christian heroism she proved the equal of her intrepid husband, and in patient endurance his superior. It is not flattery, but simple justice, to say that she was in all points worthy of the honoured man to whose happiness and success she so largely contributed,

(Continued on page 24)



Part 2

a park and sat down on a bench with the unemployed and destitute, like Elijah under the juniper tree. Shortly after he sat down John McEvoy, one of the leaders of the book and periodical work in the British Isles, passed by the park and noticed the forlorn-looking agent on the park bench. He gave him a hearty handshake and a cheery word. The discouraged colporteur sprang to his feet, looking rather embarrassed.



Indigestion

By T. R. Flaiz, M.D.

INDIGESTION—who hasn't had it! How many otherwise pleasant trips have been ruined by those uncomfortable attacks! How many engagements, parties, dinners, and other social events have been wrecked by acute attacks! How many weeks, months, or perhaps years some have suffered with the more protracted forms of digestive disorder!

On radio and TV we are constantly being reminded of the easy ways to deal with those upset-stomach conditions resulting from dietary indiscretion. And how accurately this describes the most common cause of indigestion—dietary indiscretion! Dietary indiscretion may refer to occasional or rare overindulgence or it may refer to a habitual practice that has now resulted in a progressively chronic discomfort, perhaps even grave illness.

Dietary indiscretion may well be charged, in by far the great majority of cases of indigestion of all kinds. It may be a simple upset stomach or it may be a more acute attack, with vomiting and diarrhea.

This problem is of so nearly universal interest that we would do well to look into the more important aspects of the question. Let us look first at the digestive mechanism and the process that takes place as digestion advances. Food is received into the mouth as liquid, as solid, or as semi-solid. If solid or partially so, it is ground and mixed with a very mild digestive juice called ptyalin, which acts on the carbohydrates of the food. This process is referred to as mastication, and it is the first, and a very important, step in the digestion of food. If the food is swallowed whole or in large pieces, none of the digestive juices can act quickly or effectively on the food particles. This failure to chew the food well may therefore result in a slowing of the digestion throughout the entire journey of the food.

Food passes from the mouth into the stomach, which is like an elastic bag capable of contracting to about the size of a hand and of stretching to contain a substantial quantity of food and drink. In the stomach the

food is acted upon, principally the protein, by the hydrochloric acid and the pepsin of the gastric juice. From here a contracting wavelike movement of the stomach forces the food along into the intestines, where it is attacked by the pancreatic juice and the bile, the latter coming from the liver for the digestion of fat.

Starting in the intestine and continuing throughout its length, water, with its solution of digested food elements, is taken by the blood vessels into the blood stream and is stored or used for immediate body needs.

The normal digestive machinery is designed to handle effectively only a certain amount of food. The actual capacity to digest varies in people. Some people inherit a better or more adequate digestive apparatus than others. This difference must be accepted and allowed for by those who seem to be less favored. These differences may be in the total food capacity of the stomach; or they may be in the ability to handle certain types of food, as perhaps coarse vegetables, the sugars, starches, cereals, and certain kinds of fruit; or the limitation may be in the digestion of fats.

Acute indigestion may result from a number of indiscretions. Short episodes of indigestion are usually caused by one of the following dietetic indiscretions: (1) eating too much, (2) eating hastily, without proper mastication, (3) eating at intemperate times, too often, or late at night, (4) eating too much of some particular food, such as ice cream, rich desserts, confections, or fried food, (5) eating between regular meals.

Under the first category—eating too much—just what is it that causes the digestive disturbance? The stomach, like any processing machinery, is built to handle a certain work load. The digestive juices of the stomach can care for just so much. Peristalsis (the wavelike constriction that mixes and pushes the food along) functions best when the stomach is not stretched too tight. This organ is designed so it will not allow food to pass into the intestine until the digestive process of the stomach has been accomplished. If the food quantity is excessive or if the nor-

mal process of digestion is unduly delayed, there is set up a process of fermentation.

This will be better understood when you remember that food is held in the stomach undigested at a temperature of nearly 100° in the shade, making a perfect environment for bacteria to multiply rapidly. Some of these bacteria produce fermentation. Some of them may be toxin producers. With this additional insult the stomach may respond with a painful "tummy ache" for its owner. There may be nausea accompanying the pain and the stomach may decide that quickly getting rid of the meal may be the happiest way out. More often, however, the irritation is not quite that serious and the discomfort is relieved by one of the much-advertised remedies warranted to cure acid indigestion.

The mechanics involved in the second category—eating hastily—is comparable to the first in this way: When eating a meal rapidly, the food is not ground up and finely divided into the smallest possible particles, as it is in good mastication. The result is that digestion in the stomach takes a longer time than usual and the same fermentation and related irritating processes result. Again there is moderate to severe discomfort, which, as in the case of overeating, may be relieved by some neutralizing medication.

Under the third cause of indigestion, the process is related. The stomach has received a meal and while doing a good job of digesting it, and perhaps about ready to pass the partly digested food on into the intestine, it tumbles a chilling milk shake, a dish of ice cream, or perhaps a poorly masticated batch of potato chips or a sandwich. This interruption retards digestion. The milk, cream, and sugar are a good medium for the growth of fermenting bacteria. Irritating substances are produced and the end result is a painful, aching stomach. The stomach should have time not only to complete digestion of the meal before further food is introduced but also to have a reasonable period of rest between meals.

The fourth and fifth causes of indigestion mentioned above—eating intemperately of some specific food and irregularity of the eating program—bring about their disturbing effects by much the same process as already explained.

If you are a frequent sufferer from acute episodes of indigestion, check up on your dietary indiscretions and determine whether the temporary pleasure you receive justifies the uncomfortable and possibly ultimately dangerous results.

News From Home and Abroad

Regional Meetings in East Pakistan

By M. G. Champion

EAST Pakistan with its teeming millions seems always to have more people traveling than the available means of transport can care for. One may travel by launch, steamer, train, or bus, but an inquiry for accommodations is often answered with, "No room; full up."

A large group of us were leaving Dacca after the local section [mission] committee meeting, to travel to Jalirpar for the first of three regional meetings. The steamer company, on inquiry for accommodations, replied, "No room." So we decided to travel in two parties.

O. O. Mattison, Dr. and Mrs. J. C. Johannes, and M. W. Shultz would travel by steamer, hoping that at least one cabin might be made available, and the others would stretch out on the deck. C. H. Hamel, L. J. Tessier, B. J. Jacques, and the writer would travel by launch. With the exception of Brother Jacques, we all would go to Gopalganj and then on to Jalirpar. Brother Pein Gyi would leave a day later and travel direct to Jalirpar.

The steamer left at 11:00 P.M. and, as hoped, one cabin was secured for the doctor and his wife. We who planned to travel by launch knew what to expect. No fish-packing company would squeeze sardines as tightly as passengers on these launches. Our boat was to leave at 4:00 A.M., and so at 4:00 P.M. of the previous day some-

one was sent with part of the baggage to attempt to hold a little room. By 8:00 P.M. we were on our way to the launch. Little space was available but we managed to ensconce ourselves in a near prone position. As additional passengers squeezed in we soon were fitted into something of a jigsaw puzzle for whatever rest we might be able to get.

Daylight found us on our way through the waterways that varied in size from expanses so large that we had the impression of being at sea, on down to narrow channels flanked by coconut palms, villages, and teeming masses of humanity. We traveled all day. Brother Jacques left us about sundown for Jalirpar, while the three of us who remained went on and reached Gopalganj about 10:00 P.M.

Brother Hamel and I were happy to hang up our mosquito nets and stretch out for a good, quiet rest. Brother Tessier took a couple of boats and went to the steamer station to meet the other party, due in about two hours, but they were two hours late. After breakfast we looked around the mission station and by noon were on our way to Jalirpar in Brother Tessier's boat.

The welcome at Jalirpar was colorful and enthusiastic. All the visitors were garlanded at the opening of the first meeting, which was held on Wednesday evening in the beautiful,

newly completed chapel. The inspiring motto "Christ Is the Answer" hung above the rostrum. Inspiring messages were brought to the group gathered there for the meetings. From the 6:30 A.M. Morning Watch and prayer band meeting through to the evening meeting the attendance was good. At the Sabbath morning meeting the church choir sang, directed by Mrs. Jacques, and their singing was enjoyed by all. The messages brought by Pastor Mattison were greatly appreciated.

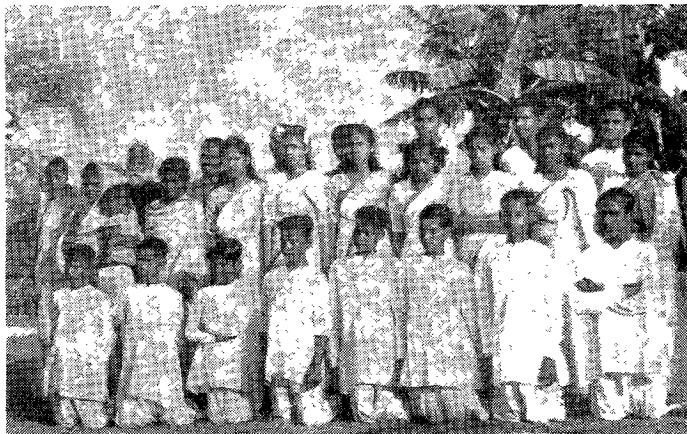
In the afternoon twenty-five were baptized. Some were students; others were the fruit of the efforts of Pastor Tessier and his indigenous fellow workers. It was a peaceful and inspiring scene as the group gathered on the side of the large school tank for this service, which was conducted by Pastors Hamel and Tessier. Surely there was joy in heaven even as there was at Jalirpar on Sabbath, February 21, 1959.

After the sundown meeting we hurriedly prepared to leave. Brother Jacques remained at the school, while Brother Tessier planned to take his family home the next day, then join our party. The steamer arrived, but reservations were not available. Dr. and Mrs. Johannes got a cabin and Pastor Mattison a berth in a cabin with another traveler. The remainder of us fitted ourselves and our baggage around on the floor of the none too ample "lounge room."

Sunday morning Pastor Mattison and Dr. and Mrs. Johannes went on to Calcutta. The remaining group spent the day in Khulna arranging for the brick for the new girls' hostel at Jalirpar and checking on the tim-



Workers traveling in East Pakistan.



Baptismal group at Jalirpar, East Pakistan.



Braille Literature in Norwegian

H. J. Schantz, Missionary Volunteer secretary of the West Nordic Union, presents the first issue of *Livets Lys* to a deaf-blind woman in Oslo, Norway. *Livets Lys* (Light of the Life) is a new quarterly paper in Braille. It is the first Adventist paper in Braille to be printed regularly in Northern Europe. The first edition of this paper in the Norwegian language was made possible through generous assistance from the Christian Record. Norwegian Missionary Volunteer societies will give support to it in the future, assuring its continuance.

ALF LOHNE, *President*
West Nordic Union



Ingathering Record in Oklahoma

R. B. Sheets (left), and G. E. Lindquist, district pastor, have been almost inseparable for the past several weeks doing Ingathering throughout the southeastern quarter of Oklahoma. They have covered the business establishments of every sizable town in the eleven counties that make up the district, reaching a new all-time solicitor's high in this area of \$4,400. For 12 years, Brother Sheets has personally developed and systematically covered this territory.

The district has exceeded the Minute Man goal of \$7,000, and has an overflow of nearly \$3,000.

F. W. HUDGINS

ber, et cetera. That night we were fortunate to find accommodations on the train that was to take us to Hilli, which we reached soon after ten the next morning.

Two miles from Hilli is our church at Sonapur. Our meetings were to be from Monday evening to Wednesday evening. Most of the inhabitants of this area are Santals, as are all our members. Besides our own members a large number of visitors attended the evening meetings. Owing to sickness, the group from Beldanga, some ten miles away, had not been able to come.

Wednesday morning Pastor Tessier and I went to Beldanga. We visited the homes and brought encouragement to the group there. One sister about 90 years old was very sick and appeared to have little time left in this world. She was the mother of the schoolteacher's wife and three of the other members there. We had a profitable day with the group and gave them help with the school, et cetera. All gathered together for the evening meeting. These are poor people. In the clothes they wore there was much evidence of the help they had received during the latter part of 1958.

It was good to learn that a number of children from the Beldanga church had gone on to school at Monasapara. This was largely made possible by the liberal help of three of our West Pakistan Dorcas Societies. Not only

were they clothed in this way but they received help with school fees. Thursday I walked along the jungle road to see the extent of the village. On returning, the sound of weeping indicated that the aged sister we had visited the day before had died. Pastor Tessier and I were not able to remain for the funeral, as we were to meet the others of our group at Hilli at twelve noon and proceed to Monasapara, but Brother Bayen went to Beldanga for this purpose.

Again, travel was crowded and the night's rest was broken. It was 10:00 P.M. when we crossed to the Bahad-rabad side of the river on a ferry. With difficulty we settled ourselves on the train to ride until 2:30 A.M. when we would reach Mymensingh. The remainder of the night was spent on the floor of the waiting room. The train at Jaria Jhanjail was late getting started, then crept along, and the stops seemed unnecessarily long. It was Friday afternoon and we were anxious to reach Monasapara before sundown.

We reached Jaria at 3:00 P.M., and after hurrying across the river, we found the two buses were full. There was no room. They were full, all right, even with passengers on top. We managed to arrange for a relic of a jeep to take us the eight or nine miles to Birisiri. The ride was anything but comfortable, but we made it, and were met by Brethren Boiragi and

Bannerjee with nine school boys who were to carry our luggage the seven or eight miles we still had to travel. The baggage was all strung on poles and carried on the shoulders. We hurried along the way and reached Monasapara before sunset, and after a quick bath by the well, we were ready for the first meeting.

Soon the meeting was under way. Sabbath was a peaceful day. As we heard the boys and girls singing the choruses "Whisper a Prayer," "Everybody Ought to Know," "I Have a Home," and many others, we had ample evidence that much work had been done by Brother George M. Baroya. It is a joy to see the response of these young folks.

Brother Boiragi and his fellow workers are to be commended on the progress that has been made in the school, and also for the arrangements made to accommodate those who came to the meetings. They have worked hard, with little to work with. Most of the buildings are made of bamboo and thatching grass. The school enrollment is 97. Here, indeed, is a fruitful field. Pastor Hamel baptized twelve. They were from villages in that section and also from the school. More will be baptized from the school before the year closes.

The meetings continued through Sunday. Much good material was presented and we found much to encourage us. The meetings closed with

the Morning Watch service on Monday. What a glorious day it will be when there are no more partings.

We were soon on our way and anxious to reach the bus before it was filled up. We failed, however, and were told that there was no room. We piled our baggage on top of one of the full buses that was standing there, climbed up and sat on it, and were soon off for Jaria Jhanjail in clouds of dust. We sat as far forward as we could to escape as much of the dust as possible. The road was rough and the seat not too secure as we swayed from side to side, but we all agreed that it was better than the ride in the jeep.

The trip by train to Mymensingh and on into Dacca took until 11:00 P.M. The train was crowded but we managed to squeeze in. How we look forward to the time when we shall be through with travel where there is "no room" and everything is "full up"! Oh, the joy of winging our tireless flight to worlds afar—no more dust and squeeze. We long to be there.

The Story of Vadivel

By Henri Evard
President, Mauritius Mission

Translated by Mrs. F. Charpiot

"Vadivel would like to be baptized," Tamby, our caretaker, told me when he heard there was to be a baptismal service at Beau Bassin.

"But who is Vadivel?" I asked.

For the first time I learned of the intentions of this tall, pleasant, apparently strong, young man. Then Tamby told me the story of his protégé.

Vadivel comes from an Indian family that practices the customs of heathenism; and how well it is known that the 350,000 Indians in Mauritius offer a passive resistance to the influence of Christianity! And how firmly are they grounded in their superstitions!

Vadivel, an orphan, was reared by an aunt whose house was surrounded by a courtyard. In the yard was a small ancestral temple in which ceremonies were performed daily. The lights had to be lighted and put out. Vadivel grew up in an atmosphere of fear. Especially was he afraid of the dark; so much so that he dared not go outdoors at night or sleep in the darkness. Today he still has to fight against this unreasonable fear, which is intensified by the fear of evil spirits.

Tamby, himself an Indian who had come out of heathenism, told me how difficult it is for persons of his race to break away from these superstitions.

"When you have explained the

truth to Protestants or Catholics," he would say, "and they have understood it, there is no retracting. The question is settled once and forever. They walk in the light readily. But not so with Indians. It demands infinite patience to rid their minds of superstition."

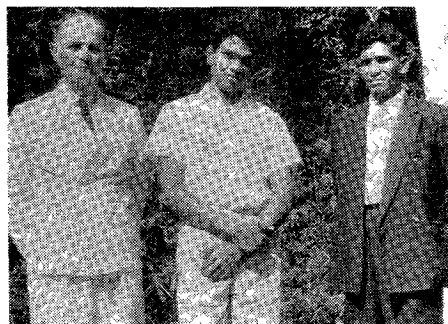
One day Vadivel was discussing religion with his friends. One of them said, "The Catholic religion is the true religion." Another said, "Protestantism is the true religion." Still another, a Moslem who had attended our Phoenix school, told him: "If you want to know about the true religion, then go to Tamby." So he did. Little by little Vadivel learned about our faith as he associated with Tamby and his family. One day he decided to accept Jesus as his Saviour, and expressed his wish to be baptized.

Then it was that Vadivel's difficulties began. His family pointed out that his difficulties were a punishment for having abandoned the religion of his ancestors, and that the protecting goddess was angry and doing him harm. Because he would no longer go and light the lamp in the ancestral temple, they would say, "You see what is happening to you for having forsaken the goddess."

Besides his fear of the dark, Vadivel often felt a strangling sensation and suffered from heart palpitation. He would go into a kind of convulsion. He had to overcome all these disturbing symptoms, but still today, from time to time, he has such ills. However, his health has greatly improved, thanks to the counsel and help that Tamby and his wife have so generously given him. Vadivel looks upon them as his father and mother. Whenever difficulties arise he goes to them for counsel. They say, "We are going to pray about it." And at any time of day they stop their work, and all three kneel and ask God's help. Vadivel is comforted and the crisis is over. This has happened a number of times.

Vadivel's Greatest Trial

Vadivel's greatest trial was without doubt the accident he had when he became interested in the message. While felling a tree, he was struck and his



Dr. Henri Evard, at left, with Vadivel (center) and Tamby.

ankle was crushed. There followed a whole series of operations, plaster casts, skin grafting, and open reduction with metal fixations. We would see him painfully dragging himself along with the help of crutches. It was a lame man that went down into the baptismal waters.

Vadivel accepted this severe trial without a murmur, his spirits being buoyed up by his spiritual parents, though his own family spurned him. Since his baptism he has been a source of encouragement to all who know him, and we are praying that one day he will be used of God to bring a knowledge of Jesus to others from among the millions who are living in the darkness of heathenism.

Rejected by his own family, Vadivel finds comfort in the Lord's promise: "When my father and my mother forsake me, then the Lord will take me up" (Ps. 27:10).

CME Serves the Church

By Maynard V. Campbell

Many of our members have visited the College of Medical Evangelists, our largest denominational institution. Thousands have graduated from its various specialized schools. In every denominational medical institution an important section of the staff was trained at CME. Thousands of other CME graduates are scattered throughout our churches, holding important offices and leading out in soul-winning work. Some have developed small clinics and hospitals dedicated not only to the relief of suffering but also to bringing Christ to the patients.

One would have to travel far to meet some of the many missionaries trained at the College of Medical Evangelists. Some are veritable apostles to foreign lands. South of the vast Sahara Desert in the North French Cameroun is Dr. A. R. Bergman, who, with Dr. F. W. Brennwald, has opened a new hospital among primitive people, many of whom had never before heard the name of Jesus. When these people came in contact with the hospital they received help for their bodies and salvation for their souls.

Among the savages of the far-off Highlands of New Guinea, Dr. and Mrs. R. O. Yeatts, both graduates of CME, are conducting a leper colony with 400 to 500 patients. They are continually and successfully laboring to bring these people to Christ.

To get a full view of the influence of the College of Medical Evangelists would be impossible, for God alone knows the thousands who have been brought to Him through the work of its graduates. Both in the homeland

**"MY WRITINGS
WILL . . . SPEAK . . . AS
LONG AS TIME SHALL LAST."***



**BUT they can speak to you
only as you read.**



HOW DO YOU READ?

SOME* read the E. G. White writings—

- to find "new, strange doctrines"
- to find "something odd and sensational" to present as "coming from Mrs. White"
- to hold the writings "up to ridicule"



OTHERS* read with eagerness and are—

- "greatly helped by the messages"
- "corrected" and "led to shun the evils specified"
- strengthened in faith, and doubts are "swept away"
- taught "what they may do to be saved"

"These messages are to find their place in hearts, and transformations will take place." *

SPIRIT OF PROPHECY DAY

MAY 16, 1959

* References: *Selected Messages*, vol. 1, pp. 55, 41, 42.

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.

and in the mission field this college is a great soul-winning agency.

Medical educational authorities are amazed that a small denomination such as ours would even attempt to operate a medical or dental school. Such institutions cannot possibly be self-supporting. They represent heavy financial costs to any organization that operates them. This is also true of our College of Medical Evangelists. Though it is 88 per cent self-supporting, it must depend upon 12 per cent of its expenses being met from appropriations and gifts.

This college was founded by the Lord and has served an important part in our denominational program. It is well worth its cost. On Sabbath, May 30, our members throughout North America will have another opportunity to share in CME's ministry of training medical evangelists for service at home and in fields afar.

Fire Relief in the Philippines

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

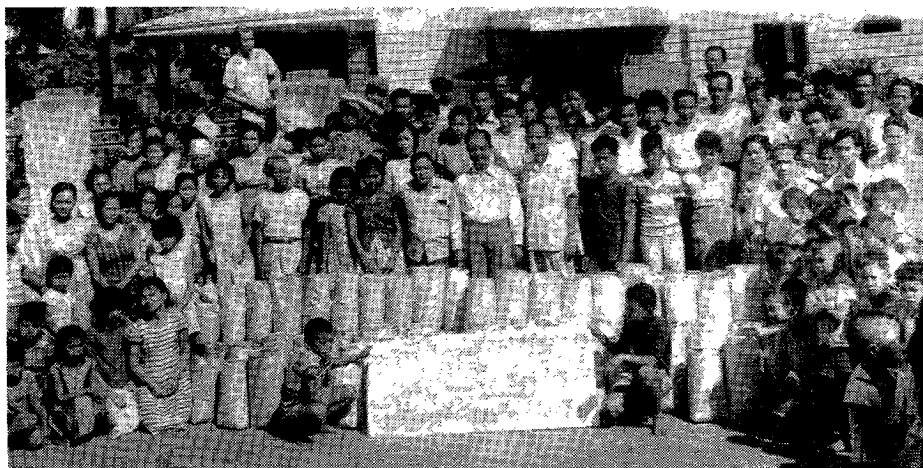
A very serious fire broke out in Lucena, Quezon, Philippines, recently. According to reliable information, the damage was approximately a million and a quarter pesos (U.S. \$625,000). The workers and members of South-Central Luzon Mission were thankful to the Lord that the fire stopped about two blocks from our mission headquarters.

Immediately after the fire we organized our welfare unit and went from place to place, searching for victims and compiling a list of those who needed material help. We bought about ₱500 (U.S. \$250) worth of rice and canned goods for distribution, then got in touch with the mayor of the town to tell him of our plan. He was delighted. Although our mission organization is small in comparison with some Protestant denominations in this area, and especially in comparison with the Catholic church, yet we were the first ones to approach him and offer our relief help to the fire victims of this town. Upon learning of our plan, several hundred people came to our mission office, which we used as our distribution center.

A picture of our relief program in action was published in the Manila newspapers.

We took advantage of the opportunity to put some literature in the bags of rice and canned goods distributed. When the people learned about it, some asked for more reading matter.

Slowly but surely the work of our mission organization in South-Cen-



Seventh-day Adventists of Lucena, in South-Central Luzon, and a portion of the food supplies they gave to the victims of a disastrous fire.

tral Luzon Mission is gaining in influence with the Government and among all classes of society. When we mentioned to the mayor our plan of holding our next biennial mission session here in Lucena, he consented readily, allowing us to use free one of the biggest meeting places in the town, with a big hall and about thirty large rooms for housing delegates and visiting brethren. He also kindly offered us free use of the municipality's sound system and the services of two policemen to maintain peace and order throughout the session.

The Shrine of the Ages

(Continued from page 13)

hour of trial many disciples forsook Him, but His mother followed Him all the way to the summit of Calvary. There, kneeling at the foot of the cross, her tears mingled with His blood as it flowed from the heart that was pierced for the sins of a world in rebellion against Him. Mary was the world's pre-eminent "gold star mother." She gave her Son in the world's greatest battle—the battle to save the world from sin and guilt. Christ won that battle on Golgotha.

One cannot help feeling that the devotion and inspiration of that simple Galilean mother, enduring with her Son the jeers and torments of a demon-inspired mob, helped to strengthen His courage as He hung there between heaven and earth on an instrument of torture reserved for criminals.

Yes, the Man of the Ages was shaped and molded in His early years by the influence and teachings of a godly mother. The life of no other mother's son has so blessed the entire world for all eternity as has that of Jesus of Nazareth, the Son of Mary.

And now a word for mothers. Not all will mother presidents, statesmen,

generals, or prophets, but all can be good mothers and do the greatest work in the world. Every godly mother is a great mother. Every mother's work should be a great work. Every mother is commissioned to mold souls fit to live in God's great eternal kingdom.

Listen again to the inspired messenger of the Lord: "To a very great extent, the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. . . . Let every mother feel that her moments are priceless; her work will be tested in the solemn day of accounts. . . . Then it will be found that many who have blessed the world with the light of genius and truth and holiness, owe the principles that were the mainspring of their influence to a praying, Christian mother."—*Patriarchs and Prophets*, p. 244.

Great character, great lives, godly lives, simple Christian faith—all are molded and shaped at the shrine of the ages, a godly mother's knee. To every Christian mother the appeal of the Holy Spirit is: Do all in your power to make your home one like that of Moses, Samuel, Lincoln, and Christ.

Your home may be a log cabin, a simple cottage, or a carpenter's shop, but it will be a palace if God dwells there by His Spirit. Nancy Hanks Lincoln turned a backwoods cabin into a national shrine, because in it she helped to shape and fashion a man who saved his country and blessed the lives of many people. Mary turned a stable into a shrine of all nations, because there she brought forth the Saviour of the world, the coming King of kings and Lord of lords. Make your home, mothers, a shrine in which men and women who know, love, and fear God will develop and mature for the service of God's last-day cause in a perishing world.

Mariner to Missionary

(Continued from page 17)

and in no part of his life was the kindness of Divine Providence more manifest than in the circumstances which led to their happy union." Their life of service continued clear up to the time when Mrs. Jones passed to her well-earned rest in Wahroonga, Australia, January 2, 1939, in her 79th year.

Helping in a Health Institution

Captain Jones was prepared to try any line of work that would better qualify him as a missionary, for he was determined that this line of service would be his lifework. While engaged in colporteur work in London, and with the going rather hard, Captain Jones learned that Dr. D. H. Kress and his wife were opening treatment rooms in London. He also learned that they were in need of a male assistant, so he offered his services on a part-time basis, allowing for time to do his rounds with the paper and periodical distribution.

Not long after this the earnest young couple decided to enter a training school in order to fit themselves more fully for overseas mission work. As there was no such place in England at that time operated by Seventh-day Adventists, they applied for admission to Keene Academy in Texas and were admitted as students on an industrial basis.

Arriving in Texas in 1900, they both enrolled in the Bible worker's course. They applied themselves wholeheartedly both to the manual and mental activities of the academy, and were graduated the following year. A good report of their qualifications as prospective missionaries had reached the officers of the General Conference Mission Board, and also

of their earnest desire to devote their lives to overseas mission service.

The *Pitcairn* had made her final voyage to the South Seas and was sold in 1900, just before Captain and Mrs. Jones were appointed to island mission work in the faraway Society Islands. They accepted the appointment without hesitation, confident that they were answering the call of God to a work to which they had both dedicated their lives.

The Society Islands lie midway between Sydney and San Francisco, and halfway between Honolulu and Auckland, with the mouth of the Panama Canal some 4,000 miles to the northeast. When Captain Cook paid a special visit there in 1773-1774, he named them the Society Islands in honor of the Royal Society, in whose interests he made the visit.

Captain Bligh of the *Bounty*, whose crew later mutinied, spent some five months there in 1788. In 1797 the mission ship *Duff*, commanded by Captain Wilson, landed a party of twenty-five missionaries and supplies from England, representing the London Missionary Society. Credit for the evangelization of these islands during the early part of the nineteenth century is due largely to the noble work done by representatives of this society, especially John Williams.

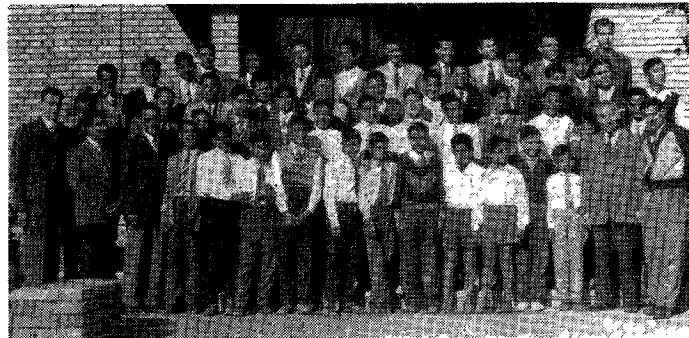
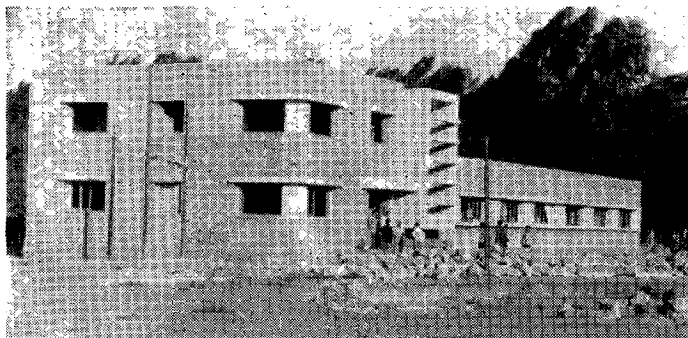
When the Adventist missionaries arrived in the islands on the mission ship *Pitcairn* in the early part of 1891, the island people had settled down to a formal practice of Christian worship, but they were Christians in name more than in reality. The gospel in a fresh setting of a true conversion, the observance of the Sabbath, total abstinence from the use of tobacco and intoxicating liquor, abstaining from the use of swine's flesh and all unclean animals and fish, and kindred truths as taught by the Adventists created an

interest in the minds of many of these people who welcomed the *Pitcairn* to their shores.

E. H. Gates was in charge of the mission to the South Seas, accompanied by his wife, A. J. Read and his wife, and John I. Tay. Brother and Sister Read were left in the Society Islands and they began their interesting work in Tahiti.

To show the deep interest created by these workers, I quote a citation from an early letter from that field: "Brother Read was one day visiting the French Protestant minister and was showing him the book *From Eden to Eden* when one of the native ministers from a few miles out in the country came in, and seeing the book immediately expressed interest in it, saying he wished to buy one. A day or two later Brother Read went to his home and delivered the book, and also sold him a copy of the book *Thoughts on Daniel and the Revelation*. Since then he has bought other books and has had some Bible studies. Last Sabbath he and his family and one of the deacons of the church kept the Sabbath of the Lord. He seems to be as hungry for the truth as a child is for its food, and only needs to know that a line of teaching is according to the Bible to accept it."

One evening was spent by Brother and Sister Read at the home of a woman who was evidently part European. She was a nice person, but smoked heavily, a habit at that time quite customary with the womenfolk in the islands. Later they received from her the following letter: "I am happy to say in reply to your kind inquiries that somehow, perhaps due to your earnest pleading for me at the throne of grace, I have entirely left off the habit of smoking, and although I was a confirmed smoker before, I can truly say that from that morning I



Signs of Progress at Nile Union Academy, Egypt

The Nile Union Academy is situated about ten miles from Cairo, Egypt. The picture shows the new, nearly completed boys' dormitory, constructed for only \$20,000 from a portion of the March 30,

1957, Thirteenth Sabbath Offering overflow. Believers of the Nile Union are most grateful for this gift.

In the second picture are the faculty and students of the academy. L. Hugh

Cowles, principal, is standing at the extreme left. The academy enrollment for the current year is 51.

C. V. BRAUER, Acting President
Nile Union

have never even entertained a desire for it. The Master has helped me to overcome through your prayers. Several native friends have voluntarily abandoned the habit of smoking. There are also a few who have begun the observance of the Sabbath, cooking their food on Friday. . . . God bless you, Mrs. Read, for the good you have done me in my not smoking any more, and may the blessing of God be with you and thine forever. [Signed] ANNA SHAW."

Interests of this nature were being created in various places, and it was to meet this need that Captain and Mrs. Jones were appointed to this field. They soon endeared themselves to the people but had scarcely made a beginning in their work when, in order to keep in touch with the people on faraway Pitcairn Island, the British Government bought a cutter of 15 tons to sail between Tahiti, Pitcairn, and Mangareva Island. The British consul in Papeete requested Captain Jones to take charge of the vessel, sail it to Pitcairn, and remain there sufficiently long to train a crew of the Pitcairn people in the art of navigation, so that they could sail their own vessel. So, leaving Mrs. Jones for the time being at Papeete, Captain Jones sailed June 1, 1902, on a bright, sunny morning with a crew of five men and the daughter of one of the crew, the distance to cover being 1,200 miles of open sea.

As Bounty Bay is not a good anchorage, the ship was kept most of the time at Mangareva Island, some 300 miles distant. While instructing some of the Pitcairn people in the art of navigation, Pastor Jones did mission work of a practical nature for the natives of Mangareva, where disease was making inroads among them. Mrs. Jones later joined her husband by taking passage on a steamer that occasionally called at Pitcairn to leave mail and some supplies.

Captain Jones found it somewhat difficult to teach the island people navigation by chart and compass. Being children of nature, they preferred to sail by observation. The Joneses' work was highly appreciated by the people, as was the medical care they gave. However, they had not been back in the Society Islands long when they learned that the vessel had been wrecked on a reef. No lives were lost, for the crew succeeded in swimming to land.

For the next several months Captain and Mrs. Jones applied themselves diligently to the acquiring of the native language, for English was not well known, and French was the official language. Knowing the native tongue was a great help in conducting their mission work, and

brought them in closer sympathy with the people. Both Captain and Mrs. Jones demonstrated linguistic capabilities.

(Continued next week)

From Home Base to Front Line

Australasian Division

Pastor and Mrs. C. R. Stafford and four children left Sydney March 7, en route to the Solomon Islands. Brother and Sister Stafford have just completed a furlough. They will take up work again at Batuna, in the Western Solomon Islands, where Pastor Stafford serves as district director.

Mr. and Mrs. Ken Pengilley and child sailed from Sydney on the *Polynesie*, March 13. Brother and Sister Pengilley are returning following furlough. They will resume work in the New Hebrides, where Brother Pengilley is employed as the mission shipwright and engineer.

In response to a call from the Far Eastern Division, **Dr. and Mrs. A. A. Jones** left Sydney on the *Shupra*, March 20, en route to Singapore. From Singapore, Dr. and Mrs. Jones will journey to Saigon, Viet Nam, where the doctor will serve as a phy-

sician in the Saigon Adventist Hospital.

Mr. and Mrs. D. B. Mitchell left Sydney for New Guinea, March 21. Brother and Sister Mitchell will reside in Rabaul, where Brother Mitchell will work as accountant of the Bismarck-Solomons Union Mission.

North American Division

Mrs. Thelma Smith, returning after furlough, left San Francisco, California, March 31, for Formosa. Her maiden name was Thelma Annetta Chew. From 1927-1941 she served as a Bible instructor in China. During the years 1941-1948 she continued her work in the United States. From 1948-1958 she again served overseas, as a Bible instructor in Hong Kong and Formosa. Upon arrival in the field she will resume her work in Taipei.

Mr. and Mrs. Frank Araujo, Jr., and daughter, recently of Takoma Park, Maryland, sailed from San Francisco, California, on the *S.S. California Bear*, April 3, going to Japan. Sister Araujo's name prior to marriage was Joyce Marion Schirner. Following her attendance at Atlantic Union College and Washington Missionary College she taught violin and church school. Brother Araujo attended Atlantic Union College and Boston University. He has had experience as a music teacher at Blue Mountain Academy, in Pennsylvania, and at Washington Missionary College. His appointment is for service as a music teacher in Japan Missionary College.

W. R. BEACH

Just a Paper Bag

God is using the Voice of Prophecy Bible lessons to search out many in the Southern Asia Division who are dissatisfied with their heathen religion and want to know more of the true God and His relationship to the human family. Many stories of outstanding providential leading could be told. Here is one:

In a well-known city in the northern part of India, a Hindu doctor, after purchasing some sugar, noticed something unusual about the paper bag in which the sugar was wrapped. Out of curiosity, he read the printing on the bag and found it to be a discarded Voice of Prophecy lesson that had found its way into the hands of a waste paper merchant who had made it into a bag for groceries.

The message contained in that Voice of Prophecy lesson so gripped the doctor's heart that he was moved to send his name to our correspondence school, asking to be enrolled as a student. His interest in Christianity grew as he continued to receive the lessons. Now he has finished the course. He has also studied the Great Controversy lessons, and has requested baptism.

C. R. BONNEY

• In Brief •

Atlantic Union

● The New England Sanitarium and Hospital has instituted a series of medical conferences and clinics in cooperation with the New England Medical Center. At the first meeting, on April 16, Dr. Robert P. McCombs from the Center was the speaker.

● William Menshausen, pastor of the Fitchburg, Massachusetts, district, conducted the spring Week of Prayer at South Lancaster Academy.

● Mary Lou Peckham of Indiana Academy has accepted a call to be registrar of Atlantic Union College, replacing F. L. Clarambeau, who has requested leave of absence.

● Mrs. Ron Heyer of southern California is to be school nurse and assistant dean of women at Atlantic Union College next year.

- Henry Uhl, former worker in the Wisconsin Conference, has been employed by the Southern New England Conference as assistant to Carl W. Guenther, pastor of the Sanitarium district. He will be working with the Lynn and Lowell churches.

- A nonsmoker's club has been started at the New York Center to help those who desire to stop smoking. Dr. Wayne McFarland is leading out in this and other activities at the Center connected with the medical phase of our work.

- The New England Sanitarium and Hospital recently set up a health education department, directed by Lucille Walden. Various classes are offered free to the public and to past patients.

- H. E. Voorhees, Sabbath school secretary of the Northern New England Conference, reports that for the past year the conference raised a per capita of \$1.36 for Investment, which is the highest ever raised in one year.

Central Union

- The joint evangelistic meeting conducted by the College View and Lincoln City churches is progressing nicely. Forty-five have been baptized so far, largely through the meetings conducted by Elders Detamore and Flory during the month of January.

- James Chase, associate secretary of the Radio-Television Department of the General Conference, held a one-week Voice of Youth meeting at the Capital Theater in Lincoln, Nebraska, beginning Sunday night, April 26. The MV Societies of the College View and City churches cooperated with G. C. Williamson, conference MV secretary, in this special youth series.

- J. F. Kent, Central Union publishing secretary, and the publishing secretaries from the local conferences, held a training school for new literature evangelists, April 13-15, in the College View church annex. Each conference had new recruits in attendance for the training course.

- The school at Grand Junction, Colorado, operated for all members living in the valley, has students from three churches: Fruita, Palisade, and Grand Junction. The enrollment has grown to 107 this past year, and because of this growth additional room must be provided. It is planned that a wing will be placed on the north side of the auditorium, thus giving room for the growth expected in coming years.

Columbia Union

- Seventy-three evangelistic efforts and at least 1,150 persons baptized is the goal of Ohio Conference evangelism in 1959, according to Donald W. Hunter, president.

- The new evangelistic team for the New Jersey Conference is now conducting a series of meetings in Jersey City, New Jersey. The group is composed of J. J. Millet, evangelist; Wendell Lacy, song director; and Mary Bierly, Bible instructor.

- The new Pennsylvania Avenue church

in southwest Washington, D.C., was formally opened on Sabbath, April 18. The opening-day speaker was R. L. Boothby, of Michigan, who organized the church. Other speakers included T. E. Lucas, L. R. Mansell, and the local pastor, John Davidson.

- The new principal of Blue Mountain Academy in the East Pennsylvania Conference is Charles G. Dart, now Bible instructor at Mount Vernon Academy. He replaces R. R. Adams, who has requested a leave of absence for advanced study.

- A new assistant in the publishing department of the Potomac Conference is J. B. Douglass, Jr., formerly one of the regular literature evangelists. He will assist I. W. Young, conference publishing secretary.

- The new secretary of the publishing department of the West Virginia Conference is L. A. Bierlien, formerly assistant publishing secretary of the Southern New England Conference in the Atlantic Union.

- A new assistant publishing secretary in the East Pennsylvania Conference is Stewart Rhoda, formerly a regular literature evangelist for the conference. He will assist John Bernet, secretary of the publishing department.

- The new MV secretary of the West Virginia Conference is Jay Lantry, currently serving in the Minnesota Conference. He will also serve as secretary of the educational and war service departments. He replaces Dale M. Ingersoll, who is now MV and educational secretary of the West Pennsylvania Conference.

Lake Union

- On February 28, the Oconto, Wisconsin, church, of which A. D. Chilson is pastor, was dedicated. The dedication sermon was presented by R. E. Finney, Jr., president of the Wisconsin Conference. Among others present were L. G. Wartzok, conference treasurer, and P. M. Matacio, former pastor.

- The Pontiac, Michigan, church has made a fine record in Ingathering. Mrs. Julia Davis, 76, solicited \$801.70, and Mrs. Leona Wallace, 68, brought in \$528.15. Ten qualified for the Jasper Wayne award by raising more than \$130, and seven others brought in more than \$100 each.

Northern Union

- Seven persons were baptized at Sioux City, Iowa, on March 28 by Adam Rudy, district pastor.

- J. D. Bolejack, district pastor, baptized eight persons at Fort Madison, Iowa, on February 28, at the completion of a series of meetings there.

- Sydney Allen, of the Bible department at Union College, conducted the Week of Devotion at Sheyenne River Academy.

- M. C. Torkelsen has accepted a call as principal of Sheyenne River Academy in North Dakota, replacing V. L. Bartlett, who will be going to Indiana as principal of the academy there.

- Richard Barron reports five baptized

at Dickinson, North Dakota, as a result of evangelistic services held there by the Barron Brothers. With a former membership of 11 this increases their membership almost 50 per cent.

North Pacific Union

- An additional 16 people were baptized at Auburn, Washington, recently, bringing the total for the Mittleider-Cummings effort there to 61. At present Tom Spindle is holding meetings to follow up the effort.

- Five persons were baptized by F. E. Froom in the Seattle Green Lake church, Sabbath, April 11.

- Beulah Heidinger, an alumnus of Walla Walla College, will return to the campus July 1 as secretary to the business manager, A. W. Spoo. Since graduation she has been on the secretarial staff at the White Memorial Hospital, and an office secretary in the General Conference Medical Department.

- A five-week series of 16 meetings was concluded recently in the church at Ketchikan, Alaska. Harold Dawson was the speaker, and Gordon Davis was in charge of the music. Harold Eastham, as chairman of the laymen's committee, led out in a strong way in preparing for the meetings. The goal of 30 persons baptized is in sight. Eight have been baptized, and 19 others are in the baptismal class.

- G. Glenn Davenport, principal of Columbia Academy, will move to Loveland, Colorado, where he will serve as principal of Campion Academy, effective June 1. During his four-year stay at Columbia Academy, Battle Ground, Washington, improvements include a boys' dormitory, new barn, silo, and milk room.

- At a meeting of the Walla Walla College board on March 31, Dr. R. H. Brown, head of the physics department since 1951 and member of the staff since 1947, was elected dean of administration. He will retain the chairmanship of the department of physics.

- Dr. H. L. Rasmussen of Emmanuel Missionary College will join the WWC staff as academic dean, replacing Dr. F. A. Meier who has taken the position of vice-president of the Seventh-day Adventist university.

- To meet the needs of students in the area of counseling, the WWC board named Dr. T. W. Walters as dean of students. He will also teach in the department of education.

- A. J. Reisig, Missionary Volunteer secretary of the Upper Columbia Conference, reports there are now ten organized MV Outdoor Clubs in the conference, most of them organized in February and March of this year.

Pacific Union

- Fifty-three persons were baptized as a result of the 1958 fall evangelistic crusade in Stockton, California. Byron Spears, evangelist, led in this endeavor. He was assisted by G. Nathaniel Banks, pastor of the Market and E streets church of Stockton, and Sisters Gully, Porter, and Knox, Bible instructors.

● Lydia Sonnenberg, associate professor of dietetics at Loma Linda, was assisted by other dietitians from Loma Linda in conducting the classes for the Hemet cooking school held once a week during March. Attendance at the lectures and demonstrations ranged from 50 to 70.

● The Day of Decision Bible Series, presented by E. Romayne Chinnock of Loma Linda and Robert E. Janssen of Redlands, in the Women's Club of Banning, began Sunday night, April 19.

● Dr. Ronald D. Drayson, dean of students at La Sierra College, will succeed Dr. Thomas A. Little as academic dean. At a recent meeting of the Board of Trustees, Dr. Little was elected dean emeritus of the college, effective June, 1959. He will remain at LSC as chairman of the division of language and literature and head of the English department.

● Top man on the Pacific Union Conference colporteur honor roll for the first three months of 1959 is R. L. Vaughan of the Nevada-Utah Conference. His deliveries were \$6,217.70. There are 29 other men and 15 women on the honor roll.

Southwestern Union

● G. E. Greene, manager of the Oklahoma Book and Bible House, has accepted an invitation to the Texico Conference, where he will serve in the same capacity. H. W. Pritchard of the Texico Conference has transferred to the Oklahoma Conference where he will serve as manager of the Oklahoma Book and Bible House.

● R. S. Blackburn, permanently returned missionary from Mandeville, Jamaica, has recently joined the office working force of the Southwestern Union, where he will serve as auditor.

● D. M. Winger recently accepted an invitation to the Arkansas-Louisiana Conference, where he will serve as educational and MV secretary. Brother Winger comes from the Indiana Conference.

● Thirty-four of Oklahoma's 59 churches and Sabbath schools have won the special Ingathering award that is given to all congregations reaching the Minute Man goal.

● The Southwestern Union home missionary department is sponsoring a campaign to enroll one million people in the Bible correspondence course during the months of April and May. The plan is called Operation 60.

● Sabbath, March 28, was a high day for the literature evangelists of the Lubbock and Pampa districts as they joined in the Clovis colporteur rally. J. T. Welch, publishing secretary from the Southwestern Union, presented the morning message. At the beginning of the afternoon symposium, M. D. Howard, president of the Texico Conference, commended the literature evangelists for delivering enough subscription books during 1958 to keep the Texico Conference in fifth place in the North American Division.

● The Texas literature evangelists recently sold \$2,000 worth of literature in one day.

● The formal opening of the new Ardmore Sanitarium and Hospital, operated by the Oklahoma Conference, was held Sunday, May 10.

● Roy B. Thurmon, pastor of the Houston district, reports that on Sabbath, March 14, a group of believers met to organize the first company of Adventist believers ever to assemble in the city of Conroe, Texas.

● The first conference-wide youth rally for the Texico Conference, which was held on a recent weekend, was attended by approximately 800 persons. Theodore Carcich of the Central Union was guest speaker for the rally.

1959 Camp Meetings

Atlantic Union

Greater New York	July 2-8
Sloatsburg (English)	July 9-12
Sloatsburg (Spanish)	July 9-12
New York	July 2-11
Union Springs Academy, Union Springs	July 2-11
Northeastern	June 25-July 5
Hyde Park	June 25-July 5
Northern New England	July 2-11
Southern New England	June 24-July 4

Canadian Union

Alberta	July 10-18
Canadian Union College, Lacombe	July 10-18
Beauvallon	July 22-26
Peace River	July 22-26
British Columbia	July 31-August 8
Hope	July 31-August 8
Manitoba-Saskatchewan	July 3-11
Saskatoon	July 15-19
Clear Lake	July 15-19
Maritime	July 31-August 9
Pugwash, Nova Scotia	July 31-August 9
Newfoundland	August 12-16
St. John's	August 12-16
Ontario-Quebec	June 26-July 5
Oshawa Missionary College, Oshawa	June 26-July 5

Central Union

Central States	June 18-27
Edwardsville, Kansas	June 18-27
Colorado	July 31-August 1
East High School, Denver	July 31-August 1
Kansas	August 5-8
Enterprise Academy, Enterprise	August 5-8
Missouri	July 15-18
Sunnydale Academy, Centralia	July 15-18
Nebraska	June 18-21
Lincoln	June 18-21
Wyoming	July 10-12
Casper	July 10-12

Columbia Union

Allegheny	July 2-12
Pine Forge, Pennsylvania	July 2-12
Chesapeake	June 11-20
Baltimore, Maryland	June 11-20
East Pennsylvania	July 2-12
Wescosville	July 2-12
New Jersey	June 26-July 5
Kingston	June 26-July 5
Ohio	July 2-11
Mount Vernon	July 2-11
Potomac	June 18-27
Shenandoah Valley Academy	June 18-27
New Market, Virginia	June 18-27
West Pennsylvania	August 6-16
Somerset	August 6-16
West Virginia	June 12-20
Parkersburg	June 12-20

Lake Union

Illinois (Uncertain)	
Indiana	June 11-20
Indiana Academy, Cicero	June 11-20
Lake Region	June 19-27
Cassopolis, Michigan	June 19-27
Michigan	August 6-15
Grand Ledge	August 6-15
Upper Peninsula	June 4-7
Escanaba, Michigan	June 4-7
Wisconsin	July 23-August 1
Portage	July 23-August 1

North Pacific Union

Idaho	June 25-July 4
Gem State Academy, Caldwell	June 25-July 4
Montana	July 1-5
Mount Ellis Academy, Bozeman	July 1-5

Oregon	July 23-August 1
Gladstone	July 23-August 1
Upper Columbia	June 17-27
Walla Walla College, College Place	June 17-27
Washington	July 15-25
Auburn Academy, Auburn	July 15-25

Northern Union

Iowa	June 12-20
Oak Park Academy, Nevada	June 12-20
Minnesota	June 5-13
Minneapolis	June 5-13
North Dakota	June 26-July 4
Sheyenne River Academy (Near Harvey)	June 26-July 4
South Dakota	June 19-27
State Fairgrounds, Huron	June 19-27

Pacific Union

Arizona	July 23-August 1
Central California	July 9-19
Soquel	July 9-19
Nevada-Utah	June 5, 6
Las Vegas, Nevada	June 19, 20
Reno, Nevada	June 26, 27
Salt Lake City, Utah	June 26, 27
Northern California	June 11-20
Lodi	June 11-20
Southeastern California (No Camp Meeting)	June 11-20
Southern California	June 25-July 5
Lynwood Academy, Lynwood	June 25-July 5

Southern Union

Alabama-Mississippi	June 5, 6
Birmingham, Alabama	June 12, 13
Jackson, Mississippi	June 12, 13
Carolina	May 31-June 6
Lake Junaluska, North Carolina	May 31-June 6
Florida	June 5-13
Forest Lake Academy, Maitland	June 5-13
Georgia-Cumberland	June 4-13
Southern Missionary College	June 4-13
Collegedale, Tennessee	June 4-13
Kentucky-Tennessee	June 5-13
Highland Academy, Portland, Tennessee	June 5-13
South Atlantic	June 11-21
Hawthorne, Florida	June 11-21
South Central	August 14-22

Southwestern Union

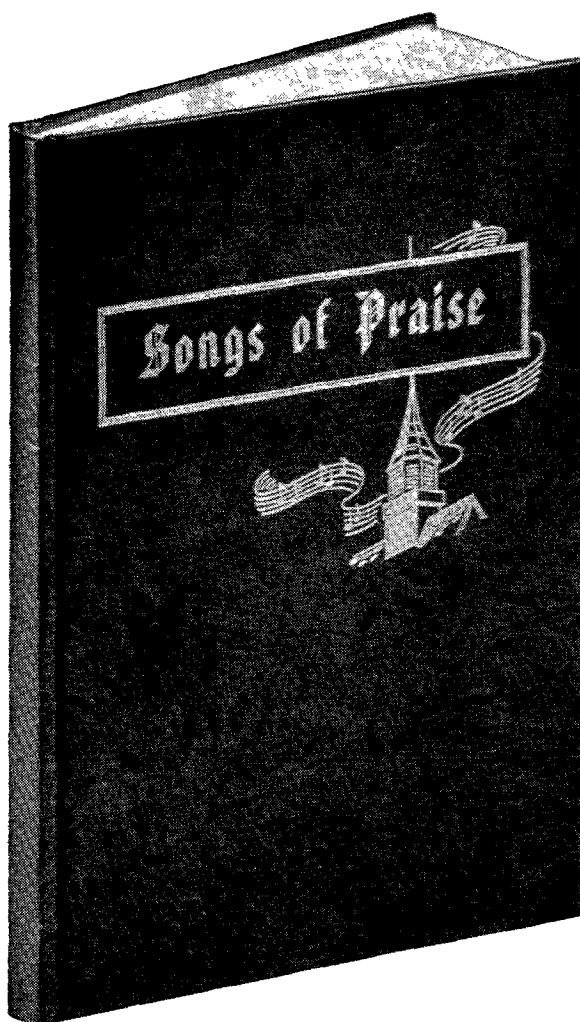
Arkansas-Louisiana	June 10-14
Baton Rouge, Louisiana	June 17-21
Gentry, Arkansas	June 17-21
Oklahoma	July 31-August 8
Beirig Park, Oklahoma City	July 31-August 8
Southwest Region	May 29-June 7
Texas	May 28-June 6
Southwestern Junior College, Keene	May 28-June 6
Texico	June 19-27
Sandia View Academy	June 19-27
Albuquerque, New Mexico	June 19-27

Correction

In our April 2 issue the organization of the Morristown, New Jersey, church was reported. The story stated that 45 became charter members. The number should have read 34.

Church Calendar FOR 1959

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
IMV 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 21-January 9
Home Missionary Day and Offering	December 5
Thirteenth Sabbath Offering (Southern Asia Division)	December 26



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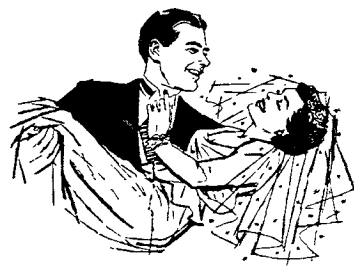
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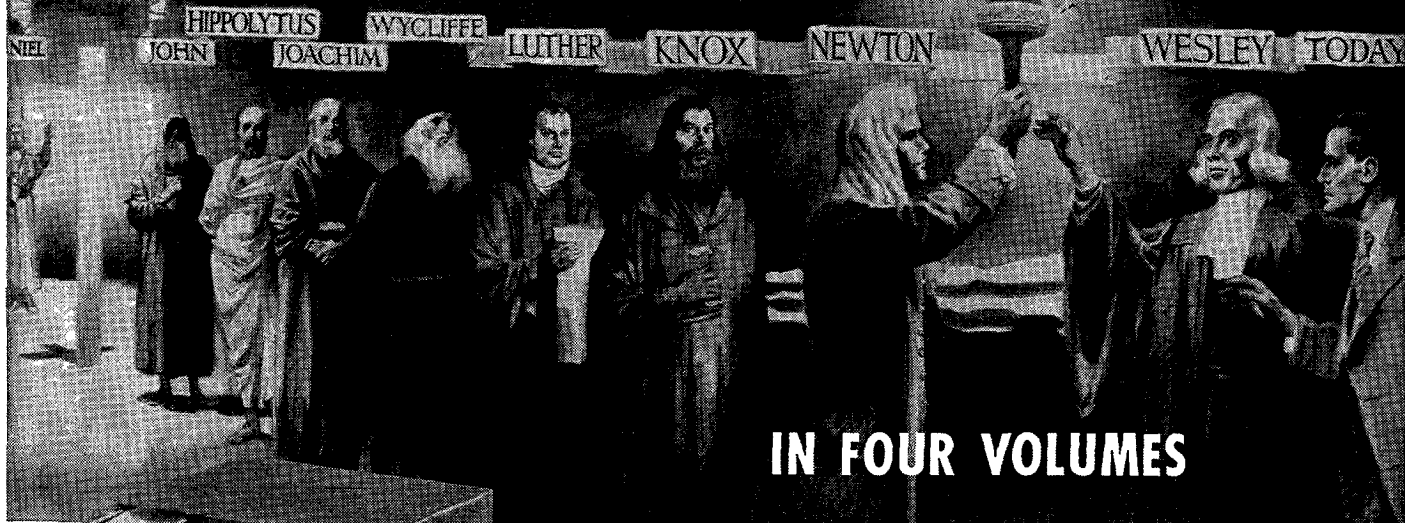
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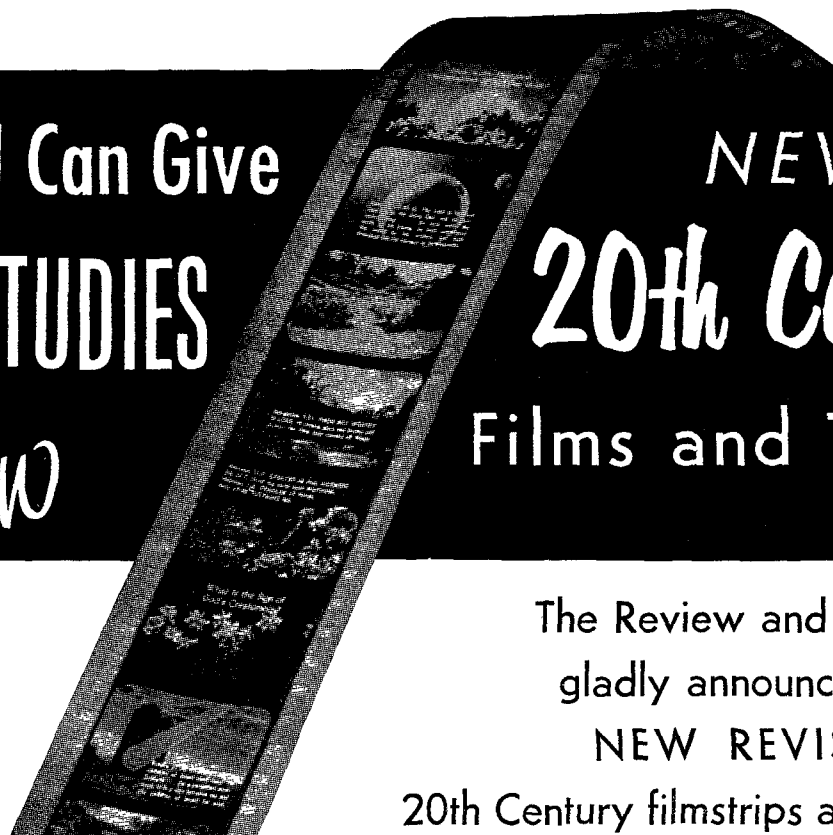
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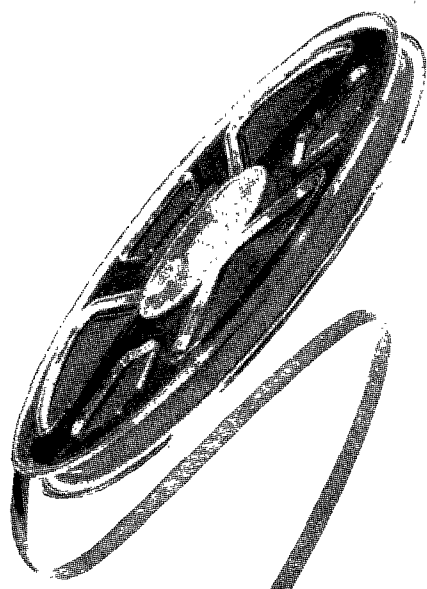
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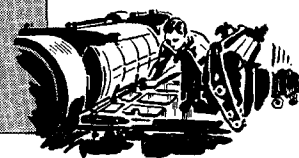
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As We Go to Press



Southern Union Conference Session

The seventh quadrennial session of the Southern Union Conference met in Miami, Florida, April 20 and 21, in the Municipal Auditorium. The entire staff of the union organization was re-elected, as follows:

President, Don R. Rees; secretary-treasurer, A. P. McDow; auditor, K. C. Beem; assistant auditor, A. J. Hess; educational secretary, H. S. Hanson; home missionary and Sabbath school secretary, S. S. Will; publishing secretary, Eric Ristau; assistant publishing secretary, W. E. Roberson; religious liberty, public relations, radio and television secretary, Cecil Coffey; Missionary Volunteer and temperance secretary, L. M. Nelson; medical department and Association of Self-Supporting Institutions secretary, L. T. Hall.

Growth is characteristic of the work in the Southern Union Conference. The membership on December 31, 1958, was 40,299. Of the seven local conferences, four have memberships exceeding 6,000 or will have shortly.

W. P. BRADLEY

All-European Institute of Scientific Studies

The fifth session of the All-European Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at the University of Vienna, Vienna, Austria, June 22-July 3, 1959. This Institute is sponsored jointly by the International Commission for the Prevention of Alcoholism and the International Bureau Against Alcoholism. The first four sessions were conducted in Geneva.

The Republic of Austria, through its Ministry of Social Affairs, extended a cordial invitation for the Institute to be conducted in Vienna this year. Certain stipulations were made, all of which were met by the Ministry of Social Affairs, and it was therefore agreed that the Institute this year would be conducted under the patronage of the Ministry of Social Affairs of the Republic of Austria.

Dr. Winton H. Beaven and Mr. Archer Tongue, associate directors of the International Commission for the Prevention of Alcoholism, will serve as directors of the Institute. An out-

standing faculty has been secured, and it is expected that representatives will be present from approximately 25 countries of the Central, Northern, and Southern European Divisions.

For further information write to the International Commission for the Prevention of Alcoholism, 6840 Eastern Avenue, NW., Washington 12, D.C.

W. A. SCHARFFENBERG

Central Union Youth Congress

The largest Master Guide Investiture in Missionary Volunteer history climaxed the Central Union Youth Congress in Lincoln, Nebraska, April 22-25, as 632 received insignia. More than 6,500 attended the greatest convocation for SDA youth ever held in the Central Union. From the opening moment of Union President Carcich's keynote address, the Missionary Volunteers of the Midwest were a part of a fast-moving program that had been on the drawing board for more than a year. Missionary Volunteer Secretary W. A. Howe and his corps of conference MV secretaries put together a challenge that will call to our youth far beyond the congress itself. After a thrilling mission pageant led by Elder and Mrs. Elton Wallace, Garth Thompson, and Gordon Jensen, 100 pledged themselves to overseas service.

THEODORE LUCAS

Evangelism in Liberia and Ghana

E. E. Cleveland, one of our General Conference Ministerial Association secretaries, has been conducting an intensive evangelistic campaign in Monrovia, Liberia. Associated with him is C. D. Henri. The Lord has greatly blessed in this program. Following the presentation of the Sabbath those who were impressed with that message were invited to attend the meeting on Sabbath. More than 400 came, at least 320 of whom were non-Adventists. Among these were many influential people in professions and other lines of leadership, and we are assured of a large addition to our church membership there.

R. ALLAN ANDERSON

"Making It Work"

The Public Relations departmental film, *Making It Work*, has been selected as the outstanding religious nontheatrical film of 1958 by the American Film Festival held recently in New York City.

A training film for local church press secretaries, *Making It Work* was considered along with other religious films of all types, both dramatic and instructional, in the nontheatrical field. Both Protestant and Catholic films were presented.

Produced by Charter Oak Tele-Pictures of New York City and written by Grace Fields, the film was awarded a special plaque and will be shown nationwide as exemplary of the Festival standards.

HOWARD B. WEEKS

CME Offering

On May 30 all the members of our churches will be invited to contribute liberally to the College of Medical Evangelists. Thousands of clinic patients pass through the portals of this institution for medical care where only a nominal charge is made for the services rendered. Maintaining this clinic is expensive, but the value of the work done adds materially to the Christian service of Seventh-day Adventists in caring for the poor, the sick, and the suffering of the Los Angeles area. This is a worthy cause, to which I am sure all our people will want to contribute generously.

C. L. TORREY

Lesson Help Date on Cover

Beginning with this issue, the date of the Sabbath School Lesson Help will be given on the front cover of the REVIEW. This is being done in response to reader requests. We believe many will appreciate this added convenience in locating the particular Lesson Help each week. Beginning with next week's issue the Lesson Help and the Sabbath School Activities column will appear on pages 26 and 27. This also is in response to a suggestion from subscribers. Thus any who want to remove and preserve the Lesson Help may do so without involving articles printed on the reverse side.