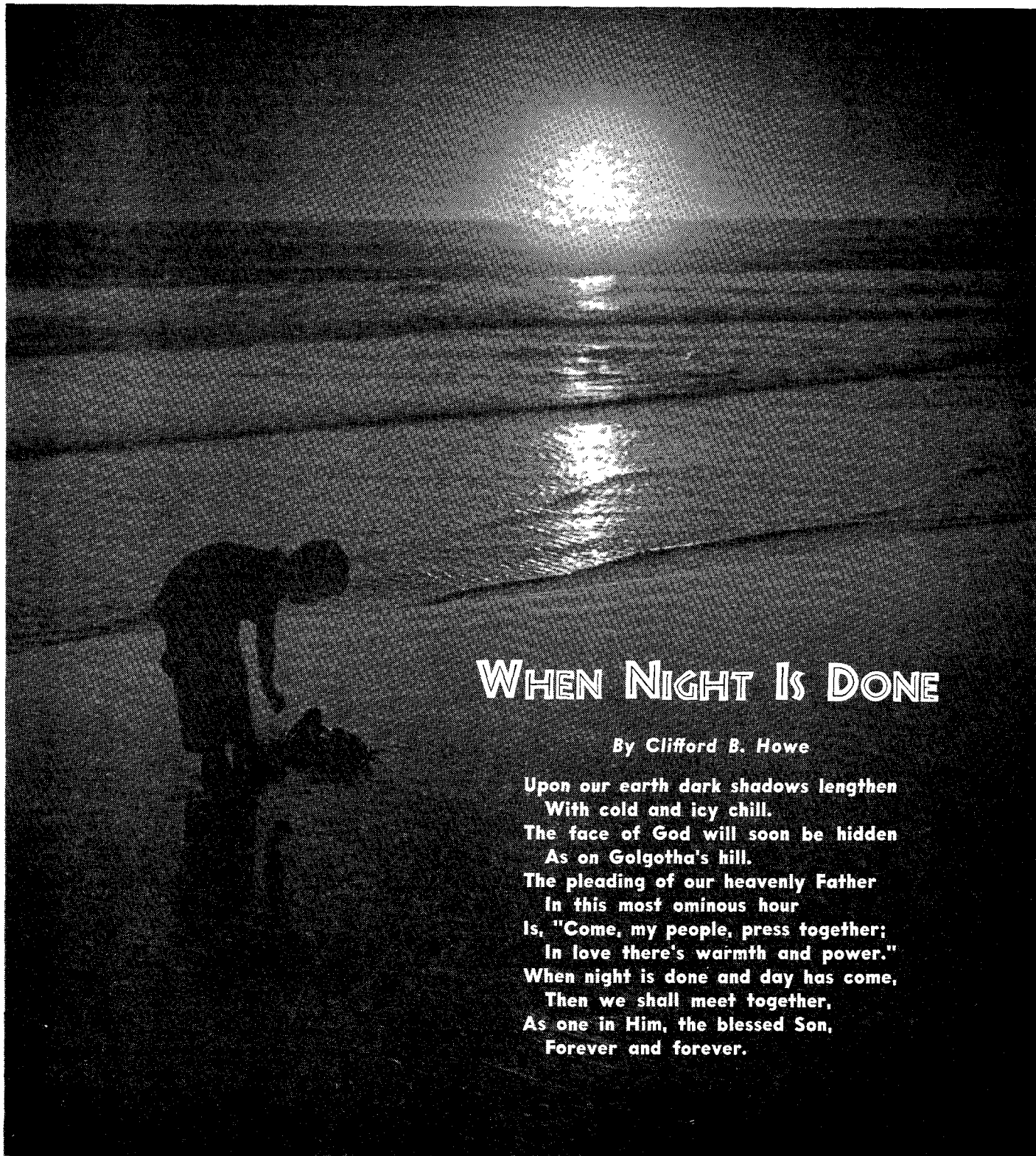


THE ADVENT SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



## WHEN NIGHT IS DONE

By Clifford B. Howe

Upon our earth dark shadows lengthen  
With cold and icy chill.  
The face of God will soon be hidden  
As on Golgotha's hill.  
The pleading of our heavenly Father  
In this most ominous hour  
Is, "Come, my people, press together;  
In love there's warmth and power."  
When night is done and day has come,  
Then we shall meet together,  
As one in Him, the blessed Son,  
Forever and forever.

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 An out-of-date report is not news, and is not acceptable.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

### Telephone Samaritans Aid Those in Despair

✓ A group of Edinburgh ministers, psychiatrists, and social workers have started a campaign in Edinburgh, Scotland, to help persons bent on suicide. Calling themselves Telephone Samaritans, they have joined in publicizing a local telephone number that persons in despair are requested to phone any time of day or night. When a call is received, the operator contacts one of the Telephone Samaritans, who immediately visits the caller and if necessary gets further help from qualified persons. Last year there were more than 70 suicides and 100 attempted suicides in Edinburgh.

### Philippines Consecrated to Sacred Heart

✓ President Carlos P. Garcia, at solemn rites in the Roman Catholic Cathedral in Manila, consecrated the Philippines to the Most Sacred Heart of Jesus. The ceremony took place before the main altar of the cathedral at the close of a novena, or nine-day period of prayer, in preparation for the Feast of the Sacred Heart. The feast commemorates the love and sacrifice of Christ for the redemption of mankind. President Garcia was accompanied by the First Lady and several members of the Cabinet as well as by high-ranking officers of the armed forces.

### Crackdown on Sunday Merchandising Launched in Pennsylvania

✓ A crackdown on Sunday merchandising in Dauphin County, Pennsylvania, has been launched by District Attorney Huetta F. Dowling. The first weekend of the campaign resulted in 16 arrests. Under an ancient Sunday blue law each of those arrested was fined \$4 plus \$9 costs. Legislation is moving through the general assembly to establish a minimum fine of \$100 for Sunday sales violations when nonessential goods are involved. Mr. Dowling said, however, that if an individual persists in violating the Sunday law, he could be charged with conspiracy, fined up to \$500, and sentenced to as much as two years in prison.

### 200,000 Sign United Church Abstinence Pledges

✓ More than 200,000 persons have signed total abstinence pledges in the London Conference of the United Church of Canada, it was reported at the group's 35th annual meeting in Sarnia, Ontario. Inaugurated 15 years ago, the antiliqor plan was given a further boost by the setting aside of an annual Commitment Sunday in conference churches.

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# • EDITORIALS •

## The Death of J. L. McElhany

An honored leader of the Advent Movement has fallen asleep in the blessed hope of the resurrection. Nine years have passed since J. L. McElhany laid down his duties as president of the General Conference, but the vivid memory of his steady, consecrated hand at the helm of the church, his sound judgment and considerate demeanor, will long inspire all who knew and esteemed him.

We recall a hot and humid afternoon session of the General Conference Committee toward the close of World War II at which Elder McElhany presided, in the old chapel on the top floor. For nearly two hours discussion revolved around a knotty problem related to the war service of Seventh-day Adventist youth. Marked differences of opinion as to the best course to pursue were sincerely but at times emphatically expressed. When all had spoken, Elder McElhany rose quietly to his feet, summarized both sides of the question with equal fairness, and proposed a solution that took all the facts into consideration and that by the weight of its inherent logic and reasonableness appealed instantly to all as the appropriate course to take.

This brief incident in a long and admirable career lingers in our mind as an apt illustration of the Christian skill with which Elder McElhany consistently discharged the duties of his office. He gave all a full and fair opportunity to express their convictions, listening the while intently and with interest. His counsel and judgment were manifestly without bias or respect of persons and were given without either the intent to impose them upon others or the appearance of doing so. He exhibited the characteristics of a truly great man and leader, one who merited the confidence and devotion of his fellows.

Elder McElhany possessed the rare trait of getting strong and capable men of diverse minds to work together with unity of purpose in a spirit of brotherhood. Such, we believe, is the supreme mark of a great leader. In Elder McElhany the Advent people pay loving tribute to such a leader, one whom they will long revere as an able lawgiver like Moses of old, yet one of the meekest men ever to lead God's people on their way to the heavenly Canaan.

R. F. C.

## The Spirit of Prophecy Apocrypha

The other day we received a manuscript several pages in length from an esteemed friend who has devoted an amazing amount of time and effort to a study of the Bible and the Spirit of Prophecy. We have often wished that many others would follow his energetic example.

The first paragraph of the document consists of a quotation purporting to come from the pen of Ellen G. White. This quotation forms the basis for the extended line of argument developed in the pages that follow, and in the closing paragraph the writer reverts to it as being "of great significance" and as the key to the problem.

The only difficulty with this particular quotation, which has been called to our attention on more than

one occasion in years past, is that it did not come from Sister White at all. It belongs, instead, to a body of spurious statements in circulation that may properly be referred to as the apocryphal (unauthentic) Spirit of Prophecy. Thinking to help our brother and friend, we located the original source and wrote him, giving the name of the actual author. We were happy a few days later to receive a reply thanking us for the information.

On the same day we received this letter of thanks our attention was called to a recent anonymous publication in which appeared the headline, "Ellen G. White in regard to . . ." This was followed by more than half a column of what purports to be a letter written by Sister White from Australia. Not only is this a spurious quotation, it is an outright forgery, designed to give the weight of Sister White's name to the writer's own opinions.

Last Sabbath morning at teachers' meeting one of the teachers cited another unusual Spirit of Prophecy quotation. It sounded unfamiliar, but we suggested that he locate the quotation and give us the reference. It also proved to be apocryphal. To our utter chagrin, entered in his notebook, following the source from which the statement came, was the notation that he had secured it from us some ten or fifteen years ago! Which all goes to prove—if it proves anything—that no one is immune from the dangerous practice of which we speak, except at the price of continuing caution and vigilance.

Perhaps the apocryphal statement most often attributed to Sister White is the one that quotes her as saying that she saw an angel guiding the hand of a certain scholarly writer of the early years of the Advent Movement, implying that he had the gift of special inspiration. As Arthur L. White, secretary of the Board of Trustees of the Ellen G. White Publications, pointed out in an article in *The Ministry* for January, 1945, this supposed statement is not only spurious but factually inaccurate. Strangely, however, we still hear it innocently cited as genuine, even by some who should know better.

We choose to believe, for the most part at least, that those who cite these apocryphal Spirit of Prophecy statements do so honestly and without intent to deceive. We judge so because it has been our experience that when the facts are known, there is no further desire or attempt to use the statements. The problem is not one of malicious intent to disseminate misinformation, but of neglect to verify seemingly impressive statements before yielding to the temptation to use them.

This raises the question, How can we know whether a statement attributed to Sister White is what it purports to be? The answer is simple—go to the published writings, which now fill fifty-three volumes. There is no need to rely on mysterious statements plucked by curious hands from the tree of the knowledge of good and evil. Everything necessary to a rich Christian experience and to preparation for our Lord's soon return is readily available from the branches of the tree of life itself.

For our part we hold as suspect every unusual statement purporting to be from the pen of Sister White until we verify it. Furthermore, even a genuine statement may—unintentionally—become so garbled, in the process of transmission, by minor variations in the punctuation or wording or by removal from its context as to alter its essential import. In the apocryphal quotation cited by

our friend in his manuscript we counted eleven such errors in the brief space of five short lines, in addition to the fact that the statement was not from Sister White at all and that the date given was fifteen years too early. It is never safe to accept any statement without verifying it in its context. If verification cannot be done from currently available publications, and especially if some important point seems to be at issue, a request can always be addressed to the Ellen G. White Publications at the General Conference headquarters in Washington, D.C., which was appointed by Sister White before her death to have custody of her writings and to assist the church in their use.

From ancient times God's people have been troubled by the siren voices of false prophets and teachers. The problem took on serious proportions in the days of Jeremiah, as a thoughtful perusal of chapters 27 to 29 of his prophecy will reveal. After the voices of the genuine prophets of Old Testament times had ceased, a host of spurious writings claiming to come from such worthies as Enoch, Moses, Ezra, and other inspired men gained wide circulation. For a time some of these writings even found a place in the sacred canon of Scripture, though they were later recognized as spurious and were discarded. Many spurious gospels, epistles, and apocalypses were similarly circulated in the early Christian centuries.

### A Warning for Our Day

Our Lord warned that false teachers and false prophets speaking perverse things would arise in the days immediately prior to His return, and He cautioned true believers against accepting their teaching. Included in this warning, we believe, are the written and oral quotations that belong to the Spirit of Prophecy apocrypha. Let us ever be alert to recognize these statements for what they are, and thus avoid being innocent accomplices in perpetuating their work of deception.

Some may ask why we do not cite the particular quotations to which we have referred, in order that they may avoid them. We would do so were it not that sometimes the emphatic denial of the validity of a purported statement or fact has given it a new lease on life instead of laying it to rest. We do not relish the prospect of someday encountering one of these statements, and finding THE REVIEW AND HERALD of this date cited as authority for it! More than one worthy attempt to bury an untruth has suffered this unjust fate. Any who wish to pursue the subject further should read the excellent article by Arthur L. White entitled "The Spirit of Prophecy Apocrypha" in *The Ministry* for September, 1949, copies of which are available upon request to the Ellen G. White Publications.

R. F. C.

## Archeologists of Truth

A group of archeologists, searching the wastes of Libya for artifacts and other evidences of ancient civilizations, recently were surprised to find a World War II B-24 bomber. The plane was found about 380 miles south of Benghazi, almost perfectly preserved in the hot, arid desert. Its radio was in working order and the water bottles in the cabin were still full. The bomber was last seen 16 years ago, in 1943, when it headed for Naples, Italy, on a bombing raid. No one knows what happened to it, or its crew. Nowhere around the plane was even the slightest trace of the nine crewmen who flew off on that mission. No clothing, no written records.

It is always exciting to find something that has been lost. Jesus noted this in three of His parables, recorded in Luke 15. In the first one, a man had lost a sheep—one out

of 100. When he found it, "he calleth together his friends and neighbours, saying unto them, *Rejoice* with me; for I have found my sheep which was lost" (Luke 15:6).

In the second parable a woman lost a piece of silver—one out of ten. She lighted a candle, swept the house thoroughly, and persisted in searching until she found the coin. Then, like the owner of the sheep, she too called her friends and neighbors to rejoice with her.

In the third parable, a kindly old father lost a son—one of two. The son was not lost in the same sense as were the sheep and the coin. He was lost in sin. When he finally returned home, his father put on a great celebration. Why? Because, as the father said to the older son, "This thy brother . . . was lost, and is found" (Luke 15:32). There was a peculiar excitement about gaining back this boy who had been lost from the family for so many years.

But as thrilled as was the father with the prodigal's return, was not the greatest cause for rejoicing the fact that the son had made some great discoveries? Scripture puts it this way: "He came to himself." Much is involved in this simple statement. The son discovered values that he had never before prized. For one thing, he recognized the sterling character qualities in his wonderful father. He realized he could go home and his father would accept him back. He realized that home, even with all its restrictions, was much to be preferred to licentious freedom in sin's tabernacles. Perhaps for the first time in his life he saw the importance of authority in maintaining a structured situation—home, church, school, state. Heretofore he had resented laws as unnecessary; now he realized that even a poor government is better than anarchy.

What other eternal but formerly unappreciated truths did this repentant youth discover? The debasing nature of lust. Almost too late he learned that living to satisfy sensuality dwarfs the moral nature, weakens the will, and deadens the finer feelings. He discovered, too, that a life lived for self is wasted. He saw that life must be God-centered, not self-centered, if it is to be worth while.

### Discoveries Awaiting Us Today

All these things the prodigal discovered. They were not new truths. They had simply been hidden from view by youthful egotism, by desires for the world, by a rebellious nature. But "when he came to himself" he saw life more clearly. He rediscovered ageless truths. And how delighted he was with what he found!

There are many prodigals in our own day who will eventually know the thrill of rediscovering the goodness of God, the love of parents, the friendship of church members, the value of Christian standards, the rewards of obedience. Let us pray that they may soon come to themselves and live the more abundant life.

There are also many people about us who are waiting to share the excitement involved in discovering the Sabbath truth, the doctrine of Christ's soon return, the resurrection truth, and other Bible teachings that have for years lain buried beneath tradition, church creeds, and pagan philosophies. When brought forth how brightly they shine! How beautiful they are!

In a sense Seventh-day Adventists are archeologists of truth. We are excavators looking for hidden treasure. As we do our work faithfully, searching the Bible, like the archeologists in Libya we will at times make unexpected finds. We will discover angles of truth perhaps not seen for centuries or millenniums. Unharmful by the winds of doubt, the sands of time, and the heat of controversy, they will shine in heavenly splendor. God help us in our attempts to discover new things, but let us also go forward with the rewarding task of rediscovering great values and important truths that are old.

K. H. W.



# Principles of Healthful Living

By A. V. OLSON

**B**ECAUSE they have advocated strict adherence to the divine laws of health and temperance, Seventh-day Adventists from their early beginnings have been known as health reformers. The Bible teaches that our bodies are to be temples of the Holy Ghost (see I Cor. 6:19, 20). Most people recognize that the person who deliberately ends his life by swallowing a large dose of poison is guilty of a grievous sin. But is not the person who ends his life in five years by taking smaller doses of the same or some other poison equally guilty?

Some seem to be under the impression that health reform simply means abstaining from flesh foods. This is a misconception. True health reform is far more comprehensive. It involves the abandonment of every practice that is harmful to mind and body and the adoption of habits and practices that will promote and maintain health and strength.

The consumption of alcoholic beverages is one of the worst health-destroying habits of which man is guilty. Alcohol befuddles the brain, weakens the will power, and injures every organ of the body. It effaces the image of God in man, destroys his manhood, and sends him to an early grave. A short walk down skid row in any of our large cities will reveal what alcohol does to its users.

Seventh-day Adventists, then, can have no part in the consumption of strong drink in any form. Not only must they be total abstainers themselves but they should seek in every legitimate way to lead others to adopt temperance principles.

Tobacco is another health-and-body-destroying element. In the past comparatively few were willing to admit the harmful effects of tobacco on the human system, but today the situation is different. Research carried on by well-qualified medical doctors and scientists has established tobacco as a ruthless killer. It has been discovered, for instance, that the incidence of lung cancer is ten times greater among cigarette smokers than among

nonsmokers. The heart and other vital organs are also damaged by the nicotine and other poisons absorbed into the body from tobacco.

"Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink."—*The Ministry of Healing*, pp. 327, 328.

Our position on the question of tea and coffee drinking is puzzling in the eyes of the world. Many cannot understand why we refuse these commonly accepted drinks. There is a very good reason, however. Both of these articles are known to contain poisons.

Through His inspired servant, the Lord has told us that "tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating; though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is

not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee."—*Counsels on Diet and Foods*, p. 426.

The messenger of God has said: "Tea and coffee drinking is a sin, an injurious indulgence, which, like other evils, injures the soul."—*Ibid.*, p. 425. Surely, then, no loyal Seventh-day Adventist who loves His Saviour will use these beverages. We cannot afford to sell our souls for tea and coffee.

## Vegetarianism

Furthermore, Seventh-day Adventists advocate a vegetarian diet, because of the plain, positive instruction given by the Lord Himself through His inspired servant, Ellen G. White, to discard flesh foods. Through the years she wrote extensively on the subject. We can quote only a few brief paragraphs here:

"Concerning flesh meat, we should educate the people to let it alone. Its use is contrary to the best development of the physical, mental, and moral powers."—*Testimonies*, vol. 7, p. 134.

"It has been clearly presented to me that God's people are to take a firm stand against meat eating."—*Counsels on Diet and Foods*, p. 383.

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people."—*Testimonies*, vol. 9, p. 159.

In the counsel given us the Lord has stated over and over again the reason why we should turn away from a flesh diet:

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing."—*The Ministry of Healing*, p. 313.

"Animals are becoming more and more diseased, and it will not be long until animal food will be discarded

## Salvage

By Nettie Jane Knister

Out of the fury of storm,  
Forth from the darkness of night,  
Mingled with snowflakes and ice,  
Emerges a breath-taking sight.

So, in our lives we behold  
Marshes of sadness, despair;  
Deserts of loneliness, fear,  
Change to a beauty that's rare.

Seeking by trust and repose  
Perfect dependence on Him,  
We, from the blizzard of life,  
Salvage what never shall dim.

by many besides Seventh-day Adventists."—*Testimonies*, vol. 7, p. 124.

"I am instructed to say that if ever meat eating were safe, it is not safe now."—*Counsels on Diet and Foods*, p. 384.

"The liability to take disease is increased tenfold by meat eating."—*Testimonies*, vol. 2, p. 64.

"Those who use flesh foods little know what they are eating. . . . People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*The Ministry of Healing*, p. 313.

### No Room for Doubt or Misunderstanding

This counsel is clear and distinct. It leaves no room for doubt or misunderstanding. From it we understand that God expects His people to carry on an educational program in favor of a meatless diet. The changeover, however, is not to be made abruptly or thoughtlessly. We are told:

"When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food."—*Ibid.*, pp. 316, 317.

Although a vegetarian diet is God's ideal for His people, we have been counseled to avoid extreme positions:

"Where plenty of good milk and fruit can be obtained, there is rarely any excuse for eating animal food; it is not necessary to take the life of any of God's creatures to supply our ordinary needs. In certain cases of illness or exhaustion it may be thought best to use some meat, but great care should be taken to secure the flesh of healthy animals. . . .

"A meat diet is not the most wholesome of diets, and yet I would not take the position that meat should be discarded by every one. Those who have feeble digestive organs can often

use meat, when they cannot eat vegetables, fruit, or porridge."—*Ibid.*, pp. 394, 395.

"I have never felt that it was my duty to say that no one should taste of meat under any circumstances."—*Ibid.*, p. 462.

This counsel must not be taken as a license for ignoring the instruction God has given us regarding the dangers of flesh foods. In a letter written in the year 1902 to a certain worker Sister White wrote:

"While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think that it is not necessary to call for a reform in regard to meat eating; because the Lord is calling for a reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message you are not to make this prominent. In counterworking the efforts of your fellow laborers, who are teaching health reform, you are out of order, working on the wrong side."—*Ibid.*, p. 401.

If Seventh-day Adventists are to occupy the position that God wants His peculiar people to occupy as true health reformers, if they are to stand at the head and not at the tail, they must heed the counsel He has given them on this subject. This means much more than the exclusion from their regimen of alcohol, tobacco, narcotics, tea, coffee, and flesh foods. It means the abandonment of every hurtful habit and practice. Wrong combinations, overeating, irregularity in meals, and similar practices, may do as much harm as flesh foods or an impoverished diet.

True health reform means the adoption of a way of life that will do everything possible to ensure good health in a sin-polluted world. It calls for a well-balanced program of work, rest, and sleep. It calls for a wholesome, nourishing diet, prepared with due respect for proper combinations and pleasing, appetizing appearance. It calls for regularity in meals and in the hours for retiring and arising. Health reform also demands cleanliness—clean bodies, clean clothes, clean, well-ventilated homes and offices. True health reform means living in harmony with the laws of nature, which are the laws of God.

It is the purpose of God that His remnant church shall be the light of the world, not only in doctrine but with respect to health, temperance, and all other aspects of Christian conduct and experience.

## The Dead Sea Scrolls After Eleven Years

By Siegfried H. Horn

ELEVEN years ago the first public announcement was made about the sensational discovery of ancient Hebrew Bible manuscripts in a cave near the Dead Sea. Perhaps no other discovery made during this generation has caught the imagination of the Western world like that of the Dead Sea scrolls in the Qumran caves.

Recently a scholar suggested that the era of Biblical studies be divided into B.Q. and A.Q., meaning "Before Qumran" and "After Qumran." Although this suggestion may go too far, it certainly is true that all Biblical studies have either been revolution-

ized or at least been influenced by these discoveries. Many views formerly held have been antiquated, and a completely new science has been established. It is generally recognized that today no Biblical scholar can do up-to-date work in his field without taking notice of the information provided by the Dead Sea scrolls, and practically all theological schools of higher learning, including the Seventh-day Adventist Theological Seminary, offer courses in the Dead Sea scrolls.

A bibliography, recently published in book form by C. Burchard, which

lists only the scientific publications that appeared on the Dead Sea scrolls during the first eight years after their discovery, mentions 1,556 independent publications and 352 reviews written by 616 authors in 22 languages. A constant stream of books and articles dealing with the Dead Sea scrolls is pouring from the presses of many lands. This stream has become so wide that no one can keep up with it any more, much less be in command of all the information provided. Theological periodicals treat it now as a special discipline, and recently even a new journal, *Revue de Qumran*, has been founded which deals exclusively with these scrolls.

Since the number of publications on this subject is enormous, students of the Bible who are not specialists in this field wonder which books to read in order to obtain the most helpful information on the scrolls. Requests to recommend books are constantly placed before the writer of this article. Because of this, I am here calling attention to four English books that are up to date and provide the most important facts about the Dead Sea scrolls, without requiring the reader to be acquainted with the original text publications.

#### Four Good Books

First, there are the two volumes: *The Dead Sea Scrolls and More Light on the Dead Sea Scrolls*, by Millar Burrows (New York: Viking Press, 1955 and 1958). Professor Burrows of Yale University has been connected with the scrolls since the early days of their discovery and has published three of them. He presents a balanced and neutral view, but discusses in great detail the many conflicting theories that have appeared in the last few years about the scrolls and the people who owned them. He also provides the story of their discovery, and English translations of major portions of non-Biblical texts.

Another book that deserves recommendation is *The Ancient Library of Qumran and Modern Biblical Studies*, by Frank M. Cross, Jr. (Garden City, N.Y.: Doubleday and Co., 1958). Professor Cross, now of Harvard University, a former student of Prof. W. F. Albright, has for years been a member of the international team of scholars charged with publication of the scrolls. He presents a brief but excellent discussion of the present status of our knowledge in this field.

The fourth book that can be read with great profit is entitled *The Message of the Scrolls* by Yigael Yadin (New York: Simon and Schuster, 1957). This book, written by Professor Yadin of Hebrew University, is of special interest. It presents the

inside story of the discovery of the scrolls, including how his late father, Prof. E. L. Sukenik, acquired and identified the first of these manuscripts. It also reveals how later his son Yigael (the author of the book) was able to purchase for the state of Israel those scrolls that had fallen into the hands of the Syrian Monastery in Jerusalem, and which its metropolitan had taken to America. For these he paid \$250,000.

The amount of material discovered during the last eleven years is simply overwhelming. No scholar would ever have expected anything like it. So far not much more has been published than the scrolls and fragments found in Qumran Cave I, which contained also, among others, two scrolls of Isaiah and a commentary on two chapters of Habakkuk. Of the 35,000 fragments extracted from the Qumran Caves II to X, the caves in the *Wadi Muraba'at*, and from the ruins of a monastery named *Khirbet Mird*, only samples have so far been published. Years of study have already been spent on these documents, and although their publication is in sight, many more years will pass before all this material will be available to scholars in published form.

The last Qumran cave found to contain manuscripts has been labeled No. XI. Like Cave I it contained complete scrolls, not just fragments as the others. So far only preliminary announcements have been made, but we know that among the scrolls of Cave XI there is a magnificent manuscript of the Biblical psalms, with some of the psalms missing. Another somewhat fragmentary manuscript containing Leviticus is written in Paleo-

Hebrew, the Hebrew script used before the exile. This Leviticus manuscript was written later by a scribe who imitated the venerated ancient script, perhaps from a pre-exilic copy used by him. Of great interest is an Aramaic translation of Job, a so-called Targum. Its discovery disproves the formerly held opinion that Aramaic versions of Old Testament books did not exist in written form until Christian times. Among several non-Biblical manuscripts from this last discovered cave is one entitled "The Celestial Jerusalem."

#### Oldest Copy of the Decalogue

Recently a scroll fragment has been acquired from the Bedouins, who originally discovered it in Cave IV. It was purchased with money provided by the Unitarian Church of All Souls in New York, and is now being studied in the Palestine Archeological Museum. It consists of 5½ columns and is of special interest since its text contains a complete copy of the Ten Commandments. The preliminary publication of this interesting document by Profs. F. M. Cross and P. W. Skehan is scheduled for this summer.

Hand in hand with the study of the texts discovered, explorations of the caves and excavations of the ruins of the Dead Sea area have been carried out. The excavation of the ruins of Qumran, the community center of the sect who left us the scrolls, has been completed in five campaigns (1951-56). It has provided much information concerning the life, beliefs, and customs of this Jewish sect, which in the time of Christ lived in the wilderness of Judea. In 1958 the ruins at the neighboring spring of 'Ain



Members of the Guided Tour conducted by the Seventh-day Adventist Theological Seminary to the Bible lands in 1957 visiting Cave IV (lower left corner) in which more than 20,000 scroll fragments were discovered.

*Feshkâh* were excavated. They seem to be the remains of the farm buildings of this sect.

### Battles Over the Scrolls

In a brief article like this it is impossible to say much about the result of these discoveries. During the first years of the study of the scrolls a hot battle was waged among scholars concerning their age. This question has long been settled by means of the excavations and other scientific investigations, and it is now almost universally recognized that the Qumran scrolls came from the last two centuries of the pre-Christian era and the first century of the Christian Era, and that manuscripts from the *Wadi Muraba'at* and from *Khirbet Mird* originated in the second and succeeding centuries of the Christian Era.

The second battle about the scrolls has been waged about their importance for New Testament studies. It is now certain that these scrolls provide us with much information concerning the thinking of the Jews in the time of Christ and the apostles. They have shown that some expressions formerly thought to be of Christian origin were commonly used theological idioms of the apostolic age. However, the uniqueness of Christ's ministry, of His teachings, and of His work of redemption is in no way impaired by anything which the scrolls have brought to light. They simply reveal that the message and work of Christ met the challenge of that time.

Most scholars now believe that the sect which occupied the Qumran area and left us the cave scrolls were the Essenes, a monastic sect, which according to the statements of Philo, Josephus, and Pliny the Elder, had its seat near the Dead Sea in Christ's time. However, some scholars identify the members of this sect—in my opinion without justification—with other known groups of the Jewish nation, as the Pharisees or Zealots.

### The Scrolls Confirm the Old Testament

The student of the Bible is especially grateful that the scroll caves have preserved many samples of the Hebrew Bible of Christ's time. Among them is one complete book (Isaiah) and several nearly complete ones (Leviticus, Samuel, Psalms, Habakkuk, et cetera). The study of these Bible manuscripts, a thousand years older than any Hebrew Bible texts known before the scrolls were discovered, has shown that the text was transmitted with far more accuracy than critical scholars wanted to believe. The scrolls disprove the claim made by all critical scholars of the

past that the Old Testament text is corrupt and must be emended on the basis of conjectures and internal evidence, in order to become intelligible. This was ably expressed by Prof. W. F. Albright after the publication of the first Isaiah scroll. He said that this manuscript "proves the great antiquity of the text of the Masoretic Book, warning us against the light-hearted emendation in which we used to indulge" (*Bulletin of the American Schools of Oriental Research*, 118 [April, 1950], p. 6).

Most Christian commentaries dealing with Old Testament books are now obsolete and must be rewritten in the light of the information obtained from the study of the scrolls. Some of these manuscripts show a close relationship to the Septuagint, the Greek translation of the Old Tes-

tament made during the second and third centuries B.C. They reveal that of some Bible books there were at least two recensions in circulation, one being represented by the Hebrew Masoretic text, which underlies our English Bibles, while another one formed the basis of the Septuagint, from which most Old Testament quotations were taken by the authors of the New Testament. The study of the scrolls is extremely fascinating and will engage scholars for many years.

No discovery in the Old Testament field has done more to increase confidence in the Hebrew Bible than the finding of the Dead Sea scrolls. That these Bible manuscripts have been preserved for this last generation can certainly be considered an act of Providence for which every Christian should be grateful.

## Leavened Lives

By Ben H. Palmer

"OH, MOTHER," exclaimed Mildred from the kitchen, "what can be wrong with my pan of bread dough? It should be ready for kneading now and it has hardly risen at all!"

Her mother came in and surveyed the situation calmly.

"Well, my dear," she explained, "either your yeast was no good or you didn't use enough of it. Had your yeast been right, your bread would have been right."

And so it is in your life and mine. A lack of leaven—or what is still worse, poor leaven—makes us inferior Christians or even makes us completely unchristian. How vital it is, then, to closely watch the quality of the leaven in our lives!

Jesus said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The body, soul, and spirit of a natural man can never develop into a full-fledged child of God unless it becomes leavened by the Spirit of God and completely permeated thereby. The *whole* must become leavened.

A little Christian boy was once watching a woman peel and slice some potatoes. Soon she came to one that was nice and white on the outside but was hollow and black inside. "That is not a real Christian potato," the little fellow remarked. "It isn't

good all the way through and it isn't at all like what it pretends to be on the outside." It was like a professing Christian who isn't *wholly* leavened by the Holy Spirit.

Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile!" Here was a thoroughly leavened man; and only such will enter the kingdom of heaven, for we read in Revelation 14:5: "In their mouth was found no guile: for they are without fault before the throne of God." Would you be among that holy, happy throng? Then permit the Holy Spirit to suffuse your being and burn out every besetting sin, that you may be ready for Christ's return.

A wealthy man became very ill and was informed that he should put his house in order. Sorrowful, he told his little daughter, about twelve years old, that he was going to have to leave her and the family for a long time. She asked: "Daddy, will you have a mansion where you are going?" He could only turn his face to the wall and weep. He had refused the leaven until he felt it might now be too late.

I'm sure you sometimes wish you could do great things for God and for your fellow men. You would like to achieve something that would help to hasten the Lord's return and usher in His kingdom.

Such an experience is possible if you are entirely consecrated. God can do great things through people who



will permit themselves to become thoroughly leavened by His Holy Spirit. Let us never allow pride to make us forget that "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Even Jesus said, "I can of mine own self do nothing" (John 5:30).

"It is the fire that prevails," declared Samuel Chadwick. "Wesley, Whitefield and General Booth wrought wonders by the fire kindled by the Holy Ghost. Men ablaze are invincible. Hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but fire. The church is powerless without the fire of the Holy Ghost." Yes, the leaven of the Holy Spirit is what makes the difference.

There is another kind of leaven. Jesus warned, "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). Again He says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

The Jewish leaders of Jesus' day considered themselves the ultimate expression of righteousness. They paid tithe; they kept the Sabbath (in accordance with their distorted ideas of what constitutes true Sabbath-keeping); and were scrupulously careful in other matters. But, said Jesus, while all these acts of obedience were right and proper, other deeds of righteousness should not be neglected. He considered their spiritual leaven to be of very poor quality; in fact, of a very evil quality, for He stated in Luke 12:1 that it was "hypocrisy"!

No, mere human righteousness, with all the seemingly good deeds prompted thereby, can never admit you or me through the portals of glory. "Their righteousness is of me, saith the Lord" (Isa. 54:17); "the Lord [is] our righteousness" (Jer. 23:6). "He hath covered me with the robe of righteousness . . . as a bride adorneth herself with her jewels," exclaimed the gospel prophet Isaiah (ch. 61:10). Only the robe of Christ's righteousness can suffice as a wedding garment for you and me at the great marriage banquet of the King's Son!

A fisherman was asked how he knew that Christ is risen. "Do you see those cottages near that high cliff?" he asked, pointing toward the shore. "Well, when I am far out at sea with my back to the east, I know when the sun has risen by its reflection in those windows. Just so do I know that Christ is risen, for I see His reflection in the faces and words and deeds of those about me." Only those who are so completely leavened with the Holy Spirit as to reflect the image of Jesus

fully will be able to go home with Him to mingle and fellowship with the angels of heaven.

The only way we can be pure, however, is to be born pure. Jesus declared we must be born anew—born of God—if we are to be children of God and inherit His kingdom. Paul explained that we must "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). Mere profession or reformation or church membership is not sufficient. Only a new creation—a new I or a new you—will meet the requirement. But Jesus assures us that God is more eager to give than we are to receive, and that if we are

willing to receive His leaven it will leaven the whole mass, the whole man.

A lad in Boston, rather small for his years, worked in an office as errand boy for four men who did business there. One day they were poking fun at him about his size, and said to him, "You'll never amount to much. You're too small."

"Well," he retorted, "small as I am I can do something that none of you four men can do."

"Oh, and what is that?" they asked patronizingly. "I can keep from using God's name in vain," replied the little fellow.

The leaven had been doing its work on this lad. Is it working in you?

## Facing the Sunset

By A. G. Stewart

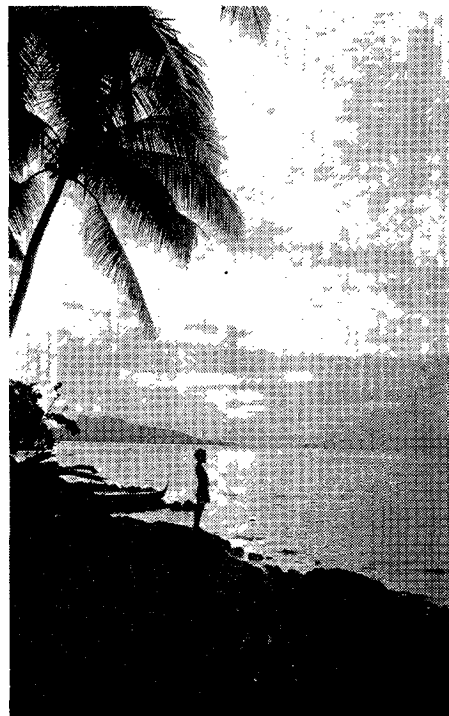
IT WAS not hard to detect in his correspondence even while in England that the thoughts of Pastor Jones and those of his faithful companion were turning constantly to the lands beneath the Southern Cross, where so many eventful years of their life had been spent and where their greatest interest lay.

While they were visiting relatives at home in England they wrote: "Australia has a warm place in our hearts, for we spent so many years in partner-

ship with our dear people there. We cannot forget Australia, with its clear, pure atmosphere and its abundant sunshine, or the good people who have always stood by us with their prayers and their support. We are glad to hear of the prosperity of the work there. We pray daily for the island mission fields and trust the work will continue to grow."

After leaving England for the last time, they visited both Africa and Spain. In one of his letters Pastor Jones wrote: "You will see by the above address that we are now in Spain, by no means a peaceful country at present. We came here from Morocco, where we stayed a while. Gibraltar is just across the bay from us and a ferry steamer runs to and fro several times a day. This makes us feel more secure, for Gibraltar is like a little bit of England nearby. Please send us fifty sets of the paper *Interpreter of the Times*, as many of the English rich come here to spend the winter and these papers should be just the thing for opening doors. We plan to do house-to-house work on Gibraltar. Mrs. Jones and I are enjoying fairly good health and find the warm, sunny south suits us better than England."

Obviously this aging couple, still young in heart, was looking for a place with a temperate climate where they could still be missionaries and disseminate the gospel message to which they had dedicated their lives. Their friends in Australia were well aware of this, and it was not long before the Joneses were invited to return and take charge of the church on



Sunset in the New Hebrides.

Lord Howe Island. This little island lies in the Pacific about 350 miles due east of Sydney, and is almost in the center of the widely spread Australasian Division.

Lord Howe Island is about five miles long, with some white, sandy beaches and some peaks reaching to a height of more than 1,000 feet. The people on the island are of European descent and number about two hundred. There are two congregations on the island; one, Church of England; the other, Seventh-day Adventist. The climate is moderate and the soil fertile. The nearest group of islands is New Caledonia, a French colony where Pastor and Mrs. Jones had spent about two years and where they raised up a company of believers.

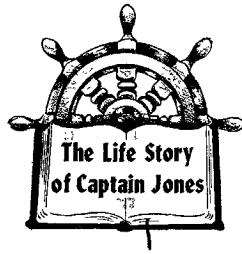
The island is also a tourist resort with visitors the year round, thus giving the missionaries added opportunities for witnessing for the truth.

Having responded to the call, Pastor and Mrs. Jones landed on Lord Howe Island on October 11, 1934, some thirty-five years after their first call to the organized work. Here they continued happily among the people of the island for the next four years. It was not long before they had the young people deeply interested in mission work, and two or three of them left the island to enroll as students at Australasian Missionary College. One or two of the older people needing medical attention were assisted to go to Sydney, to the sanitarium at Wahroonga. All who remained on the island were encouraged to do active missionary work. It is little wonder that the pastor and his wife were greatly loved by the people of Lord Howe Island.

The evening shadows were lengthening. Sister Jones, who was a little older than her husband, began to fail in health. Realizing that her condition was serious, Pastor Jones brought her to the Sydney Sanitarium and Hospital, where she was tenderly cared for. Notwithstanding the good nursing and loving care, Sister Jones died on January 2, 1939, in her 79th year.

This godly couple had lived and labored together for many years. One was seldom seen without the other. And Sister Jones had played a noble part in bringing success to her husband's long and fruitful career. She was a cultured and refined woman, but she had happily shared all the hardships of their adventurous life, and never hesitated to live anywhere her husband's duties called him.

Captain Jones returned to Lord Howe Island, but found it hard to settle down. He was lonely without his companion, so he volunteered to return to New Caledonia and revisit his



## Part II Conclusion

former field of labor and encourage the national converts. However, the mission board requested him to return to Australia and encourage the young people to prepare for mission service overseas.

On returning to Sydney he shared part of the writer's home. When he found some missionaries on furlough he took the opportunity to instruct them in the art of navigation. He also helped them to secure the necessary instruments from the ship's chandlers in Sydney, and instructed them in their use.

One morning Mrs. Stewart saw Captain Jones as he was about to leave home on such an errand, and noticed a pallor come across his face. When she inquired as to how he felt, he confessed to some pains in the region of the heart. So she escorted him to the sanitarium, where he was duly admitted and given treatment.

Captain Jones passed peacefully to his rest on Sabbath morning, Septem-



The late Captain G. F. Jones.

ber 14, 1940, in his 77th year, only a year and nine months after his faithful companion had died. He was laid to rest beside her in the Northern Suburbs Cemetery, Sydney. And so the sun set on this illustrious life, a record of which we have but briefly and inadequately covered in this series of articles.

In his address at the funeral service in the Wahroonga church, C. H. Watson, retired president of the General Conference, spoke on the words of the Revelator: "Write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The time of Captain Jones's passing coincided with the opening of the Australasian Union Conference Council being held at Wahroonga, when a number of the leading workers in this division were present. The funeral was largely attended by ministers and laymen, who deeply lamented his passing.

Although the little captain had not been in the Solomon Islands for a number of years prior to his death, the word of his passing was received with widespread sorrow. One of his first converts, Pana, expressed it this way: "Our father is dead and our hearts are pained with grief." They recounted his first coming to their islands, bringing to them the gospel light. They spoke of his Christian virtues, his kindness and tact, of his courage in danger, and of the continuing wide influence of his work.

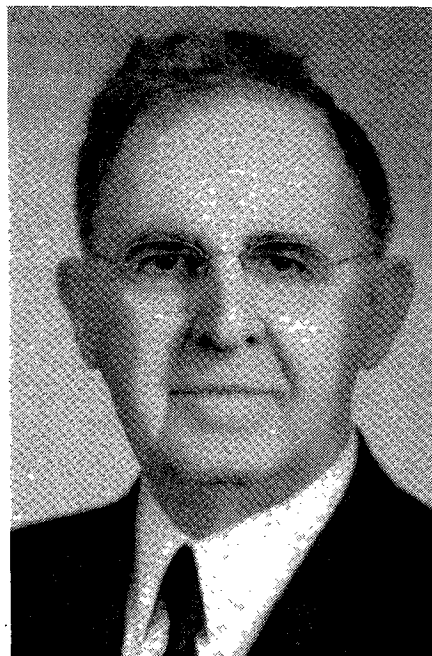
There were no converts in the Solomon Islands when the Joneses arrived there in May, 1914, but today in the two union missions (the Coral Sea and the Bismarck-Solomons) we have a baptized membership of nearly 13,000 souls, and a Sabbath school membership of more than 39,000.

Pastor and Mrs. Jones rest in the Lord, but their work still goes on in ever widening spheres of influence. Quite a number of the young men they helped train as workers have been ordained to the gospel ministry, and some now hold responsible positions in the administrative work in the islands. A few helped to translate the whole Bible into the Marovo language. Some have attended the General Conference sessions and have conducted themselves with decorum and dignity.

Today on the island of New Britain, in New Guinea, our advanced training institution is known as Jones Missionary College. It has an enrollment of more than 200 students from different islands in the territory. Well did the psalmist say, "Surely . . . the righteous shall be in everlasting remembrance."

# JAMES LAMAR MC ELHANY

*A Personal Tribute by E. D. Dick,  
a Close Associate in Service*



Having worked closely by the side of our Brother McElhany during all the fourteen years when he served as president of the General Conference, I regard it an honor to recall the high esteem in which I held our beloved world leader. Because of these close associations I knew him well and loved him very dearly. He was in the highest sense a truly Christian leader.

His administration covered years of national and international stress and strain, from 1936 to 1950. These were years of recovery from the deep financial depression in America, when funds were limited and the financing of a world work was difficult. They also witnessed World War II, which brought distress and disaster to our work in so many lands, particularly in Europe and the Orient, with the evacuation of some missionaries from China and Indonesia and the internment of others in fearful prison camps. The last years of his administration were a time of the reorganization and rehabilitation of our work in many parts of the world, and of phenomenal expansion and development. These years brought problems and burdens beyond the knowledge of our people generally, but they were well known to the president, and rested heavily upon his heart.

To meet these heavy and taxing responsibilities Elder McElhany drew from his rich background of experience in high administrative offices of the church, both in his homeland and in the mission field, where he had labored so long and so successfully. He was a

world personality. He brought to the highest office of leadership in the church the clear record of a mature, dedicated, and exemplary life.

He possessed rich qualities of strong spiritual leadership, and was unswerving in his devotion to his Master, whom he loved above all else. He was supremely honest and sincere, whatever the issue. He was kind and courteous and sympathetic to all at all times. He was generous in his judgment—allowing others to differ with him without regarding them stubborn. He was approachable and understanding. None ever needed to fear to seek his counsel lest they be rebuffed.

As an administrator Elder McElhany was conservative but courageous. He was farsighted and well balanced, not impetuous in judgment. Seldom under his leadership was it necessary to reverse an administrative decision. He was nevertheless easy to be entreated and was subject to the counsel of his brethren as expressed through duly appointed committees of the church.

Of him as of Moses, the leader of ancient Israel, it may be said: "The great work assigned him he desired to make in the highest degree successful, and he placed his whole dependence upon divine power. He felt his need of help, asked for it, by faith grasped it, and in the assurance of sustaining strength went forward."—*Education*, pp. 63, 64.

We confidently believe that God has added His own gracious benediction to the life record of this, His faithful servant.



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## The First Music Lessons

By Lola B. Wilkinson

A NEW joy comes into the family circle when the children learn to play their first little pieces on the piano. The tunes may be ever so short and simple, but even so, they give the young players a feeling of accomplishment and the parents a sense of satisfaction with which little else can compare.

The problem, however, of determining the best age for beginning piano lessons faces all parents of young children. It might be better if the parents, when considering this problem, would ask themselves: "What is the purpose of a musical education at any age?"

A little girl of six or seven may be excused for wanting music lessons because her playmate in the next block is soon to play in a recital and wear a beautiful new dress. But a mother can hardly be excused for consenting to lessons purely on the selfish grounds of showing off her attractive little daughter.

The purpose of a musical education is the same as that of all true education: "To restore in man the image of his Maker, to bring him back to the perfection in which he was created."—*Education*, pp. 15, 16.

With such an aim in mind, parents should not undertake music lessons lightly, with the attitude that they can be started and stopped at the slightest whim. Instead, there should be careful planning beforehand, for both the financing and the fitting of the regular daily practice into the family schedule. Once the lessons have begun they should continue with a minimum of interruption over a period of years.

### Start Early

In order to have time to lay the right foundation, lessons should be started at the earliest possible age. Since there is a great difference in the growth and development of children, this age will vary. Much also depends upon the home environment. If the mother is a musician she will enjoy supervising her child's practice for a half hour every morning. In

such cases lessons may be successfully carried on at a very early age. If on the other hand the mother is compelled to work outside the home, then the

formal lessons should be postponed until the child is old enough to read.

In many cases five is an ideal age for starting music training. The lessons may be given privately or in classes, according to the training of the teacher. If given privately, the first lessons should be attended by the mother at the teacher's request. In this way the mother becomes familiar enough with the methods of



EDWARD ZYCHAL

The first music lesson can be fun.

instruction employed by the teacher to enable her to supervise the home practice of the young student.

All students under eight years of age must have some supervised practice every day if the attempt to give them a musical training is to be a success. If the lessons are taken in classes that meet two or three times a week, the supervising is done by the teacher and her assistants. Under such circumstances home practice is unnecessary.

Some may ask, "Is not the reading of music at the age of five a great strain on the eyes?" The reading of notes might be, but if music is taught as it should be, the senses of hearing, feeling, kinetics, and bodily response to rhythm are more important than that of sight. Also the keyboard with all its black-and-white keys must be mastered by means of simple technical drills and keyboard harmony. It is surprising how much can be accomplished in this line while note reading is still consuming only a few minutes of the time set aside for the daily practice period.

If the parents feel it is not advisable to begin the lessons at five, then they would do well to postpone the matter until the child is eight, or at least has passed his seventh birthday. Psychologists and teachers agree that six is *not* a good time to start music lessons. It is the age when most children start to school. The child meets new experiences on every hand. His life is already full. Let him have a chance to enjoy its completeness.

### Six a Poor Age

Moreover, six is the sickly age. It is the age of measles, mumps, chicken pox, and toothaches, to say nothing of tonsils and adenoids. These all add up to irregularity in lessons and practice. But if the work has been started the year before, the child is usually able to continue his music through the first year of school without feeling undue strain.

By the time a boy or girl is eight he is adjusted in school and is ready for something new. Music fits in nicely at this age. The child is now old enough to go to his lessons alone. Mother no longer needs to go along. However, she should look at his assignment book after every lesson and see that he practices according to what the teacher has written in it.

At eight the student has four years ahead of him in which to build up a good technical foundation before the more difficult studies of the seventh grade in school begin. At the end of this four-year period music no longer is a matter of taking lessons and practicing. It has become an enjoyable means of self-expression. If the young

person continues to study through high school or academy, he will do so because he enjoys the challenge afforded by the difficulty of advanced music.

While it is true that there are exceptions to all rules, and it is recognized that the talented student will make progress at any age, it is also true that the pupil who is unable to begin his lessons before the age of eleven or twelve is placed at a disadvantage. His approach is that of the *eye* instead of the *ear*. He learns to read the notes more readily than the younger student does. But in his eagerness to make up for lost time he goes beyond the teacher's assignments. Moreover, he resents technical exercises. As a result he practices incorrectly and the work has to be done over again, often more than once. This is discouraging, and unless the



## The Centurion's Servant

By Arthur S. Maxwell

One day while Jesus was in Capernaum an officer in the Roman army asked for His help. He was a centurion, which means that he was captain of a company of one hundred soldiers. Most likely he was the most important Roman officer in the city.

As an officer it was his duty to keep the peace. He had been watching Jesus ever since He first came to Capernaum and began His work. No doubt he had stood in the crowd and listened as Jesus taught the people. He had had to make sure that this Galilean wasn't saying anything that might lead the people to rebel against Rome.

As he had listened he had come to respect Jesus very highly. Here, he was sure, was a very good man, and a very great man. The kingdom of love He talked about was no threat to Rome. Rome could do with much of this love.

When his servant became ill and the doctors could do nothing more for him, the centurion thought of Jesus and the power He had to heal the sick.

But he wondered whether Jesus would be willing to help an officer in the hated Roman army. Did His love reach beyond the Jews? Well, it was worth trying.

First he sent to the Jewish leaders and asked them to speak to Jesus for him. They did so, adding that this man was worthy of help because "he loves our nation and has built us a synagogue."

But the centurion didn't think himself

student has unusual talent and determination, he gives up.

One other point should be stressed, and that is the importance of engaging the best teacher possible for the very first lessons. Some parents think that anyone who plays the piano can give the *first* lessons, then a *good* teacher can be employed later if the child shows talent.

The first lessons are the most important ones the student will ever have. In them the first habits of playing and listening are formed. These habits attach themselves to the personality in such a way that it is almost impossible to break them later. Time and expense will be saved by employing a good teacher from the first.

The best teachers are not always the most high priced, and they should be sought out by parents who have children ready to start music lessons.

worthy. When Jesus drew near his house he sent another messenger to say, very humbly, "Lord, do not trouble Yourself, for I am not worthy to have You come under my roof. Just say the word and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

At this Jesus marveled, and turning to those about Him, said, "I have not found so great faith, no, not in Israel."

This centurion, a Roman soldier, was the first to see that Jesus was not only a healer and a teacher but a ruler and a king. He had seen more in Jesus than had the Jews, whose Messiah He was. That is why Jesus went on to say, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out."

By this He meant that people of many nations and countries will accept Him as their Lord while others close at hand, who should know better, will reject Him.

So pleased was Jesus by the centurion's amazing faith that He turned to him and said, "Go; be it done for you as you have believed."

The centurion had said that he believed Jesus could heal his servant at a distance, without even coming to the house. He was sure Jesus had but to say the word and the sick man would be healed. And so it happened. "The servant was healed at that very moment."

Suddenly the man leaped from his bed, his pain all gone, and smiling.

"Thank you, thank you!" I can hear him saying to his master.

"Don't thank me," I am sure the noble centurion replied. "Thank the wonderful Carpenter of Nazareth."



## Do We Deserve Long Remembering?

By Inez Brasier

RECENTLY I read again the story of Esther and Mordecai. Why, I wondered, have they been so long remembered? True, she was queen of the great Persian Empire; but there were others, and their names are now buried in the dust of centuries. He was the grand vizier—but there were others also, now unknown.

What was there about Esther and Mordecai that rated the inclusion of their biography, short though it is, in the sacred canon? And why do those of their race still worship and pray at their tomb, housed in a small domed building in Hamadan, Iran?

It is not because Esther from her summer palace on a hill in the center of the old city could watch the street scenes below; or because Mordecai rode through those streets with runners clearing the way before him. Instead, it was their kindness, their selflessness, their devotion to the good of others. The welfare of their people and of the Persian kingdom was their first concern. He "spoke peace" to his race; so did she. And back of this was their absolute honesty and integrity, and their devotion to God.

There is an old song with the phrase, "Only remembered by what we have done." Are we remembered for the Christlike spirit with which we meet the scheming and machinations of enemies?

Abraham Lincoln constantly faced the opposition of rivals and those bent on his ruin.

"Why don't you do something drastic? Why don't you destroy them?" a friend demanded.

"Why, I do!"

"How?"

"I make them my friends."

As his son Tad told his mother, "Father forgives everybody."

One day Christ told the listening throng, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which . . . persecute you."

Can't you hear the gasps of the throng as Christ said this? Can't you see the thoughtful faces, the puzzled

looks? Forgive the Romans? And the Pharisees, who considered most of those in the crowd as less than insects? Not get even with them even once?

It was a new and disturbing thought. And so it is also to many of us. But if we would be long and lovingly remembered, the spirit of tolerance and of forgiving evil done to us must be ours. It is easy to "give as good as we get," but if by professing Christ we do not become Christlike, our profession is a mockery. Heaven may be brought near, and those with whom we associate may get glimpses of its spirit through what *we* are.

Many a life is like a dangerous mountain road with sharp, frightening turns, with precipices on one side and cliffs on the other. A friendly hail,



Abraham Lincoln is still remembered and esteemed by millions of people not only because of his courageous deeds while serving as President of the United States but because of his personal goodness and kindness. Those who today desire to be long remembered would do well to note what made his life great and what characterized the lives of other notables whose memory is cherished long after their death.

a helping hand on the worst curves—these bring courage for the discouraged and sunshine that lights the darkness when the sun is low on the road.

Friends came to visit. When they left, the house seemed empty. We spoke often of them and of how we were drawn out of ourselves to something finer. Neighbors who met them mentioned their charm and the lift that had come through being with them. Their influence lived on after they had left, and though it was years ago, they are still remembered.

None of us knows the enduring influence for good we may be. Indeed, it would frighten us, I think, if we could know. But occasionally we are allowed glimpses that lay upon us a responsibility not one of us may escape. Even a smile is long remembered. I recall grandmother's I-love-you smile though I have not seen it, except in memory, for many a year.

Legend has it that long ago a Scandinavian princess somehow wandered from her nurse and was lost. "How can we ever find her?" people asked over and over as a search party was being organized.

Then someone remembered. "We can track her by her smiles, for she smiles at everyone."

So, from the court gates through the village and beyond, they tracked her by her smiles and kindnesses. All the way she was remembered for her sunny ways.

If our ways are Christ's, if our words and deeds are like His, we too shall long be remembered. And not only here but in the hereafter. For God remembers the motives that led to word and deed. He knows whether they have been Christ directed. On the pages of His book of remembrance all is recorded. "And they shall be mine," He says, "in that day when I make up my jewels"—the jewels He is polishing now in the form of your life and mine. Do we rate long remembering now? And how shall we rate in God's long remembering of us?

## Junior Talks

### Pests

By D. A. Delafield

A pest, says Webster, is "one who annoys." And to annoy another human being means to disturb or to irritate or to be troublesome. We irk and bother other people by being pests, doing things that exasperate

them. To the farmer, blackbirds, gophers, mountain lions, lynx, coyotes, and other things are pests.

In the nation's capital, where I work, the worst pest is the starling. Flocks of these birds invade in force and take over public buildings. There are thousands upon thousands upon thousands of these pestiferous creatures. They have made their home on the treasury building, and on the eaves of a large and beautiful hotel. Now they have stormed the Capitol building.

All kinds of clever schemes have been tried to get rid of the birds. These include putting stuffed owls on the roosting ledges, rubber snakes, and even live owls at strategic points; they have included firing cannon to scare the birds, posting Civil Service employees in trees (there to shake rattles and cans), ringing bells, blaring sirens, turning high-pressure hoses on them, and electrifying the roofs. The birds just get up and fly to another roosting place, and make themselves as much of a nuisance as they were before.

Where did the starlings come from? In the year 1890 a man named Eugene Schieffelin turned loose forty pair of these imported English birds in New York's Central Park. From that time on they have just taken over.

People can be pests too. The junior boy who pays too much attention to a junior girl can be a pest. The girl who troubles her teacher and tries to get special favors can be a pest. The young person who clings to dad and mother like a spoiled baby can be a pest. If you see that what you are doing annoys someone else, stop right away. Be thoughtful and considerate. Let them alone.

Who is the greatest pest of all? Satan. Yes, that's right. He annoys and irks and bothers us with his temptations and attacks. Do you know what God is going to do with this pest? He is going to get rid of him someday. (Read Revelation 20.) That will be good riddance, will it not? Let us be sure that we are not among the pests that are eventually to be destroyed with Satan.

We may come to God repeatedly,

and ask Him for victory over temptation. He is never annoyed or bothered or perplexed by our coming. To God we are never pests. We are always welcome. Isn't that wonderful? He is patient and considerate—our best Friend.



● Students at Southern Missionary College recently concluded a successful fund-raising campaign. A total of more than \$5,000 was raised, part of which went to furnish a new student lounge. Other projects to be assisted by the funds include the installation of an FM radio station on the college campus.

● Don Crane of Marietta, Georgia, has been named student association president of Southern Missionary College for the 1959-60 term. Don is a junior theology major. Named as vice-president was Dick Toler, a junior premed student from Takoma Park, Maryland. He is manager of radio station WSMC. Jolena Taylor was named secretary, and Don Hall was elected for the second consecutive year to the treasurer's post.

● Nearly 350 energetic Pathfinders from the Kentucky-Tennessee and Georgia-Cumberland conferences recently gathered for a camporee at Harrison Bay State Park in Tennessee. Camping is a favorite activity of Pathfinders in the Southern Union.

● Lenhart Cochran, who took his B.S. degree with a major in mathematics on June 7 at Walla Walla College, will be attending Stanford University this fall as a graduate engineering student in mechanical engineering under the Atomic Energy Commission Fellowship. One of two WWC students—among only 100 college youth in the United States to be offered the Hughes Fellowship—Mr. Cochran has chosen the Stanford fellowship instead.

● Robert Walkowiak was valedictorian of the class of 43 graduates of South Lancaster Academy. Salutatorians were Cynthia Hartman and Julia Timura. Dudley Howes was class president.

● Joane Ota and Gordon Oshita, seniors of 1959 at Hawaiian Mission Academy, each received a scholarship from Pacific Union College. Fifty-dollar tuition grants were given by the academy to Ester Ramos, Seiko Saito, and Thelma Macabeo.

● Two Walla Walla College students will receive Pacific Press scholarship awards for next year. Ted Parks, senior theology major next year, will be the recipient of the scholarship in the publishing department area. Glen Aufdehar, a junior theology major next year, has been named as the winner of the journalism scholarship.

As It Looks to Me—6

## *Growing After Graduation*

By M. E. Loewen, *Dean of Men, Washington Missionary College*

Newton D. Baker once said, "The man who graduates today and stops learning tomorrow is uneducated the day after."

Education is not the hardest of plants. It flourishes when attended but withers when neglected. It never reaches maturity; its life and vitality depend upon continual growth.

Too often young people are satisfied with a static interpretation of education. They think of education as being something of fixed dimensions, something tangible that can be held, acquired, or possessed in specific fields for a stated time. When they graduate they feel educated. Often they find satisfaction in activities that are not educative. They fail to cultivate habits that educate. They no longer find enjoyment in acquiring new knowledge, and reaching in the direction of wisdom.

Eventually such young people cannot be distinguished from those who never had a formal education. They become lost in the common herd. John Mason Brown said, "You can best serve the cause of the common man by developing

what is exceptional in you rather than by worshiping what is average."

Young people worship what is average today because they have developed such a small stock of ideas, interests, and emotions. It is this inner poverty that makes for the worst kind of boredom. This boredom could be eliminated to a great degree if they would acquire habits of reading, thinking, conversing, and acting, which are educative and would give them a realistic understanding of life and its problems. These habits, if cultivated properly, will contribute greatly to the learning process of the individual long after his formal education has ended.

Mohammed said, "Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it is an ornament amongst friends, and an armour against enemies."

Education may cost financial sacrifice and mental pain, but in both money and life values it will repay a hundredfold.

# Meditations in Verse



## Ever On

Growing old but not retiring,  
For the battle still is on;  
Going on without relenting  
Till the final victory's won.  
Ever on, think not of resting,  
For the battle rages still,  
And my Saviour still is with me  
As I seek to do His will.

Years roll by; the body weakens,  
But the spirit still is young;  
Breath of God—it never ages,  
Is eternal, ever strong.  
Rather, year by year it strengthens,  
Gaining o'er the things of sense.  
By Thy Spirit lead my spirit,  
Saviour, till Thou call me hence.

Things of earth decrease in value,  
Brighter shines the light above;  
Less the power of human hatred,  
Sweeter far the Saviour's love.  
Let me tell it to the needy,  
Far and wide Thy worth proclaim,  
That my closing years may praise  
Thee—  
Glorify Thy blessed name.

Let me labor in Thy harvest  
More than ever in the past,  
Reaping in what Thou hast planted,  
Till I dwell with Thee at last;  
That before Thy throne eternal  
I may have some fruit to bring,  
Not my work—the fruit of Calvary,  
All Thine own, my Lord and  
King.

—Anonymous

## Twilight Hour

By Robert Simpkins

Above a tranquil little lake  
Of waters pure and blue,  
Fleecy clouds are hanging low  
All fringed in golden hue;

While stately pines upon the shore,  
Where evening shadows creep,  
Are humming gentle lullabies  
To lull the woods to sleep.

And off the lake, a cooling breeze  
As fragrant as a flower  
Reminds us of this gift of God,  
The blessed twilight hour.



## Metamorphosis

By Viola M. Payne

A hunter, in a field one day,  
Found where a chrysalis lay  
Struggling in the shrouded gloom,  
Twisting in its painful tomb—  
In a prison crushed away.

Pity filled the watching heart.  
"I will split this husk apart,  
Help the moth, and set it free;  
Watch it rise and fly to sea  
Where no fetters bind and smart."

But the creature, puny, pale,  
Lifted wings that were too frail,  
Unprepared for destiny,  
Helpless for eternity—  
And which, unfit, could only fail.

I think of this in every quest,  
When life descends with sudden  
test—  
My Lord in mercy understands,  
But must withhold His loving hands  
Since discipline for me is best.

So then, beyond my time and space  
I try to see God's loving face  
And know His wise and gracious  
will;  
Though sorrow compass me about  
I'm sure 'tis best to trust him still.

At last, when all my strength is won,  
When all God's plans for earth are  
done,  
Upon a great, appointed day  
My wings shall pierce their shell of  
clay  
And rise beyond the sun.

## THE LORD IS MY PHYSICIAN

(A psalm for the sick)

By Everett E. Beddoe

The Lord is my beloved Physician;  
when I am ill I shall not want.

He makes me to lie down and trust  
in His healing power.

He leads me to see the wisdom  
of being temperate in all things.

He restores my body and mind to good health  
when I am sick and discouraged.

Yea, though I must go near the valley of death  
on an operating table,

I will fear no evil, for He is with me;  
His precious promises comfort me.

He prepares the menus for my table, instead of  
the unwholesome dishes offered by the enemy.

He anoints and heals my wounded soul.  
Certainly, my cup runs over and over.

Because I love Him, I will follow Him  
all the days of my life.

And finally I will dwell in the house of the Lord  
with perfect health forever.

## Sabbath Closing

By *Blanche Palmer*

How strangely sweet the calmness of the eve  
As Sabbath hours are passing once again.  
The palm trees scarcely move against the sky,  
The birds their carols sing as night descends.

The air itself is still and soft and warm,  
The sea in silence laves the distant shore;  
And God is near as pass His holy hours—  
The God we worship, Him whom we adore.

A week will pass ere Sabbath comes again—  
A week of worldly cares and trials too;  
But always lies the thought within our heart,  
The Sabbath soon will come with blessings new.

O holy Sabbath hour! O wondrous day!  
When with hearts attuned to thoughts of God we claim  
The blessings He has promised to His friends,  
And praise and thank His gracious, holy name.

## The Storm

By *Amy E. Harris*

From the distant hills, hear the thunder crash,  
As o'er the streams the lightnings flash!  
Deep in forest dim, where, line on line  
Stand sturdy trees of hardy pine  
The angry tempest plays around,  
Torn branches fall upon the ground.  
A hush—and the tempest dies away,  
And peace greets the dawning of the day.

So, when the storms of life arise  
And dark clouds gather in our skies,  
Cherished hopes come crashing down,  
And we feel the chill of a world's cold frown.  
Shall we, like Job, say "God knows best,"  
And bravely face the storm and test?  
As Moses, then, view distant shore,  
Where storms and tempests are no more.

## Faith

By *Elma P. Lawrence*

Our times are in our Father's hands;  
How swiftly pass the years  
That lead us to our heav'nly home,  
Far from earth's pain and tears!

And as we travel down the path  
That leads to home and rest,  
Our Father watches over us,  
And bears with us each test.

If we will place our hand in His,  
In answer to His call,  
Though we may stumble on the way,  
He'll never let us fall.

By faith we walk the narrow way  
That leads to heav'nly rest.  
By faith we trust Him, come what may;  
We know His way is best.

## He Watches Over the Sparrow

By *Hazel Philips Treible*

Fellow traveler, be not wearied  
As your journey you pursue;  
Since God e'en loves the sparrow  
I know He loves you too.

When the world is cold and heartless,  
And laughs at all you do,  
He who watches o'er the sparrow  
Will surely watch o'er you.

When you're weak and sick and  
hungry  
And you feel both sad and blue,  
He who feeds the little sparrow  
Will strength impart to you.

When your life is bleak and dreary,  
And your friends are all too few,  
He who marks the fallen sparrow  
Will draw near to comfort you.

Be not anxious for the morrow;  
Only love and trust anew;  
He who cares for every sparrow  
Will protect and care for you.



## Our Father's Love

By *Grace C. Matteson*

A bundle of snowy white lilies,  
A branch of goldenrod,  
A cluster of purple-heart pansies  
Lifting their heads from the sod.

A pillar of climbing red roses,  
A rift in the heavens above—  
A glimpse of His heavenly garden,  
A glimpse of our Father's love.



## In the Morning

By *William Taber*

Will I see you in the morning  
When all toil on earth is done?  
When the angels blow their trumpets  
Will the Saviour say, "Well done"?

My heart was filled with sorrow  
And my life was filled with sin,  
But I found a loving Saviour  
And He washed away my sin.

He fills my heart with gladness  
As I talk to Him each day,  
And He sends His shining angels  
To guide me on my way.

Have you given your heart to Jesus?  
Have you told Him all your sins?  
Have you loosened up your heart-  
strings;  
Have you asked your Saviour in?

Oh, my brothers and my sisters,  
My daughters and my sons,  
Will I see you in the morning  
When the work on earth is done?

# News From Home and Abroad

## Faithful to Christ in the Congo

By John G. Evert

**P**ASTOR EZRA MPYISI, a teacher in the Gitwe Training School, Ruanda-Urundi, Belgian Congo, relates the following incidents of faithfulness among the believers in his area.

Fenias, a member of the church at Rwankeri Mission, with his wife, traveled many long days to Elisabethville in order to work in the Kipushi copper mines there. Unfortunately, he signed a contract with the mining company before it was thoroughly understood that he was a Seventh-day Adventist and would not be able to work on the Sabbath. When the first Friday arrived he reminded his superintendent that the next day was God's Sabbath and he would be unable to work. The superintendent immediately became enraged and unreasonable and told him that according to his contract he must work.

Fenias stood firm and was jailed. He was kept in jail for thirteen months, existing on half portions of food. His wife nearly starved to death. Still he would not consent to yield his faith and finally in desperation the mining company returned him and his wife to Kisenyi territory near their home. Here again he was immediately put in jail. Long weary months were thus spent until the time of his contract had expired. Only then was he allowed to return home. It was a very hard, sad experience, yet God did not forget Fenias, and today he and his family are faithful members of our Rwankeri Mission Station.

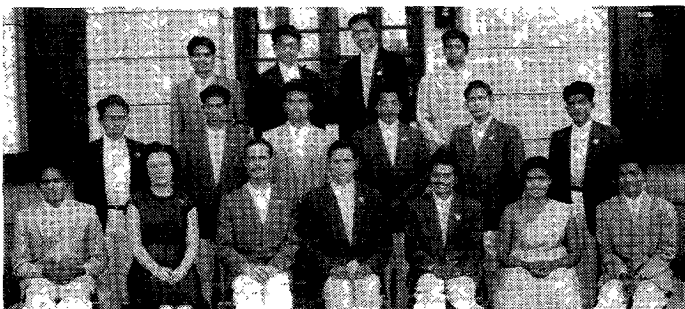
Another faithful Sabbathkeeper is a man by the name of Nhitabose. He left home, also from Rwankeri Mission, to work at the Gatamka mine in Ruanda-Urundi. He told the employers, however, before he had signed

any papers that he would not be able to work on Sabbath—Saturday—because on that day he worshiped God. The man he was working under, instead of getting angry and putting Nhitabose in jail, gave him double work on the first Friday and told him if he could accomplish it before sunset he did not have to return to work on Sabbath. If, however, he did not complete the work which had been marked out for him, he must return and do it the next day.

Nhitabose was young and strong. He was also determined, so he worked very hard digging the hard clay that had been assigned to him in order to make the pit the desired size for the two days' work.

Soon, however, the sky clouded over and it started to rain. Nhitabose tried to stay in his hole and dig, but he could not, so he ran for shelter. It rained and rained and rained! He was very discouraged because he knew he could not finish digging his pit.

Finally when it stopped raining, he went back to start working. How amazed and thankful he was! God in His own way had dug his pit for him. The rain had poured in the trench

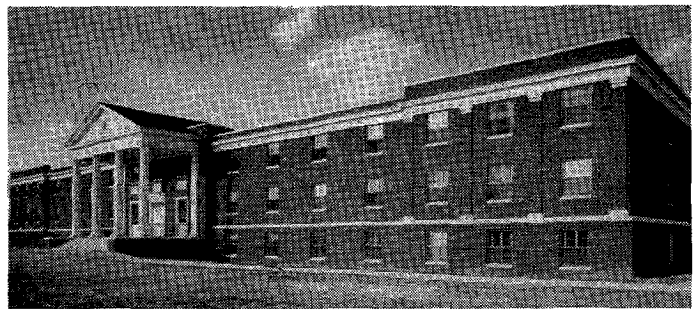


### Graduating Class, Spicer Memorial College

Spicer Memorial College, Poona, India, is named in honor of W. A. Spicer, one of our best-known pioneer Seventh-day Adventist missionaries. On March 13 and 14 it held its annual commencement exercises, at which time 17 degrees and 7 Bible Instructor's certificates were granted. During the past school term 392 students were enrolled in all departments.

Since its establishment in 1915 as the South India Training School, a host of young men and women have gone forth from its classrooms to serve as evangelists, teachers, and office workers. Many of these graduates at present occupy positions of responsibility in India, Pakistan, Burma, and Ceylon. All the members of the graduating classes of '58 and '59 are denominationally employed. Shown with the class is M. E. Cherian (seated, center) sponsor.

J. F. ASHLOCK



### Shenandoah Valley Dormitory Dedication

The new \$350,000 girls' dormitory at Shenandoah Valley Academy, New Market, Virginia, was dedicated late in April at the time of the Golden Anniversary of this Potomac Conference boarding academy. The main speaker at the dedication rites was L. E. Lenheim, president of the Columbia Union Conference. Others who took part included H. J. Capman, E. A. Robertson, W. H. Shephard, E. J. Barnes, and C. J. Coon. The actual Act of Dedication was directed by Mrs. Marie Ellis, dean of girls.

The new dormitory, to be known as Hadley Hall, was named for Dr. Henry G. Hadley, a Washington, D.C., physician. The new building is the first step in a long-range expansion program for the school. The weekend homecoming, anniversary, and dedication program was directed by George H. Akers, principal.

LOWELL LITTEN



and had washed the dirt away, much deeper than he had been asked to dig. But on his very first Sabbath Nhitabose was discharged from his work in the mine because, as they told him in fear, they did not want an African working for them who had the God of heaven doing his work. Nhitabose is, like Fenias, still a faithful Sabbath-keeper.

At Gitwe Mission there is today a boy in grade 10 by the name of Atanazi Harindintwari, who is there, according to Pastor Mpyisi, solely because he was guided by his heavenly Father. The simple faith of the African who trusts and believes is not only an inspiration but often a stern rebuke to his European brethren. Atanazi and his family, all Catholic, were visited on Sabbath afternoon by

a group of Missionary Volunteers. After a preaching service this Catholic family were invited to come the next Sabbath to Gitwe Mission. Atanazi's heart was impressed, and after a few years he was baptized into our church. He suffered much, for every kind of pressure, pleading, and punishment was used to force him to forsake his Sabbath convictions. He stood firm, however, saying that they must present proof where he was wrong.

After long months of struggle and persecution he finally married a Christian girl in the Seventh-day Adventist church. Today Atanazi is a student at Gitwe preparing to go to other villages, such as the one where his parents live, and tell the people of the love of Jesus in his behalf.

many years has been fully approved by the Commonwealth of Massachusetts, has recently received national accreditation. A fully accredited training program for X-ray technicians has done its share not only to staff the parent institution but also to help staff our sister institutions. Plans call for the opening of a training program for laboratory technicians within the near future in the spacious new clinical laboratories of the institution.

Since its earliest days this institution has placed great emphasis on its spiritual ministry. Under the direction of one of our pioneer medical workers, Dr. W. A. Ruble, a firm foundation was laid for utilizing the opportunity to minister to the bodies of mankind as a means of ministering to the soul. Throughout the sanitarium's long history this objective has never been altered.

A strong health education program is conducted. This affords the nurses and other workers an opportunity to follow the patients as they return to their homes. Prayer and Bible studies are offered to those interested, with inspiring results. Regular "Health and Happiness" courses are offered on a correspondence basis for former patients and others in the community who may be interested. By finding these interests and carefully following them up, many souls have been won to Christ.

A four-foot plastic globe that shows our medical institutions around the world is on display in the lobby. It has been the center of much interest, and through this means many have been led to inquire further about the work of the church and of its beliefs.

The administration and staff of the New England Sanitarium and Hospital are pledged to the untiring effort of saving life and relieving suffering as a means of turning the hearts of many to Christ and preparing for His soon coming.

## The New England Sanitarium and Hospital

By V. D. Dortch, Administrator

The New England Sanitarium and Hospital at Stoneham, Massachusetts, is in the heart of four thousand acres of natural park overlooking a beautiful lake. Nature, under God, is chief among healers, and the hospital is especially blessed in its restful atmosphere, away from the hustle and bustle of the world.

The main buildings face the west from a picturesque elevation that blends the blue of the sky and the blue of the lake. Although only nine miles from the center of Boston, Massachusetts, the hospital is surrounded by a veritable wilderness of woodlands with placid lakes, rocks and rugged hills, rippling brooks, and cooling springs.

It is the goal of the board of trustees that the institution shall offer every reasonable modern convenience and device for treating the sick and afflicted. More than a score of buildings, old and new, on fifty acres of unusually beautiful scenic woodland, comprise the hospital campus. A high standard of maintenance has been realized. Management has used every resource to the greatest advantage of the institution throughout its nearly sixty years of operation. The institution is unusually well equipped in the field of physical medicine, and a strong program is being carried on in this field.

In 1954 a 135-bed addition was com-

pleted at a cost of approximately one million dollars. This has replaced part of the original sanitarium building. There are 185 beds and 26 bassinets now in service. Recently a new maternity department furnished with the latest available equipment and completely new air-conditioning was opened. This increased the capacity of the department to 26 beds. A modernization program has now provided the institution with two completely new major operating rooms and one minor room. In addition a large new recovery room adds to the special care given to surgical cases.

The school of nursing, which for



New million-dollar wing of the New England Sanitarium and Hospital. Inset: V. D. Dortch, administrator.

## The Inter-American Division

By D. A. McAdams

The Inter-American Division is one of the fastest-growing divisions in the world. This great field, which extends from Mexico to the northern portion of the South American continent and includes all the islands of the Caribbean, is a colorful, interesting, and challenging division.

Spanish, English, French, and Dutch are the major languages used in Inter-America. This division is a cosmopolitan field where many different currencies are used, and lovely flags of various colors are seen flying on the capitol buildings in the several republics, colonies, and provinces. From Cuba, the Pearl of the Antilles, to Guatemala, the Switzerland of the Western Hemisphere, to Mexico, the land of Cortez, and Venezuela, the home of Bolivar, there live wonderful people, who when converted to Christ make loyal, devoted Seventh-day Adventists.

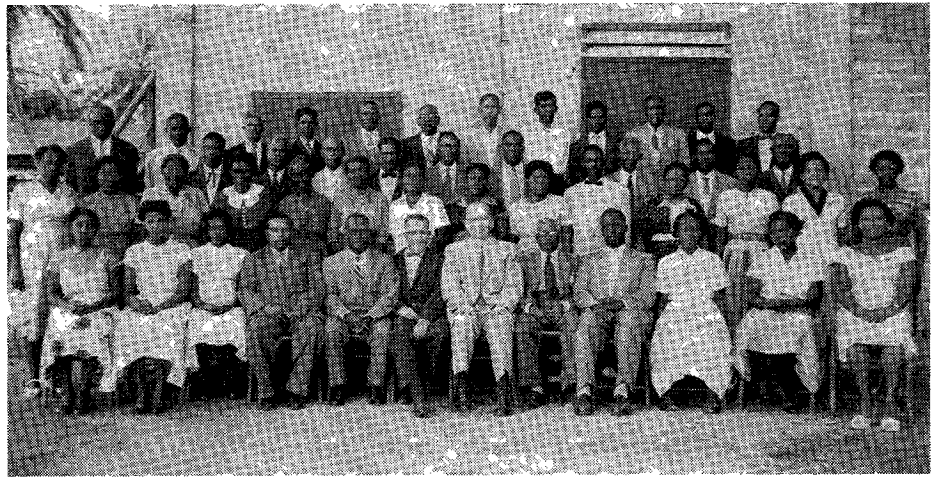
In this great far-flung field there are 1,186 churches and 125,025 church members. In beautiful Jamaica alone, a small island about 150 miles wide, there are 186 churches. If these were placed in a straight line from east to west across the island, there would be one church about every three quarters of a mile. A few years ago more than one thousand people were baptized in one day in Jamaica.

The history of the work in Inter-America is closely interwoven with the literature ministry. In Mexico, Honduras, Jamaica, Trinidad, Haiti, and many of the other countries, books and magazines played an important part in first bringing people to a knowledge of the Advent message. Where the publishing work is strong, the church is strong; and where the church is strong, the publishing work is strong.

Sister W. T. Pitter, of Jamaica, sold one copy of *The Message Magazine*. As a result an interest began, and finally 32 people were baptized. Sister L. Mowatt set a goal to win twelve persons in 1958. With God's help, 18 people were baptized whom she first contacted in the colporteur work.

In Spanish Honduras a commander in the army became a Seventh-day Adventist. In 1956 he won 13 persons as a lay missionary worker. In 1957 he won 30 to the truth as a literature evangelist. In Mexico a lawyer, his wife, and children are attending the church as a result of the work of a book evangelist.

Adrian Alcantara, of Guatemala, is 75 years of age and has devoted 38



Publishing leaders and literature evangelists of the South Caribbean Conference who recently attended an institute conducted in Cumana, Trinidad.

years to the literature ministry. He was formerly a judge. Scores have accepted the message as a result of his work.

During my visit to Inter-America ten publishing institutes were conducted with 445 literature evangelists present. Several publishing committee meetings were held in different local fields and a union publishing council was conducted in Mexico City.

J. C. Culpepper, the division publishing secretary, and his union publishing secretaries, namely, Jorge Escandon, E. S. Greaves, B. E. Hurst, F. B. Moore, Jose Quintero, and Ismael Rojas, are doing an excellent job. F. L. Baer, manager of Inter-American Publications, and Benjamin Riffel, the new manager of the Book and Periodical Departments of Inter-American Publications, also made this trip with us through the division. Pastor Riffel joined us in Guatemala City. The help and counsel of these brethren were greatly appreciated.

The future of the work in Inter-America is bright. The leaders hope to break the million-dollar barrier in literature deliveries in 1959 and also to gather in a great harvest of souls.

### Progress in the East Visayan Mission

By F. M. Arrogante

[Excerpts from the report of the mission president at the biennial session, March 24-28, 1959.]

The work in the East Visayan Mission dates back nearly fifty years. Among those who pioneered the work in the southern Philippine field were Dr. and Mrs. Carlos Fattbert, who organized the Cebuan Mission in 1914. At the first general meeting of the Cebuan Mission in 1917, only about 25 members were present.

When Dr. and Mrs. Fattbert were transferred to Mindanao about 1921, Elder and Mrs. Monroe came to continue the work. Evangelism, with the aid of a few native converts, was just beginning, and a program of literature evangelism was begun. The message successfully tiptoed its way, searching and piercing through the dark places.

The early missionary families of the Murrains, the MacGuires, the Chaneys, and the Pattisons followed in succession as leaders of the mission until the year 1931. The message had already crossed into Mindanao, which was organized as a local mission in 1937. There the work expanded very rapidly, so that today the large island of Mindanao has been subdivided into three large missions, with a total membership of around 20,000.

Extended series of public preaching efforts are held not only by the ministers but mostly by self-sacrificing lay evangelists. Spearhead and outpost preaching services, coupled with cottage meetings and house-to-house visitation, have resulted in bringing thousands of souls into church fellowship. During the last two biennial periods 2,530 have been won to the truth.

The organization of the Capitol Center in the city of Cebu in May, 1958, helped to widen the outlook on successful city evangelism. The brethren are grateful for the help of J. R. Spangler and his family and the workers from the different missions who came to make up the Capitol Center team.

The Capitol Center is geared to a continuous program of training more workers in the south Philippines. The plans have proved effective in drawing both the middle and upper classes of men and women into the truth. Nearly 200 precious souls have already been baptized in the beautiful baptistry of the center.

We are happy that the R. C. Williams family is here with us for a couple of months to intensify the campaign. The responsibility of planning the continuous series of services in the Capitol Center is in the hands of Leodegario Montaña and Praxedes Ramos.

The cooperative departments and agencies of the work are in the hands of consecrated workers whose aim is to adorn the doctrine of God in all things. Our colporteur ministry is trained to pass through all kinds of experiences, both the bitter and the sweet. The records show that in 1958 our colporteurs delivered ₱57,132.67 worth of literature.

Presently we have only eight church schools, but other churches have definite plans to open schools in their communities this year.

The East Visayan Academy is operating successfully. The Sabbath school, home missionary, and temperance departments are active. Our Missionary Volunteer and home and parent education departments are also busy. The Miller Sanitarium and Hospital extends her big right arm far out to fulfill her appointment of healing the sick and pointing them to the Chief Physician. Everyone in his place, in the office and in the field, is busy heeding the Master's command to work in His vineyard. During the Ingathering season marvelous manifestations of God's blessings are witnessed by all who participate in the campaign.

The constituency of the East Visayan Mission is not only active in personal evangelism but also in support-

ing the cause financially. We believe that faithfulness in returning to God His reserved portion is a test of heavenly fellowship. The spirit of liberality is the spirit of heaven. With the increase of membership, the tithes and offering receipts have also increased considerably:

	1955	1956	1957	1958
Tithe	₱86,246.55	₱90,308.56	₱99,737.87	₱110,031.08
Offer.	₱13,871.77	₱14,203.33	₱15,598.06	₱19,489.86

In concluding this report we once more express our sincere gratitude to all who have so liberally supported God's advancing program.

## Activities in Egypt Today

By C. V. Brauer

The workers in Egypt are filled with the spirit of evangelism. During 1959 every ministerial worker will have a part in a public evangelistic campaign. By the end of March, 14 efforts had been started, and a good interest is developing in most places.

On April 5, Wadie Farag opened an evangelistic campaign in the Heliopolis church. He is being assisted by Hilmy Berbawy and several other workers and members. On the second Sunday night nearly 50 persons who were unable to find seats stood to hear the presentation of Daniel 2.

In Alexandria, W. R. Leshner and Angely Gayed are conducting meetings in English, Greek, and Arabic. The Misses Emilie Levidis and Esther Issa, two consecrated Bible workers, are assisting at these meetings. In the Delta, at Tanta, William Gayed is

conducting an effort, and at Minya, Nassif Boutros has secured a hall and will begin public meetings soon. These are both large cities that have never before been entered by Seventh-day Adventists.

The Suez Canal zone is an area that we have wanted to enter for many years but have been unable to gain necessary permission. Today, however, Farris B. Bishai is stationed in Port Said and is conducting evangelistic services in a very attractive hall in the center of the city. In Upper Egypt Fakhry Naguib is holding meetings in Minya, and Abadir A. Messih has started an effort in Sohag.

In the Asyut district 22 have already been baptized as the result of short campaigns held in the villages. Fikry Mikhail and four assistants have been holding twenty-day efforts in the villages of Nakhela, Badari, Massrah, Beni 'Adi, and Tatalia. Baptismal classes have been organized in each village.

The Cairo Evangelistic Center is in process of being plastered, and plans are under way for a fall campaign there. Hailal Dose is conducting cottage meetings in various schools of Cairo and reports that several are preparing for baptism.

The Nile Union Academy has an enrollment of 50 this year, of whom 9 will be graduating and going on to Middle East College. The academy dormitory is nearly completed, and it is a beautiful addition to the school plant. The industries, farm, and dairy are making rapid progress and will soon become self-supporting. Whereas six years ago there was not a single student from the Nile Union attending Middle East College, today there are 22.

Although work has gone slowly in the land of Egypt, the future is bright, for we have a growing army of youth that are dedicating their lives to the cause. When they have received their training they will return as consecrated and well-trained workers, whom we feel sure the Lord will use in advancing the message.

## Health Evangelism Workshop at Loma Linda

By Frederick Lee

A health evangelism workshop sponsored by the medical evangelism advisory committee of the College of Medical Evangelists was held Sunday, May 17, in Cutler Hall on the Loma Linda campus. It was the first workshop of this nature to be held in Loma Linda, but it is planned that it will become an annual affair. Meetings and discussions were carried on



## Jewish Center Opens in New York

Saturday evening, May 2, marked the opening of the Times Square Center located at 410 W. Forty-fifth Street in New York City. This is the focal point of our Jewish work in the Greater New York area under the direction of J. M. Hoffman.

Highlighting the program was the presentation of diplomas to 46 graduates of the Hebrew Scripture Institute. In the photograph Elder Hoffman (extreme right) is shown with some of the members of the class.

M. REES



Elder Charles Teel registers Dr. and Mrs. A. W. Truman, who were among the first to enroll at the recent Health Evangelism Workshop held on the Loma Linda campus of CME.

throughout the day from seven-thirty in the morning to four-thirty in the afternoon.

The subjects presented were timely and challenging. They covered matters of great importance to the denomination, such as, "What Is Medical Missionary Work?" "Our Heritage in Health Evangelism," "The Church and Its World Mission," "The Place of Administration in Seventh-day Adventist Medical Work," "Experiment in Medical Education," "The Training of Health Evangelists."

These were presented by Drs. Mervyn G. Harding and Lester H. Loneragan, both of the Department of Pharmacology of the School of Medicine; Dr. Frank R. Lemon, of the Department of Preventive Medicine and Public Health of the School of Medicine; Dr. John E. Peterson, assistant dean of the School of Medicine; Dr. Harold N. Mozar, School of Tropical and Preventive Medicine; and the writer. Several gave testimonies of soul-winning experiences in health evangelism. A moving picture on the life of the Ha tribe of Tanganyika, Africa, was shown. It is in this area that the College of Medical Evangelists is undertaking an unusual experiment in public health education abroad.

Persons enrolled in the workshop numbered 162. These were physicians, dentists, nurses, physical therapists, ministers, and medical and dental students. Carl Sundin, of the medical extension office on the Los Angeles campus, led out in a devotional talk, and Dr. Keld J. Reynolds, vice-president for academic affairs of the college, gave an introduction to the workshop.

The workshop chairmen were: Charles Teel, member of the Division of Religion and chairman of the sponsoring committee; Dr. William Palmer, of the Department of Restorative Dentistry of the School of Dentistry; and Dr. Jack Zwemer, Department of Microbiology of the School of Medicine.

## A New Hospital in Northern Luzon

By Roy V. Jutzy, M.D.

The medical work in the North Philippine Union Mission took an important step forward on March 16, with the opening of a new hospital—the Cagayan Valley Sanitarium and Hospital at Santiago, Isabela. On that day the inauguration ceremonies were held, attended by a large number of the local population headed by the mayor and vice-mayor of the municipality. Also in attendance were an impressive number of distinguished visitors.

The inaugural addresses were given by the Honorable Felix T. Caro, governor of the province of Isabela, the Honorable Delfin Albano, congressman of the province of Isabela, and Andrew J. Robbins, president of the North Philippine Union Mission.

The hospital is in a thriving community in Northern Luzon and in the center of a population area of 50,000 to 60,000 people. It is the only hospital within a radius of approximately one hundred kilometers and the only well-equipped hospital in Northern Luzon.

Thanks to many loyal friends in the United States, the hospital can boast of the best equipment of any hospital outside of the Manila area. The hospital was established under the control of the North Philippine Union Mission in cooperation with the Manila Sanitarium and Hospital and the Northern Luzon Mission. It is under the capable leadership of Dr. Celedonio A. Fernando, who has recently returned from the United States after taking a course in post-graduate surgery.

Dr. Fernando is the first Adventist Filipino doctor to return to the Philippines after taking advanced train-

ing. He has been very active in getting the hospital started and in collecting equipment both in the United States and in the Philippines. Temporarily he is being assisted by Dr. Leonardo F. Rolle, an intern from Manila Sanitarium and Hospital, and by Dr. Teofilo Sumawang, a dentist. He is also being assisted by a dedicated group of nurses and other workers, many of them from Manila Sanitarium and Hospital.

This hospital will fill a great need both in public welfare in the area and also in assisting to promulgate the Seventh-day Adventist message.

Since the opening day the hospital has been very successful. Even before the opening ceremonies, patients were lined up and waiting for medical care. In the two weeks since the opening of the hospital there has been an average patient count of 16 inpatients a day, although the hospital was originally designed to hold only nine patients. There have been an average of 30 to 40 outpatients daily in addition to this. During the first two weeks ten major operations were performed, as well as a number of minor operations and other procedures.

It is hoped that the opening of this hospital will be the start of a new era of medical progress throughout the Philippine Islands.

## From Home Base to Front Line

Mr. and Mrs. Marvin V. Larson and three children, returning to Costa Rica after furlough, left Los Angeles, California, May 19, 1959. Sister Larson's name prior to marriage was Sylvia Ford. She is the daughter of Elder and Mrs. Orley Ford. Brother Larson is the son of Elder and Mrs. A. V. Larson. Brother and Sister

Marvin V. Larson have served one term at the Central American Vocational College. Upon their return Brother Larson will continue as a teacher in the college.

Dr. Carrie J. Robbins and daughter left New York City, June 10, on the S.S. *Steel Maker*, returning after furlough to West Pakistan. Her maiden name was Carrie Josephine Anderson.



New hospital at Santiago, Isabela, Northern Luzon.



Charles W. Robbins and Dr. Carrie J. Robbins were first sent to India for mission service in 1946. It will be recalled that Brother Robbins passed away in December, 1949, following an attack of polio. Sister Robbins returned to the homeland for two years, and in 1952 again accepted an appointment to Southern Asia. She is to continue medical service in the West Pakistan Union.

Jacquelyn Adams, of Moscow, Idaho, left Washington, D.C., June 10, going to São Paulo, Brazil. Miss Adams is the daughter of Elder and Mrs. R. E. Adams, at present serving in the East Brazil Union, he as a departmental secretary. It is the plan that Miss Adams shall visit her parents for a year or perhaps longer. She taught church school in the Upper Columbia Conference this past year.

Mrs. A. G. Zytoskee and daughter, of Willowdale, Ontario, Canada, sailed from New York City, June 13, on the S.S. *Hoegh Silvermoon*, going to Egypt. Brother Zytoskee preceded them to that field, having sailed April 22. Prior to marriage, Mrs. Zytoskee's name was Evelyn Mae McWilliams. This missionary couple spent the years 1945-1957 in service in various countries of the Middle East. Brother Zytoskee is now serving as president of the Nile Union.

R. L. Henrickson left San Francisco, California, on June 3, returning to Karachi, West Pakistan, following furlough. Mrs. Henrickson and daughter sailed from San Francisco, June 15, on the S.S. *Wonogri*. Sister Henrickson's maiden name was Jewel Hatcher. For some years she was a secretary in the General Conference Young People's Missionary Volunteer Department. They have given one term of service in the work of the Karachi SDA Hospital. On returning, Brother Henrickson will resume his work as business manager.

Florentino Aguilar, a Filipino who has recently studied at the SDA Theological Seminary, left Seattle, Washington, June 17, for the Philippines. The Far Eastern Division has called Brother Aguilar to return to his homeland to serve in the Mountain View College as a teacher. In his letter of acceptance of the call, Brother Aguilar quoted the words of Isaiah of old, who when he heard the call of the Lord responded, "Here am I, send me."

Dr. and Mrs. M. H. Schaffner and four children sailed from San Francisco, June 22, on the S.S. *Chusan*, returning to the Belgian Congo after furlough. The maiden name of Sister Schaffner was Dorothy Victoria Dye. Dr. Schaffner has served since 1953 in the Songa Mission Hospital. While on furlough he has taken postgradu-

ate work in surgery. He is to resume his responsibility as medical director of the Songa Mission Hospital.

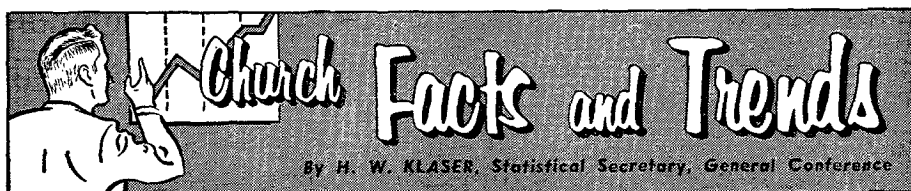
Mrs. R. M. Milne left San Francisco, June 23, en route to Hong Kong. She is returning after furlough. Prior to marriage, her maiden name was Alma Marie Anderson. Brother Milne preceded her, having left November 16, 1958. With the exception of three years in the United States during the war years, Brother and Sister Milne have served since 1920 in the Far East. He is at present in Hong Kong, and Sister Milne will rejoin him there in service.

E. E. ROENFELT

## Spring Week of Prayer at EMC

By M. K. Eckenroth

Emmanuel Missionary College held its annual spring Week of Prayer late in April, only a few weeks before the closing activities of the school year. Rarely does one visit the campus of any school where a greater spirit of Christian fellowship is more pronounced than it was during this spiritual activities week. One could not help being deeply impressed with the spiritual life of the men and women attending Emmanuel Missionary Col-



### Southern Asia Division

India and the surrounding countries that comprise the Southern Asia Division have a population of more than 500 million—peoples with various religions and ancient customs hundreds of years older than those of Western countries; peoples satisfied with their own ways of living, peoples longing for a peace and calm that only the love and tenderness of Christ can give.

In 1893, two colporteurs from America and two from Australia entered this large field. In 1895 teachers, ministers, and doctors began arriving. Thus began the work in a country where the predominant religions are Hinduism, Buddhism, and Mohammedanism. This is a very difficult field, but the power of the gospel is making headway. Each ten years the membership has doubled until at the close of 1957 there were nearly 20,000 baptized members and more than 28,000 Sabbath school members. Note the growth as shown in this table:

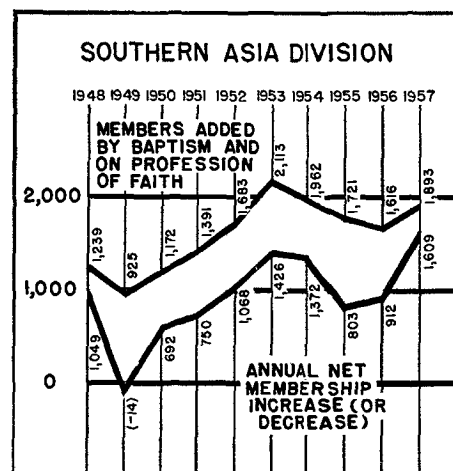
Year	Churches	Members
1899	1	25
1900	3	39
1910	9	593
1920	33	1,083
1930	85	3,262
1940	141	7,042
1950	226	11,065
1957	315	19,005

Why do missionaries leave the comforts of their homeland and the association of loved ones to go to places where people are satisfied with their religion; where custom and prejudice is such that if one does accept Christ he is apt to be ostracized not only from home, but even from his village? The same question could be asked of our Saviour. Why did He come to this hostile world? Because He loved us and

wanted to bring us salvation; because He wanted to show us a better way of life. For this same reason our missionaries in Southern Asia and elsewhere follow in His steps.

There are seven hospitals and four dispensaries in this field. All are doing a wonderful work not only of relieving bodily suffering, but also of revealing the love and tenderness of the Master. Radio and Bible correspondence schools are placing the messages of the three angels before thousands in the privacy of their homes and are proving an effective means of contact.

With more than 500 million people in Southern Asia the challenge is great. More people are born every day in this territory than there are Seventh-day Adventists in the whole division, but, "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." The work will go forward to triumph in Southern Asia.





lege. Their attendance at the prayer bands on a voluntary basis was most encouraging.

In addition to the regular prayer bands, a prayer-partner group met every day in a small chapel, and spontaneously there grew out of that daily meeting a deep spirit of fellowship and oneness in Christ. There was no great emotional stir, but one could sense the deep work of the Holy Spirit in the lives of many. The dedication services were highlighted with wonderful testimonies of faith and confidence and an earnest seeking after God. In private interviews with both faculty and visiting counselors new experiences were achieved and new dedications were made.

After the evening meetings a good discussion was held as to the place of Emmanuel Missionary College graduates in various lines of denominational activity. The various departments met and discussed the special problems relating to their area of service. During these discussions the profound desire in the hearts of many of our young people that they be given opportunity for mission service was evident. Over and over again the zeal for mission service found expression as these groups met to discuss current problems and also hopes for the future. The premedical and pre-nursing group, the business administration group, the theological group, the education group, and the science group—all seemed to be dedicated to the service of Christ and eager that opportunity be given them to serve in any part of the world field.

The future of the church is bright, for entrusted to such dedicated workers anxious to serve both God and man, her work is surely destined to move triumphantly forward.

## Pushing Forward in New Guinea

By J. B. Keith

New Guinea, one of the most primitive, challenging mission fields of the world, has captivated the attention of at least 22 different mission bodies.

In some sections of the Highlands primitive men are still eating their dead and fighting one another with bows and arrows.

Our work is moving with great rapidity into the uncontrolled areas. A few months ago we visited the Okapa region on the borders of this area to attend some regional meetings.

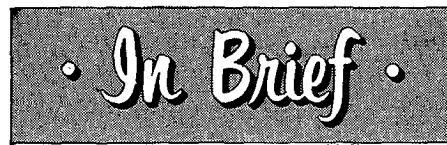
At this gathering were seven boys from Purosa, a village far back in the mountains. These wild boys were

greatly impressed with what they saw and heard.

Witnessing a baptism for the first time, they watched with keen interest all that took place. A call was made for those who desired to join the "Class Ready" and these seven boys responded.

We all returned to the church but they remained, went down into the water and for the first time in their lives washed the pig grease from their bodies, then returned to the church with happy smiling faces.

Within weeks the government restrictions in the Purosa area were lifted and our district leader, Pastor S. A. Stocken, wrote, "We dedicated a large church at Purosa. Nanako, our native teacher, has 81 in his class ready. It was a wonderful gathering.



### OVERSEAS

#### Australasian Division

● Sister A. G. Head of remote Niue Island has written a letter of thanks on behalf of the islanders for the relief sent by the SDA Church following the devastating hurricane that destroyed homes and gardens. Lady Heatley, the resident commissioner's wife, and Sister Head went around the island distributing the supplies. Relief supplies were the first to be received from any organization.

● The first of the Adventist White Russian refugees from China have arrived in South Australia. The cost of their transport was paid by the General Conference and the transport arrangements were undertaken by the World Council of Churches. Pastor C. H. Reickmann, himself an immigrant from Germany, attends to the welfare of all new arrivals from overseas, finding employment, homes, and friends for them.

● Sydney newspapers announced the arrival of Dr. Edward Hon, professor of obstetrics and gynecology at Yale University, who has invented a machine that electrically monitors the heartbeat of unborn children. Dr. Hon will lecture at the Sydney University for three months and demonstrate his invention. He will also set up a foundation for a long-term project to fight the infant mortality problem in Australia. Dr. Hon, a brother of Pastor E. W. Hon of the Greater Sydney Conference, was born in Australia and took his medical degree at the College of Medical Evangelists.

● George Burnside has completed an evangelistic effort in Hobart, capital of Tasmania. At the final meeting 126 people decided to step out and keep the commandments of God. The Coltheart mission in Auckland, referred to in a previ-

ous issue of the REVIEW, has 2,000 persons in attendance each Sunday. More than 100 are attending Bible-marking classes each Sabbath.

Since then Pastor Sohu has been on patrol right down into the Sak Sak country contacting the fierce, warlike Kukukku tribe.

"This is uncontrolled territory to Europeans but a baptized man from Kasohana has been working his way out there with a little gramophone and is making good contacts with this tribe. Three have also gone into the Gimmi country. What a tremendous task is ours."

The challenge comes to us to take the gospel message to the many thousands of heathen people in New Guinea who still sit in darkness and have never heard the name of Jesus.

Today is our opportunity, tomorrow may be too late. Other mission bodies wait to enter.

What will our answer be?

What will our answer be?

#### Southern African Division

● J. B. Keith, president of the Coral Sea Union Mission, reports the first baptism in the Tari Valley of New Guinea. The work in Tari was established by L. T. Greive, and it is an area near the Papua-New Guinea border that is still only semicontrolled. A native worker who established an outstation several days' walk from Mount Hagen two months ago already has 714 people attending Sabbath school.

● The midyear meeting of the division committee was held at Helderberg College, some 1,600 miles from the division office, May 29 to June 2. The boards of management of the college and the Sentinel Publishing Company had met a few days earlier to study the needs of these institutions and view their gratifying progress.

● The presidents of the five unions of the division brought to the division committee heartening reports of the progress of evangelism in their respective fields. E. D. Hanson reported 172 efforts being conducted and planned for East Africa in 1959. Fifty-three of these will be lay efforts. R. H. Wentland reported no less than 900 efforts in the Congo in June and July, with selected laymen associated in many of them. G. S. Stevenson reported efforts in every part of the South African Union, for all racial groups. Five thousand attended A. E. Cook's Johannesburg effort the first night. F. G. Reid of the Zambesi Union told of efforts being conducted by R. L. Staples and students of Solusi College in Bulawayo, with another planned for Que Que. By the end of the year, 104 other efforts will have been conducted. From Nyasaland, with emergency conditions still prevailing, A. W. Austen's soul-winning work moves on apace.

● The division committee recently approved the purchase by the South Afri-

can Union of a farm of some 63 acres near Kuilsrivier about 15 miles from Cape Town as the site of the new training school for the young people of the Cape Field. It is toward this project that the Thirteenth Sabbath Offering overflow for the first quarter of 1959 is to go. The farm is appropriately named in Afrikaans "Voorentoe" which means "Forward." An adjoining farm, slightly smaller and of no greater value, has been acquired by the municipality of Kuilsrivier at almost twice the cost.

● R. H. Pierson conducted an effort in the Pretoria Central church during May. Associated with him were G. S. Stevenson, president of the South African Union, W. M. Marais, pastor of the Pretoria churches, and other Transvaal Conference workers and lay members.

● As a result of his effort in Mowbray, Cape, D. J. Handysides has baptized 26 people. It is expected that 15 or 20 more will follow later. The Mowbray church rejoices with these new members to swell its congregation.

● J. B. Cooks, president of the Cape Conference, reports that a young man from a sparsely populated area, convinced of the truth by the Cape Town Voice of Prophecy Bible School lessons, recently walked 18 miles before getting a ride for another 38 miles in order to be baptized.

● Thirty Adventists meet week by week in a prayer house at Nyimba, northeastern Rhodesia. In addition to these is a large group won by a healed leper from Mwami, Brother Kasalu, which meets in his home. Dr. Karl Seligman has been able to plan the establishment and staffing of a new dispensary at Nyimba to take advantage of this opening. Land has been applied for and will probably soon be granted.

## NORTH AMERICA

### Atlantic Union

● James M. Davis, principal of Mount Aetna Academy in Maryland, has been chosen as principal of Union Springs Academy. He replaces M. E. Moore, who goes to Mount Pisgah Academy in North Carolina.

● R. C. Mills of the Highland Sanitarium and Hospital in Tennessee has been elected treasurer of the New York Conference, succeeding R. G. Burchfield, who is to be treasurer in the Potomac Conference.

● L. E. Tucker, pastor of the College church in South Lancaster, Massachusetts, has accepted a call to the North Philippine Union Mission as union evangelist and radio secretary.

● Waldo R. Alger, a colporteur in the Southern New England Conference, is leaving for the Wisconsin Conference, where he will be assistant publishing secretary.

● D. E. Caslow, home missionary secretary of the New York Conference, reports that his conference has reached the Minute Man goal in Ingathering. This is the first Minute Man conference in the union.

### Columbia Union

● Reed Frey has been appointed new pastor of the Marion-Konnarock district in the Potomac Conference. He takes the place of Mark J. Shanko, who is now pastor of the Yale-Emporia district in Virginia.

● David Bauer, former dean of boys at Shenandoah Valley Academy, is now an associate pastor of the Sligo church in the Potomac Conference. He is beginning a ministerial internship.

● Charles Pierce, formerly of the Mount Vernon Academy, Mount Vernon, Ohio, is joining the staff of the music department of Washington Missionary College.

● The William H. Jones Dining Hall of Shenandoah Valley Academy was dedicated during the annual camp meeting of the Potomac Conference at New Market, Virginia, in June. Directing the special service was Howard J. Capman, president of the Potomac Conference.

● The Washington, Pennsylvania, church was dedicated the first Sabbath in June. The main speaker for the service of dedication on Sabbath afternoon was L. E. Lenheim, president of the Columbia Union Conference. Other speakers for the weekend program included Francis W. Wernick, president of the West Pennsylvania Conference, and W. C. Moffett, former president of the West Pennsylvania Conference and now financial counselor of the Columbia Union Conference. Directing the program was Victor Zuchowski, pastor of the church.

● A total of eight camp meetings are being held this summer in the Columbia Union Conference.

### Lake Union

● A. J. Anders, assistant chaplain at the Hinsdale Sanitarium, has accepted an invitation from Thunderbird Academy, in Arizona, to serve as Bible teacher. Brother Anders has worked in the Illinois Conference since 1948.

● E. S. Cubley, of Emmanuel Missionary College, has been chosen to succeed A. E. Mobley as public relations secretary of the union. Brother Mobley recently accepted a call to the General Conference auditing department. Brother Cubley has had a long background of experience both in the homeland and in mission service. He was head of the department of business administration at Walla Walla College for a number of years, taught in many academies, and was connected with the Pacific Union Conference. He also served as assistant treasurer and auditor of the South American Division, and later as treasurer of the Middle East Division.

● Twenty-five persons were baptized at the close of the effort conducted by Bruce Johnston at Berrien Springs, Michigan. Four of the local ministers who had been assisting Brother Johnston—G. I. Gantz, Merrill Fleming, J. L. Tucker, and J. H. Rhoads—baptized the candidates joining their respective churches. Several contacts are being followed up for a baptism during the summer.

### North Pacific Union

● During the commencement ceremonies at Walla Walla College on June 7, the honorary degree of Doctor of Laws was conferred on C. A. Scriven, president of the North Pacific Union and chairman of the WWC board of trustees. Five Master's degrees were conferred: two in education and three in zoology; and Bachelor's degrees granted were in the following categories: 64 Bachelor of Arts, four Bachelor of Music, 47 Bachelor of Science, and 10 Bachelor of Science in Engineering.

● The Oregon Conference is sponsoring a booth at the Oregon Centennial Exposition in Portland, using the theme "The Gospel to All the World in View of His Glorious Appearing." An imposing painting by John Hancock of Christ's second coming, dominates the booth. The large General Conference revolving globe of the world is being used, as well as an illuminated panel of pictures of our work in Oregon, a sound projector, and the Halliwells' trophies from the Amazon jungles.

● The new church building at Endicott, Washington, was dedicated on May 9. At the close of his morning sermon, H. L. Rudy and the pastor, E. R. Priebe, baptized ten souls. Visitors increased the attendance to 400 for the afternoon dedicatory service, at which time H. L. Rudy was the principal speaker. Other conference workers participating included C. A. Scriven, C. M. Bunker, D. R. Schierman, C. A. Renschler, E. R. Priebe and L. W. Crooker. Conrad Moore, the mayor of Endicott, spoke words of welcome and good will in behalf of the community. The Endicott church was first organized in 1893, and among the charter members were the parents of W. B. Ochs and H. L. Rudy.

● L. R. Alexander has now completed 35 years of service in the cause of God, the past 11 years as secretary-treasurer of the Washington Conference with headquarters in Seattle. He has resigned his full-time responsibilities, but will continue as part-time auditor of the conference. E. C. Christie has accepted the invitation of the conference committee to become secretary-treasurer of the Washington Conference.

● Miss Anna L. Blackney, librarian at Walla Walla College for 12 years, has accepted the position of librarian at the Review and Herald Publishing Association in Washington, D.C. Mrs. Robert Silver, assistant librarian, has been named acting head of the library staff.

### Pacific Union

● Mrs. Georgette Collier, Dorcas leader, and the other Dorcas workers of the Kahului church on Maui have been busy moving into a new Health and Welfare Center building which was donated free of charge by the Kahului Railroad Company, reports L. E. Davidson, home missionary secretary of the Hawaiian Mission.

● Lester Quade, for many years an artist with the Review and Herald Publishing



## Good News

Some of our children's Sabbath school leaders have been presenting in simplified form the life of Ellen G. White, illustrating their presentation with silhouettes. Up to the present time the leaders have had to make their own silhouettes, since there was nothing of this nature to be purchased.

Now we have good news for those who work with the boys and girls in the kindergarten, primary, and junior divisions of the Sabbath school. The Pacific Press has produced a fine set of silhouettes on the life of Mrs. White for the flannel board.

This set is entitled: "Silhouette Stories of Ellen G. White and the Message." The stories begin with the childhood of Ellen Harmon and follow through with her work in the Advent Movement.

There are twelve stories in the set, which will cover the work of one quarter. There are 250 patterns, which make up 29 scenes. All the patterns are on flocked paper, so all the teacher has to do to prepare her illustrative material is to cut them out.

With the set come complete instructions, guide sheets, and stories to go with the cutouts. The stories have not been written with any one age group in mind, but all the necessary material is included, and the one using it may adapt it to suit the needs of the group to whom the material is presented.

The set comes in three envelopes, but is sold only in complete sets, and the

special price is \$11.25. At this price each pattern costs less than five cents.

Certainly the use of this material will bring before our boys and girls the work of Mrs. White in a way that not only will be attractive but understandable. We believe that our Sabbath school workers will be thrilled with this wonderful news, because these silhouettes will make a real contribution to the Sabbath school and the church program around the world.

In these closing days of earth's history our children need to become better acquainted with God's messenger and her work, for it will prove to be a great blessing to them and help to prepare them for Christ's soon return.

We trust that our Sabbath school leaders will take advantage of this help and will place orders with their respective Book and Bible House at once.

LOUISE MEYER

Association, has accepted a call to join the art department of Pacific Union College. He will also assist with the program in the industrial arts department and the college press.

- Almost 200 summer school students registered at Pacific Union College, June 15. A large number are working toward the Master's degree. Dr. J. Paul Stauffer is director of the summer session.

- A baptism was held for eight candidates who desired to join the Maricopa Indian Mission church, Sabbath afternoon, April 18. Leo Raunio officiated.

- Seven hundred Pathfinders and leaders from 28 clubs gathered at Hoberg's in Lake County on the afternoon of May 15 for the annual Northern California Conference Camporee.

- Lloyd Barber, for nine years manager of the Collegiate Press in Hawaii, is now on the mainland but will leave later for Indonesia and will manage the press there.

- To Lynwood recently came more than 2,000 eager young Pathfinders for the annual Southern California Conference Pathfinder Fair.

### Southern Union

- Prof. J. R. Siebenlist, business manager of Helderberg College, Cape Province, Africa, has been elected principal of Collegedale Academy.

- Charles E. Read, head of the secretarial science department at Washington Missionary College, has been appointed head of the secretarial department at Southern Missionary College.

- Kenneth C. Beem, Southern Union Conference auditor since 1955, has been named secretary-treasurer of the union conference. He replaces A. P. McDow, who has accepted an invitation from the General Conference to serve as acting manager and financial adviser of Riverside Sanitarium and Hospital in Nashville, Tennessee. Mr. McDow will also continue to serve the Southern Union

Conference Association as associate secretary to care for investments and other special projects.

- Florida Sanitarium and Hospital, Orlando, Florida, celebrated its 50th anniversary in May.

- Named to head the new communications department at Southern Missionary College is Gordon M. Hyde. Associated with him will be William H. Taylor, Clyde G. Bushnell, and C. A. Reeves.

- For the first time in the history of the Seventh-day Adventist Church, a work has been started among the 25,000 Indians in eastern North Carolina. A sizable company has already developed through interests aroused by the Southern Union School of Bible Prophecy course.

- Two churches were recently dedicated in the Alabama-Mississippi Conference, one at Crestview, Florida, and another at Tupelo, Mississippi.

- Some 35 persons have been baptized as a result of the It Is Written program in Orlando, Florida. The evangelistic series was conducted by George Vandeman.

- Myron Harvey, former Book and Bible House manager in the Kentucky-Tennessee Conference, has been named public relations secretary for the conference.

- In 1956, the Savannah church of the South Atlantic Conference had a membership of 237. It was the 15th largest regional church in the Southern Union. Today, with a membership of 657, Savannah is the largest regional church in the Southern Union. The pastor is H. L. Cleveland.

### Southwestern Union

- Literature evangelists, L. E. Pittman and Bill Stewart, of the Arkansas-Louisiana Conference, have delivered \$15,307.13 and \$16,228.65 respectively for the first five months of 1959. Their largest deliveries for one week have been \$2,945 for Pittman and \$1,999 for Stewart.

- A change in accounting personnel was effected at Ozark Academy when Don Ludgate accepted a call for similar work at the Florida Sanitarium. Keith Wiseman, an Ozark Academy staff member, has assumed the accounting responsibilities.

- Oklahoma camp meeting guests will have modern shower and rest-room facilities for the first time, this year. These conveniences are being installed at a cost of \$20,000.

- Mrs. Martha Corder, office secretary in the Arkansas-Louisiana Conference, is replacing Doris Robertson as dean of women at Ozark Academy.

- J. Lee Neil and Joe L. Ray are exchanging pastorates. Elder Neil will move to Alexandria, Louisiana, while Elder Ray moves to Hammond, Louisiana.

- The St. Charles Avenue church of New Orleans, is now pastored by T. J. Master, formerly of the Alabama-Mississippi Conference.



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

# Sabbath School Lesson Help

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

FOR SABBATH, AUGUST 1, 1959

## Justification

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

NOWHERE in the New Testament does the phrase "justified by faith" occur except in the writings of the apostle Paul. He is the great teacher of justification by faith through grace. Others teach the doctrine, but it was Paul who developed this greatest of all doctrinal themes to its fullest extent, and tied it to God's love and the cross of Christ.

In Romans 4:25 and 5:18 Paul uses a Greek noun for "justification" that means a declaration of righteousness, justification, acquittal. Jesus was "delivered for our offences, and was raised again for our justification"; and "by the righteousness of one the free gift came upon all men unto justification of life." These are the general meanings of the word "justification."

### 1. Justifying the Unrighteous

ROMANS 3:10, 23. "There is none righteous, no, not one." This is quoted from Psalms 14:1-3 and 53:1-3, where all men are declared unrighteous. "All have sinned, and come short of the glory of God." When sin is removed, the sinner becomes a believer who can "rejoice in hope of the glory of God" (Rom. 5:2). Even his temporary earthly afflictions work for him "a far more exceeding and eternal weight of glory" (2 Cor. 4:17). He knows that he has "an house . . . eternal in the heavens" (2 Cor. 5:1).

ROMANS 3:23-26. "Justified freely by his grace." This free gift comes "through the redemption that is in Christ Jesus." "None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them."—*Steps to Christ*, p. 53.

"Through faith in his blood" is the new-covenant way of "forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law."—*Patriarchs and Prophets*, p. 372.

2 CORINTHIANS 5:21, R.S.V. "For our sake he made him to be sin who knew no sin." No sinful being could have made the sacrificial atonement for sin on Calvary's cross. "Every sin acknowledged before God with a contrite heart, He [Jesus] will remove. This faith is the life of the church."—*Testimonies to Ministers*, p. 93.

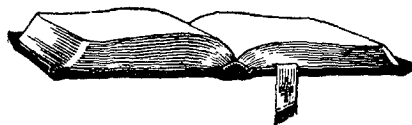
ROMANS 4:3, 5, 9. "Faith was reckoned to Abraham for righteousness." In verse 3 we have "counted," which recalls Genesis 15:6, called by one commentator "perhaps the most important verse in the

Old Testament": "He believed in the Lord; and he counted it to him for righteousness." "Counted," "reckoned," "imputed"—all from the same Greek word—are acts of God resulting in the sinner's justification.

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. . . . Christ is . . . pleading for those for whom He paid the redemption price of His own life-blood."—*Ibid.*, p. 92.

### 2. Accepting the Righteousness of Christ

LUKE 18:13, 14. "The publican . . . smote upon his breast, saying, God be merciful to me a sinner." Neither the specific sins nor the good works, if any, of the publican are mentioned. He was justified not because his sins were less serious or fewer than the Pharisee's but because he was conscious of them and confessed them. "The poor publican . . .



regarded himself as a very wicked man . . . ; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy."—*Steps to Christ*, pp. 30, 31. "Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin."—*Thoughts From the Mount of Blessing*, p. 7.

MATTHEW 5:6, R.S.V. "'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.' Righteousness is holiness, likeness to God. . . . We receive righteousness by receiving Him."—*Ibid.*, p. 18. This hunger and thirst is often submerged as men allow worldly things to crowd into their life. A gnawing dissatisfaction grips the life of those who think the desire for God can be thrust away. Jesus is called "the Desire of all nations" in *Prophets and Kings*, page 597, and the reason so "many have steadfastly refused to see any special significance" in the prophet's words is said to be "pride and unbelief."

ROMANS 4:4, 5. "To him that . . . believeth . . . his faith is counted for righteousness." This is the person "that worketh not," that is, the one in whom faith comes first as the means of justification. In him the works of a faithful life will follow. Abraham believed God and was accounted righteous years before he received the sign of circumcision, hence "faith was reckoned to Abraham for righteousness. . . . Not in circumcision, but in uncircumcision" (Rom. 4:9, 10). Later, the great deed of faith crowned the life of the patriarch and we read: "Was not Abraham our father justified by works . . . ? Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:21, 22).

### 3. The Condition of the Justified

ROMANS 4:6-8. "Blessed are they whose iniquities are forgiven." Blessedness was the highest form of happiness to the Hebrew, and was found only under the favor of God. Matthew 5:3-11 was our Lord's picture of real joy under God's blessing. His last legacy to His disciples was: "Peace I leave with you" (John 14:27). The consciousness of forgiven sin brings wonderful peace to the justified soul. To such as know this peace "the sweetest melodies that come from God through human lips" are "justification by faith, and the righteousness of Christ" (see *Testimonies*, vol. 6, p. 426). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Paul, the rugged fighter for truth, speaks of divine peace well over forty times in his epistles. "He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul."—*The Desire of Ages*, p. 336.

1 JOHN 2:29, R.S.V. "Every one who does right is born of him." "True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God."—*Patriarchs and Prophets*, p. 73. If all Christians could learn the lesson that true faith in Christ precedes, inspires, and sustains obedience, how much stronger the church would be.

### 4. Constant Progression

PHILIPPIANS 3:12-14, R.S.V. "I press on toward the goal." "What is the goal of your life?" would be an embarrassing question to many. Paul's goal was "the prize of the upward call of God in Christ Jesus." "Keeping the prize in view, he counts every other consideration dross. . . . The attitude of Paul is the attitude that every follower of Christ should take as he urges his way onward in the strife for the immortal crown."—*The Acts of the Apostles*, p. 562.

PHILIPPIANS 3:15-17. "Let us walk by the same rule." That is, having reached this present state of perfection, let us continue to walk as followers of Christ. "Having come thus far, the thing to do is to go 'in the same path' . . . in which we have been travelling thus far. A needed lesson for Christians weary with the monotony of routine in religious life and work."—ROBERTSON, *Word Pictures*, vol. 4, p. 456.

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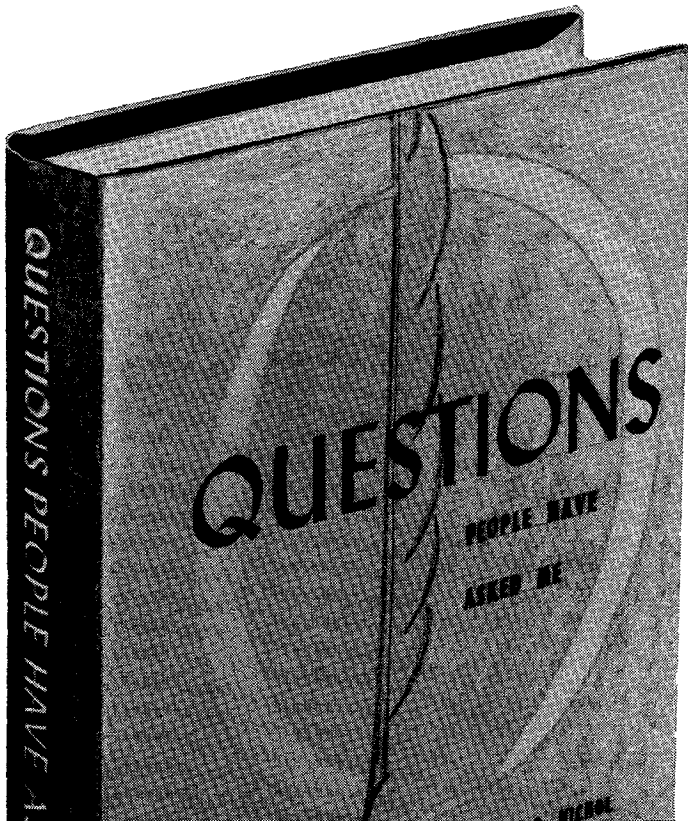
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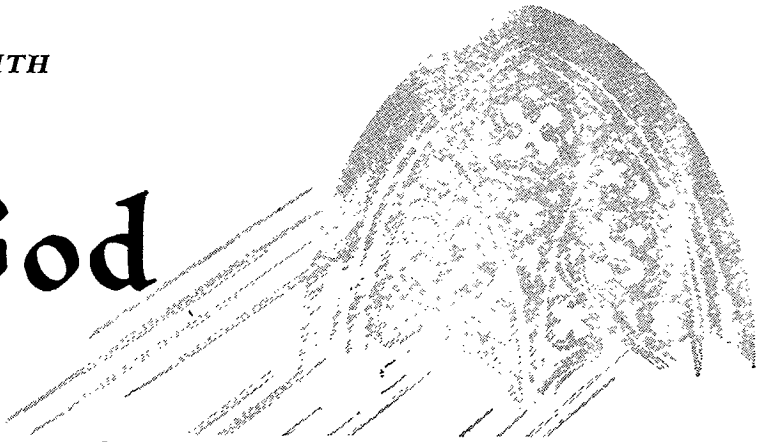
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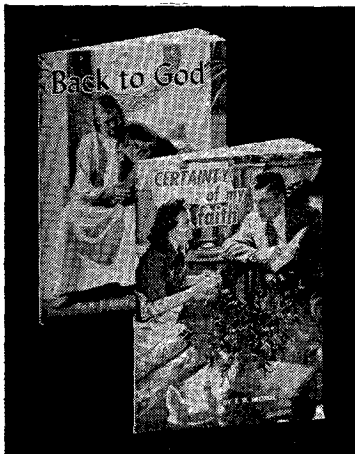
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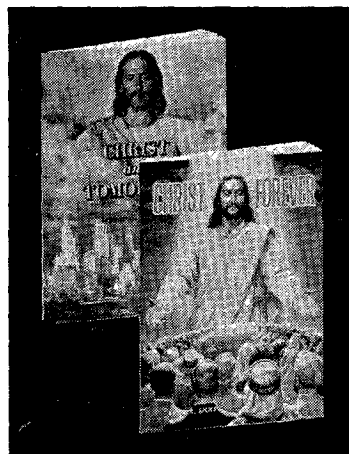
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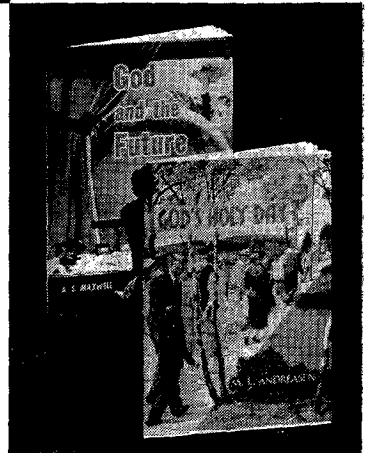
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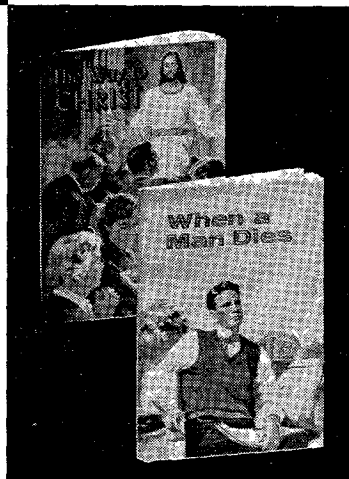
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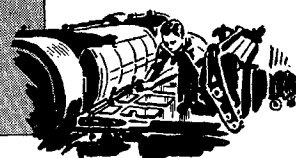
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# As We Go to Press



## Silhouette Stories for Sabbath School Workers

The Pacific Press has completed a new set of silhouettes entitled "Silhouette Stories of Ellen G. White and the Message." All Sabbath school workers in the kindergarten, primary, and junior divisions will welcome this new program material. We believe the story that the silhouettes tell will make a real contribution to the church. Our boys and girls are bound to be impressed and molded by the splendid silhouette arrangements. For further information, see announcement on page 26. G. R. NASH

## CME Medical Research Project Reported in *Time*

*Time*, a weekly news magazine published for readers on several continents, reported in its June 15 issue a cooperative research project in progress by Seventh-day Adventist medical missionaries around the world.

The project described in *Time* includes a study of herbs used by native, "unlearned" medicine men that seem to have real healing value. Participants in the project, according to the popular news journal, collect the plants and send them to the College of Medical Evangelists with a report on how they are used by the natives, and with what apparent results.

The article states that "750 physicians and other medical people at 170 Seventh-day Adventist hospitals and clinics" are participating. Close study of the herbs is made at the College of Medical Evangelists as reports are received. M. CAROL HETZELL

## "It Is Written" Reaches Canada

Conservative eastern Canada is responding to the appeal of the *It Is Written* plan of evangelism. In Sydney, Nova Scotia, where the television series has been on since November, it is estimated that 75 per cent of the population has seen the telecast and that 40 per cent see it regularly.

The fruitfulness of such a saturation of territory was demonstrated as George Vandeman entered the city for a two-week reaping meeting, just

concluded. Although we have no church in Sydney itself, and only forty or fifty Adventists were able to attend from North Sydney, our only church within 180 miles, the Sunday night audiences numbered five, six, and seven hundred people.

Elder Vandeman found it impossible to walk down the street without being recognized by viewers. When he and local workers called at homes never before visited, they found it unnecessary to introduce themselves, but were greeted with: "Come right in. We know who you are." Some of the finest people of the city have taken their stand, and two churches may soon be organized in the area.

Help has been sent to the Sudbury, Ontario, area to follow up the *It Is Written* films there. An early report states that from the first 24 *Take His Word* names visited, 18 have been enrolled in a baptismal class.

W. B. OCHS

## Encouraging Word From Korea

We have just received the following encouraging paragraph from C. P. Sorensen, president of the Far Eastern Division, in regard to the progress of our work in South Korea.

"For the past two to three years our members have been carrying on a vigorous Vacation Bible School program all over Korea, during the summer and other school vacations. The result has been a large enrollment, not only in the Vacation Bible Schools but in the Sabbath schools as well. During the latter part of 1957, and up until the third quarter of 1958, the increase in the Sabbath school membership in Korea was 500 a month, or 6,000 for the year. Since then it has increased to where now it is far beyond 1,000 a month, and C. H. Davis, president of the Korean Union Mission, says gains of almost 5,000 in one local mission alone for the first quarter of this year point to a prospective increase of 20,000 for the year in that mission alone. Elder Davis reports that in all of his mission experience he has never seen anything like it. His altar calls during the past two months have resulted in no less than 500 indicating a desire to join baptismal classes." C. L. TORREY

## News From Poland and Russia

In the July 2 and 9 issues of the *REVIEW* we presented the first two of a series of letters from the editor on his four-month journey to visit Adventist believers and the work of the church around the world. For ten days the editor has been in Poland and Russia, and has met with our people and leaders there. Our next week's issue will contain a full report of these contacts, and up-to-date news about Adventist activities in these lands.

## New Youth Center in Salt Lake City

A new \$75,000 auditorium erected as the Salt Lake Youth Center was officially opened by a three-day youth congress, June 12-14. The program, which included a Share Your Faith trophy hour, sacred vesper hour, a Saturday night recreational period, and an early outdoor breakfast Sunday morning, was directed by MV secretary D. V. Cowin of the Nevada-Utah Conference. Guest speakers included F. W. Schnepfer, president of Pacific Union Conference; E. R. Osmonson, president of the Nevada-Utah Conference; Miller Brockett, MV secretary of the Pacific Union Conference; W. O. Baldwin, associate educational secretary of the Pacific Union Conference; and A. W. Millard, director of student counseling, Pacific Union College.

The church recognizes its obligation to provide recreational and cultural activities for its youth, and opportunities for spiritual growth in a modern program with modern facilities. The big event in Salt Lake City is another of the many steps the church is taking in this direction.

THEODORE LUCAS

## New Headquarters, New York Transportation Office

The New York Transportation Office has now moved to its new quarters at 39-05 Crescent Street, Corner 39th Avenue, Long Island City 1, New York. Telephone EMpire 1-3175.