

THE ADVENT SABBATH
REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



EVA LUOMA

The Joy in Jesus

by Harry Silbaugh

My heart with joy is laden,

My soul with music sings;

This inward joy I would not trade

For legacies of kings.

In This Issue

COVER	The Joy in Jesus
EDITORIALS	Page 3
\$1.17, or Priceless?—Caution, Bible Study Ahead!—In Spite of Handicaps	
GENERAL ARTICLES	Page 5
Finland and Scandinavia—Full of Years—Measuring Up to the Standard—A Called-Out People—The Discovery of Derbe	
TO YOUR HEALTH	Page 11
Is Diet Concerned With Cardiovascular Disease?	
OUR HOMES	Page 12
Full Compensation—Lord of the Winds and Waves	
FOR ADVENTIST YOUTH	Page 14
Admit It—How to Find Salvation—How David Grew	
FEATURE ARTICLE OF THE WEEK	Page 16
A New Manuscript Discovery in Egypt	
NEWS FROM HOME AND ABROAD	Page 18
Progress in the East Mediterranean Union—Tokyo Sanitarium Graduation—Foxboro, Massachusetts, Church Dedication—Monument Valley Mission Clinic in Utah—Potomac University Graduates Sixty-two—Hinsdale Sanitarium and Hospital, Hinsdale, Illinois—The Lannark Fire—From Home Base to Front Line—Buried With an African Chief—In Brief—In Remembrance—Notice	
SABBATH SCHOOL ACTIVITIES	Page 28
Hong Kong Branch Sabbath Schools	
CHURCH CALENDAR FOR 1959	Page 28
SABBATH SCHOOL LESSON HELP	Page 29
Doing God's Will (Lesson for Sabbath, August 15)	
POETRY	
Very Soon, p. 5; I Love Jesus, p. 8	

TO OUR CONTRIBUTORS

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 An out-of-date report is not news, and is not acceptable.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

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

All communications relating to the editorial department should be addressed to: Editor, Review and Herald, Takoma Park, Washington 12, D.C.

THE ADVENT REVIEW AND SABBATH HERALD

111th Year of Continuous Publication

Editor: FRANCIS DAVID NICHOL

Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.

Consulting Editors: R. R. Figuhr, H. L. Rudy, W. E. Murray

Editorial Secretaries: Promise Joy Sherman, Idamae Melendy

"IN BRIEF" CORRESPONDENTS

OVERSEAS: Australasia: R. R. Frame; Far East: A. E. Gibb; Inter-America: Clyde O. Franz; Middle East: Raymond H. Hartwell; Northern Europe: G. D. King; South America: L. H. Olson; Southern Africa: W. Duncan Eva; Southern Asia: J. F. Ashlock; Southern Europe: W. A. Wild

NORTH AMERICAN UNIONS: Atlantic: Mrs. Emma Kirk; Canadian: Darren Michael; Central: Mrs. Clara Anderson; Columbia: Don A. Roth; Lake: Mrs. Mildred Wade; Northern: L. H. Netteburg; North Pacific: Mrs. Ione Morgan; Pacific: Mrs. Margaret Follett; Southern: Cecil Coffey; Southwestern: May Powell

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.]

Cardinal Cushing Attacks Ruling Blue Laws Unconstitutional

✓ Richard Cardinal Cushing, Archbishop of Boston, issued a strongly worded statement attacking a recent Federal court decision in which Massachusetts laws regulating Sunday business were declared unconstitutional. Expressing "serious alarm about the attitude toward Sunday which is generally prevalent today," the Roman Catholic prelate urged his parishioners to help restore Sunday to its "proper status" as a day of prayer and rest. "It is extremely disturbing," Cardinal Cushing said, "to be confronted with this new trend of thought, according to which Sunday is to become legally recognized only as a day on which people may, if they choose, . . . engage in whatever activities may be pleasurable and profitable to themselves."

Missouri Synod Lutherans Tighten Doctrinal Teaching

✓ After debate that extended over parts of three days, the Lutheran Church-Missouri Synod acted to tighten up its doctrinal teaching. The conservative church body of 2.5 million members did this by making binding on all pastors, professors, and teachers of the Synod the "Brief Statement" adopted by the Synod in 1932. The "Brief Statement" is an 8,000-word document, which holds that the Bible is verbally inspired and contains "no errors or contradictions," including the parts which treat of historical, geographical, and other secular matters. It accepts the Genesis account of the world's creation as having occurred in six days—a belief that some Missouri Synod pastors are said not to accept.

Baptists in Italy Report Gains

✓ Baptists in Italy, although a small minority, are scoring membership gains more rapidly than in almost any other area, the Baptist World Alliance reported in Washington, D.C. A total of 405 new members were baptized last year, the Alliance reported, which represented one baptism for every ten members. Five years ago there were only 128 baptisms, or one for every 28 members. Baptist membership in Italy has doubled since the end of World War II, increasing from 2,200 to 4,383, the report said.

Anglican Prelate Urges Catholic-Protestant Unity

✓ Anglican Bishop Falkner Allison, Lord Bishop of Chelmsford, England, said in San Francisco he believes it is God's plan that the Protestant and Roman Catholic churches should be unified. "It is deplorable for Protestants to be complacent with present divisions of their Church," he said at a meeting at the Episcopal Diocesan House. He urged Protestants and Catholics to work together for unity.

SPECIAL CONTRIBUTORS

C. H. Watson, W. H. Branson, Frederick Lee, W. R. Beach, C. L. Torrey, V. G. Anderson, M. V. Campbell, W. B. Ochs, Presidents of all Divisions

CIRCULATION DEPARTMENT

Circulation Manager R. G. Campbell		
Subscription rates:		
	One year	Six months
In United States and Canada	\$6.50	\$3.40
In countries requiring extra postage	7.00	3.65

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, give both old and new address and allow four weeks for the change.

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association at Takoma Park, Washington 12, D.C., U.S.A. Second-class postage paid at Washington, D.C.

Vol. 136, No. 31.

Copyright © 1959 by the Review and Herald Publishing Association.

REVIEW AND HERALD



• EDITORIALS •

\$1.17, or Priceless?

Many years ago when in grade school we were solemnly informed that all the chemicals in the human body could be purchased for only 98 cents. Today, according to Tom Keller, instructor in chemistry at Texas Southmost College, inflation has boosted the cost to \$1.17.

But even with this new evaluation it is apparent that the worth of a human being cannot be reckoned in dollars and cents. Jesus did not die on Calvary for a dollar's worth of chemicals!

Man is valuable because God combined the necessary elements to make a being in His own image, a being capable of developing a Godlike character, a being that could live forever. When man sinned, much of his worth vanished. He became a rebel, incapable of doing right, waiting only for death.

But Christ took man in this condition, and on Calvary placed a new value on him. As a result, once more man can reach the spiritual heights. Through God's power he can be transformed into the divine image. And he can live forever!

As a result of what Jesus did, no earthly values can compare with the worth of a soul. New automobiles fade into insignificance. And with them go houses and lands, new furniture, TV sets, and boats. In fact, the entire world would not compensate for the loss of a soul. Said Jesus, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

How much is your soul worth? When tempted to say \$1.17, look again at Calvary.

K. H. W.

Caution—Bible Study Ahead!

In some of the letters and unsolicited manuscripts on moot points of Biblical interpretation that come to our editorial offices from time to time the writers evidently struggle to make up for a lack of skill in serious Bible study by a series of emphatic, but unproved, assertions. First of all, we wish to affirm our personal appreciation for every sincere effort directed toward a better understanding of God's Word. We ardently wish that all might experience the joy that has often been ours in such study.

Now, in some respects, to engage in serious Bible study is like operating an automobile. One essential characteristic of a safe driver, as of a careful Bible student, is caution, which is the product of training plus experience. Inexperienced drivers are usually lacking in caution, not so much because they are inherently incautious—they may, indeed, invite accidents by being overcautious—but because they have not learned to anticipate situations that call for special skill at the wheel, and they are, as a result, not prepared to cope with them.

As on the highway, a saving sense of caution in the study of the Bible and the Spirit of Prophecy often proves to be one's best protection against dangerous—and possibly fatal—mistakes. To be sure, there are glorious truths to thrill and inspire those who have had

but little training and experience in the study of God's Word. But here, as in driving a car, a little learning may prove to be a dangerous thing. When a novice with more zeal than knowledge essays to enter upon serious Bible study and wanders in beyond his depth, wholly unaware of the pitfalls and bypaths that persons with more experience have learned to avoid, he often goes free-wheeling through some of the more difficult problems of exegesis that have taxed the best efforts of earnest and able students of the Bible for centuries. Some of the documents that have come to us bear eloquent testimony to the fact that the first and most important lesson for any and every student of the Bible to learn is the extent of his own limitations in knowledge and experience.

A little learning is a dangerous thing because it may tend to blind a person to the vast extent of information he has not yet explored, and of the existence of which he may not even be aware. Under such circumstances a false sense of confidence sometimes takes over, as it often does with teen-age drivers who are careless only because they have not had sufficient experience to teach them caution. As long as no unusual situations arise on the highway they are likely to get along rather well, but unexpected dangers often catch them unprepared. Teen-agers who are willing to recognize their personal limitations and to drive accordingly are likely to develop into safe drivers.

Like teen-age drivers, inexperienced readers of Holy Writ sometimes take eagerly to a study of some of its more difficult passages, quite unaware of their complexity, and as a result are prone to rush in where those with more training and experience have learned to tread cautiously, and with holy fear. After a few hours or weeks of study on a problem they are ready with glib answers to profound questions that have puzzled devoted students of the Bible for years and that may, indeed, occupy the attention of the redeemed throughout eternity. A sanctified sense of one's personal limitations—in both training and experience—is perhaps the most important safeguard one can pray for as he enters upon a study of God's Word. Certainly it is his first step toward knowledge.

We would not be misunderstood as implying that laymen should let ministers do all of their Bible study for them. God forbid! Every Christian should study God's Word diligently for himself, to the extent of his ability. We do not recommend a clerical monopoly on the exposition of Scripture, nor do we want a pope to speak ex cathedra on matters of faith and doctrine. But while the great truths of salvation are so clear and simple that anyone can grasp and apply them to his own needs, people who are honest with themselves must admit that there are difficult and obscure passages of Scripture where a sanctified, saving sense of caution will lead every man, be he scholar or layman, to a humble recognition of his personal limitations and to avoid posing as an authority, at least beyond these limits.

Thank God that in the Bible the pathway to life eternal has been made plain for all! But this is not to affirm that everything in the Bible can be readily understood. A difficult passage may require detailed study in

the languages in which the Bible was written, or its meaning may be modified by a variant reading in the best ancient manuscripts. Its interpretation may depend upon certain obscure facts of archeology and ancient history, or on an understanding of ancient Oriental customs and modes of thought and expression.

To use another illustration, if someone with a smattering of knowledge about the human body should pose as an authority on cancer and offer a pill or potion to cure this deadly affliction, intelligent people would dismiss his claims as not meriting serious consideration. They would prefer the more prosaic judgment of the American Medical Association, the American Cancer Society, or the cancer specialists at the National Institutes of Health, even without the promise of an immediate and certain cure.

Now, there are certain aspects of health and hygiene that any normal person can master and should put into practice. In fact, with reasonable intelligence and application most of us can learn enough about physiology, diet, disease, and health to keep at least reasonably well most of the time. But there are very definite limits in the medical field beyond which laymen, medically speaking, are wise not to trespass. It is important to recognize the limits of one's knowledge and experience, and in these areas to accept the consensus of informed medical opinion, balancing it, of course, with the inspired counsel that has come to us. Something similar is true with respect to some of the more difficult and obscure portions of Scripture.

At present all of us see through a glass darkly, and we might as well admit the fact. Let us never forget that attempts to darken counsel still further by words without knowledge never make us appear wise in the eyes of God, or for that matter in the eyes of our fellow men. To the contrary, let us ever be diligent in our study of all that God has graciously revealed to us, that we may continue to grow in grace and in a knowledge of truth. At the same time, may a sanctified sense of caution ever balance our valor as we strive with the sword of the Spirit, lest inadvertently we slay truth itself!

R. F. C.

In Spite of Handicaps

When American University in Washington, D.C., graduated its senior class this spring, 38-year-old Richard S. Fitzpatrick received a Doctor's degree in social psychology. Through this achievement he captured headlines in the Washington Sunday Star (June 7, 1959). For Dr. Fitzpatrick "marched" with his class in a wheel chair. Ever since the age of four he has been confined to this vehicle, a victim of muscular dystrophy.

But Dr. Fitzpatrick has not permitted his handicap to keep him from being successful. When he came to Washington with his family early in World War II, he had a B.S. degree from Marquette University in Milwaukee. Joining the USIA in 1948, he added a Master's degree from American University, and began teaching psychology in the U.S. Agriculture Department's graduate school program. For the past 16 years he has been secretary of Sigma Delta Chi, a journalism fraternity. He also is associate editor of the fraternity's magazine, *The Quill*, and serves as a book reviewer for several other publications. Recently he was elected to American University's honor society and a psychology honor fraternity. All this while in a wheel chair!

Dr. Fitzpatrick does not feel sorry for himself. He takes the position that "life is going to go on. Either you participate in it or you don't." "You know," he says, "people with handicaps would be a lot better off if they knew that there are so many [people] willing to give

another a hand if he shows them he doesn't want to sit still and withdraw."

Others With Handicaps

Dr. Fitzpatrick's case is hardly unique, of course. Some of the world's most famous people have had various handicaps. Lord Byron had a clubfoot. Robert Louis Stevenson and John Keats had tuberculosis. Charles Steinmetz and Alexander Pope were hunchbacks. Admiral Nelson had only one eye. Edgar Allen Poe was a psychoneurotic. Charles Darwin was an invalid. Julius Caesar was an epileptic. Thomas Edison and Ludwig von Beethoven were deaf. Peter Stuyvesant had a wooden leg.

Then there was Louis Pasteur, who was so nearsighted he could hardly find his way around his own laboratory without glasses. There was William Pitt who whipped Parliament into line with his crutches. There was Franklin Delano Roosevelt who, though crippled by polio, on braces and crutches became governor of New York and four times was elected President of the United States. Think also of Alec Templeton, the blind piano virtuoso, and of Helen Keller, without sight or hearing, graduating with honors from Radcliffe College.

These people refused to alibi. Instead of saying, "I could amount to something if only I had the advantages of other people," their actions proclaimed, "I will succeed in spite of my handicap." They proved that physical limitations are not decisive if the mind is keen and the spirit dauntless.

To the ranks of these notables we could add many others, some of whom could have used their backgrounds as an excuse for mediocrity. Lincoln was born of illiterate parents in a log cabin in Kentucky, but rose to become one of the greatest leaders of all time. Epictetus, the first-century Greek slave, became an outstanding scholar and philosopher. Booker T. Washington, though born in slavery, became one of America's greatest educators. And George Washington Carver, another slave, became one of the truly distinguished scientists of his generation.

"I Can't"

Sometimes the physically handicapped are tempted to forget that there are other kinds of handicaps—spiritual, intellectual, and environmental, for example. In fact, almost everybody in the world is handicapped in one way or another. But the greatest handicap is the state of mind that says, "I can't; the other fellow can, but not me. If I had his talents, if I had his advantages, if I had his connections, I could."

This state of mind is particularly dangerous when dealing with spiritual matters. The person who says, "I can't be faithful to the Lord because I live in a divided home," would probably make excuses even under ideal conditions. The person who says, "I can't pay tithe because I'm under such heavy financial obligations," likely would not pay tithe under better circumstances. The person who says, "I'm isolated. I'm bound to lose out spiritually because I do not have church privileges," no doubt would be a weak Christian even if there was a church within a block. Why not exercise some missionary zeal and raise up a company of believers, thus saving lost souls and strengthening one's own spiritual fiber? When truly dedicated to God an isolated member can move mountains!

Our natural inclination is to plead with God to remove our handicaps. But in His infinite wisdom and love He does not often do this. Even the apostle Paul carried an affliction through life. But what a mighty work he did in spite of it! His motto was: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Shall we not take his motto as our own?

K. H. W.

Finland and Scandinavia

The Editor Reports on Missions

*Editorial Correspondence
Hamburg, Germany
July 2, 1959*

IT'S an understatement to say that there's a difference between the atmosphere in Russia and that in Finland. You sense it, you see it, you respond to it. The peoples of Finland, and also of Scandinavia, are a robust, individualistic kind of people, and their governments reflect the mood and manner of the people.

The Finns are the people who, in the midst of the economic crises produced by war, faithfully met their payments on their note to the United States. That was front page news at the time, for great nations in Europe were defaulting. I mentioned the fact to a Finn in Helsinki, the capital. He saw nothing remarkable about it. "That's only what we promised we'd do," he observed, and went on with his work at the hotel. I wish we had more Finns in the world!

The work in Finland is growing. At the close of 1945, with the war's end only a few months earlier, the membership stood at 2,744. At the close of 1958 it was just at the 5,000 mark. The economic hardships in the postwar years have not kept the brethren there from strong evangelistic work. Really, there's no substitute for it. Either we evangelize or we shrivel and die. Finland includes in its evangelistic personnel two women—very successful women. I don't presently think of a duplicate of this in any other field.

Finland reaches north beyond the Arctic Circle. At the very point where this imaginary and very frigid line runs across their land, our Finnish Conference has a church. They are planning a further evangelistic meeting there in a few months. Well, if it's possible to give life and warmth to the preaching of the message at the Arctic Circle it ought to be possible anywhere!

Like many of the European fields, Finland has not had any church schools. But it is planning to open one this autumn. Money has been the problem, of course. The Finnish brethren still seem uncertain as to how they can finance the school, but they are determined to go forward. They hope it will be the forerunner

of more church schools. That's one of the best items of news I've heard thus far on my journey. No one can measure the value of the church school in implanting right principles in the hearts of our children. Why compass land and sea to make proselytes and let our children be weaned away from the truth! If we have to sacrifice almost everything else, let's have church schools.

The colporteurs are active in Finland. One of their great problems is lack of population, they told me. There are about 4 million people, which means about 1 million homes. Our publishing brethren explained that the colporteurs cover these homes in about three years. This means that even the best-selling book can't be effectively used, in quantity, for longer than this. So they must be constantly searching for new books to use. But right here they face a problem. They do not own a printing plant. Getting non-Adventist printers to do our work leaves much to be

desired. The brethren have saved a good sum toward such a plant. Part of the 1960 first quarter Sabbath school overflow will go for this purpose. They're looking hopefully toward that overflow, they said. If you could see the handicaps under which our overseas brethren often labor you would certainly want to increase *all* your offerings. That's the effect, I know, that it produces on me. I think a good Thirteenth Sabbath overflow will help to warm the hearts of our Finnish colporteurs—and they need it. The temperature sometimes goes down to 30° or even 40° below zero at the time of year you will be making your gift—in one of our nicely heated American churches.

The Finnish colporteurs certainly do something impressive with health literature. Though the membership is only 5,000, their health journal often has a circulation of 29,000!

Like the brethren in Poland, the Finnish brethren are this year producing their first hymnbook with music. The music was written by hand, and the printing job was done by offset. It's no small book either—663 hymns. On this joyous note I left Finland. The stay was short—too short—but long enough to make me keenly aware that the Advent light shines brightly in this far northern land.

A Brief Visit to Sweden

A short ride by plane, and I was in Scandinavia proper. Stockholm, chief city of Sweden, is beautifully situated. It's the little children of Sweden that impress me most—fair haired, blue-eyed, and rosy-cheeked. They ever bring to mind the poet's description of the skipper's "little daughter," in that sadly beautiful poem, "The Wreck of the Hesperus":

"Blue were her eyes as the fairy-flax,
Her cheeks like the dawn of day,
And her bosom white as the haw-
thorn buds,

That ope in the month of May."

At the door of our Stockholm church stood a little girl, not more than two years old. I put out my hand; she

Very Soon

By Irene Butler Engelbert

I'm traveling to the homeland,
Where earthly cares do not exist;
Where with neither cost nor payment
I'll be given heaven's raiment—
Very soon.

Yes, I'm going to heavenly Canaan,
Where the sick shall moan no more;
Where in place of health insurance
I'll have Heaven's blest assurance—
Very soon.

Oh, I'm on my way to glory,
Where the weary shall find rest;
Where in place of union wages
I will have the joy of ages—
Very soon.

I'm traveling now to homeland,
Where the future is secure;
Where in place of retirement pension
I will have a heavenly mansion—
Very soon.

shook it and gracefully curtsied. That's a vision of ingenuous charm, beauty, and good manners you can't soon forget. Thank God for the little children He has given us. How dear would be the world without them.

The work in Sweden was begun a little more than 75 years ago by that pioneer to Scandinavia, Elder John G. Matteson. Just two weeks before I spoke there, the church had celebrated its seventy-fifth anniversary. I think that a sight of the present commodious and modestly beautiful church, along with conference office quarters, would have cheered Brother Matteson's heart. Let me add right here that more and more our overseas headquarters and our churches in the large cities have substantial and respectable quarters. That is as it should be. True, we are pilgrims and strangers in the earth. But we are to occupy till He comes. Our goal should normally be to buy rather than pay rent.

The brethren in Sweden told me of the present difficulty in persuading people to attend our evangelistic meetings. All religious bodies, they explained, have great problems trying to fill their churches. Sweden, today, is prosperous and peaceful—holidays and sports are prominent in the lives of the populace. Nor is it possible to use radio. The state owns the radio, and we cannot buy time. But there are other ways to win men. Listen to this good story:

Thirty years ago a Swedish family bought one of our message-filled books from a colporteur. One of the boys of the family read it and then pondered its teachings through the years. Not so long ago he enrolled in the Bible correspondence school. That further stimulated his interest and increased his conviction that the message he had long ago read in the book was true. He finally wrote to the Bible correspondence school that he had already begun to keep the Sabbath.

The conference sent an ordained minister to visit him. The visit revealed that he was firm on all the main points of faith. The next Sabbath he was baptized. Following the baptism he stood up in the church to tell the story of how he had been led to accept the truth. He began with the colporteur incident of 30 years earlier. The minister's eyes glowed. Soon he sprang to his feet: "Are you one of the boys in that family," he exclaimed, describing some details of the long-ago sale. "Yes I am," said the convert. "Well, I'm the colporteur who sold your family that book," added the minister. A little later the wife enrolled, and is now converted to the faith.

The one who told me this story was Brother J. R. Arnesen, who is in charge of production at the Swedish Publishing House. The book that the colporteur sold had been written by Brother Arnesen's father, Eric Arnesen. In turn, Eric Arnesen had been started in the work by Elder Matteson, who, as I mentioned, did the pioneering work in Scandinavia.

Only in heaven will we learn the inter-relationships of lives and good deeds that have saved the souls of men. But this story gives a hint of what thrilling revelations lie in store for us.

Sabbath afternoon I visited the Swedish school—answering more or less to a North American Academy—some 40 miles from Stockholm. Since I was there in 1947 they have erected a very representative administration and classroom building. The location is beautifully rural, with ample land. I wish we had more schools so situated. During the summer vacation part of the plant is transformed into a summer sanitarium. The patronage is excellent, and evidently all non-Adventist, if I may judge from the jewelry. Here is certainly an ingenious way to make profitable use of otherwise idle buildings in summertime. Our Scandinavian brethren are resourceful.

But I could not tarry in Sweden—

the world is much too large to tarry long anywhere. So I came on to Denmark and its capital city, Copenhagen. There's one thing that all these Scandinavian cities have in common: they are scrupulously clean. In this they are much like Switzerland, where the cities look as if they had been washed and ironed every morning.

There are two local conferences in Denmark. I could visit only the East Denmark Conference. Attached to it, organizationally, are the Faroe Islands—a little group of islands about 800 miles west in the cold North Atlantic. And what did our brethren do to get a favorable footing there? They opened a clinic for the sick. Our experience everywhere seems to suggest that there is no other way half so effective.

The problems of evangelism are real in Denmark, though it is possible to secure a larger attendance, it seems, for evangelistic meetings than in Sweden. State ownership of the radio makes it impossible to buy time. So great dependence is placed on the Bible correspondence school. There is a health course and a Bible course. Part of the enrollments are secured by our church members. However, advertisements have also been placed in newspapers and in the Danish edition of the *Reader's Digest*. The latter has produced very good returns.



Elder and Mrs. F. H. Conway

Elder and Mrs. F. H. Conway, now 86 and 84 years of age respectively, live in California. They have served actively in denominational work for more than 60 years. As early as 1891 they both engaged in colporteur service, although as yet unacquainted with each other. Later they attended Union College, in Nebraska.

When very young, Sister Conway worked in Topeka, Kansas, selling our truth-filled books and obtaining subscriptions for the *Signs of the Times*. She was among the first workers to employ the down-payment method—and with good success. After college days she had the good fortune to be connected for a time with Dr. David Paulson and his associates in medical missionary work in Chicago. Elder Conway entered the ministry in 1896. For several years he and Sister Conway were connected with the work in the Hawaiian Islands.

In 1942 these earnest and faithful workers were invited by the Central California Conference committee to open a missionary project in the Yosemite Valley. For nine years they were there from May to September, reaching thousands of visitors with our literature, bringing some into the church, and gathering a total of more than ten thousand dollars for missions.

Elder and Sister Conway remember Ellen G. White, and recall very pleasant contacts with her in the long ago. Especially do they like to think of her helpful counsels to them as young workers. They in turn became helpful counselors to other young workers in the cause of God.

ERNEST LLOYD

REVIEW AND HERALD

About 50 per cent of those who take the health course respond to the invitation to go on and take the Bible course.

A young night watchman noticed some papers by the trash cans as he made his rounds. He picked up a copy—it was an Ingathering paper. He found in it an enrollment blank for the correspondence course. He finally was baptized. Now he spends his spare hours trying to enroll others. He put an identifying mark on blanks that he placed in phone booths. Thus far, more than 300 such cards have come in. Sundays he solicits rides back and forth between Skodsborg and Copenhagen—a half hour's trip—in order to talk to the auto drivers about enrolling. Evidently the first fervent love of the truth dominates the hearts of Danes, as of other people.

Denmark doesn't have a publishing house. The books are printed by commercial firms. But we have editorial offices to provide manuscripts and distribution machinery to send the printed books and papers to the colporteurs and to our churches. Recently an edition of 50,000 *Steps to Christ* was printed. Already 30,000 have been sold to our Danish churches for missionary work. That's better than good when you remember that the Adventist membership is only 4,000. The health journal has a circulation of 8,000. I think that in relation to membership many of our overseas fields distribute much more literature than we do in America.

Copenhagen is near the Baltic Sea—only 10 miles from the city is the shore, from which you can look across a narrow stretch of water to the Swedish mainland. By this scenic shore is a village called Skodsborg, where the kings of Denmark once had their summer palace. In 1898 the property came into our hands, and there we established our oldest medical institution, I believe, in Europe. Certainly it is by far the largest. The palace still stands, though additional buildings have been added through the years.

But there is something more distinctive about it than that. It is still a sanitarium, not a hospital, as a great number of our sanitariums have become. I had a long visit with the medical staff. They assured me that in this distinctiveness lay their economic strength. People could get good hospital care and excellent surgery in numerous other medical institutions. But only here could they get sanitarium care and treatments. Two of the patients at my table in the dining room had made more than six return visits to the sanitarium over the years. One was from Norway, the other from

Iceland. The average stay at the sanitarium is 22 days. Another thing impressed me. There is worship for the whole sanitarium family, including doctors, *every* morning at 7. They feel this helps greatly to give cohesion to the work and to maintain the spirit of an Adventist institution. How right they are. One more feature of the sanitarium interested me greatly. From 1898 to 1958, the medical direction of the place was spanned by two men, Dr. Carl Ottosen, followed by Dr. A. Andersen. Dr. E. Hansen, now in charge, was for years an associate on the staff. That makes for stability. The sanitarium runs full, provides employment for some 260 Adventists, and from its profits can substantially help the work.

There's a beautiful new church building on the grounds. Only a mile and a half away is another such building. Adjoining it is a home for aged Adventists. The oldest inhabitant at this home is a sister 93 years of age. Had a little visit with her. A beaming soul. How joyous it is when the saints become ever more mellow as they grow older. The home is self supporting. Have found several such in Northern Europe. Those living there pay for the residence with their government pension checks.

Looking through the church build-

ing, I saw a small room with a stand on which to place a coffin. Seems that in this part of the world it is the practice, when a member dies, for the undertaker to bring the body to the church. There it remains till internment. I confess I like this. Not only do we need more of the church during our lives, in a sense we really belong to the church in death. It is the Christian church that robs death of its dreadful apparent finality. The Christian hope is compressed in the assurance of Christ: "Because I live, ye shall live also" (John 14:19).

You'd love Scandinavia—at least during the short and heavenly summer. Everyone tries to get out into the country for a time—some by car, others by motorcycle, or bicycle, or foot. Along a country road we passed a broad field where an array of tents were pitched—of every size and shape. I must honestly confess, however, that it seemed a bit rugged, even if exhilarating, way to spend a vacation. But then, I've been spoiled by long years of American comforts. There are many of these camping sites in the northland.

I can't stay here, no matter how beautiful and inviting the country is. Must travel on to Germany.

F. D. NICHOL.

A Peculiar People—6

Measuring Up to the Standard

By A. V. Olson

EVERY human organization, be it civic, business, cultural, or religious, must have well-defined laws and standards if it is to prosper. What is true of a civil government is also true of a church organization. If it is to accomplish the purpose for which it has been established, it must have laws defining the relationship of its members to God and to one another. It must have standards governing the behavior of its members.

Recognizing this all-important fact Christ, the founder and invisible head of the church, established a code of laws that knows no equal. This divine standard of conduct has no flaws or weaknesses. It is like its Author—perfect, spiritual, holy, just, and good.

It is also comprehensive in its scope, since it covers "the whole duty of man" (Eccl. 12:13).

The prosperity of the church depends in no small measure upon the loyalty of its members to this high and holy standard which Satan hates with a bitter hatred. While still in heaven he trampled it under his feet. He led one third of the angels into rebellion against it, and as soon as he was cast out into the earth he set about leading man to transgress it.

God's peculiar people have always been in danger of permitting Satan to blind their eyes to the importance of loyal adherence to God's holy standard. This danger has usually been greatest in times of prosperity.

Moses, the mighty leader of Israel, understood this. Before laying down his responsibilities and turning over the reins of leadership to Joshua, he called all Israel together and talked to them much as a dying father would talk to his children gathered about his deathbed. He loved his people. During 40 years he had been their leader. Now he knew he must leave them, never to see them again in this world. The great desire of his heart was that they should so live that he would have the joy of seeing them again in the heavenly Canaan. Therefore he appealed to them most earnestly to be true to their God. After reminding them that they were about to enter the Promised Land, a land flowing with milk and honey, where they would have bread and wealth in abundance, he admonished them earnestly not to forget their God. (Read Deuteronomy 8:11-14.)

Moses understood human nature and the wiles of Satan. He knew how prone man is to forget his God in days of prosperity. The subsequent history of Israel reveals that Moses had reason to feel concerned for his people. As long as Joshua, that sturdy, unswerving man of God, was in their midst, leading them through the hardships, dangers, and trials of conquering, possessing, and developing the land of Canaan, they remained loyal to God, but as soon as they were established in their new country and were enjoying to the full the ease, comfort, and wealth of the Promised Land, they forgot their God and His holy law. (See Judges 2:7-12.)

God did not immediately cast away His wayward children. In great love and mercy, from time to time He sent prophets and priests with earnest appeals to return to Him. At times there were revivals and reformations, but these were usually of short duration and were followed by new apostasies. Finally God sent them His only Son, whom they rejected and nailed to the cruel cross.

Rejection of Ancient Israel

When God saw there was no more hope for Israel He sorrowfully cast away His chosen people, for whom He had done so much, and proceeded to raise up another people to take their place. This time He did not choose a nation. Instead, Jesus gathered about Him a small group of humble men and women who had accepted Him as their Lord and Master and organized them into a church with Himself as its head.

To this newborn church Jesus committed the great responsibility of lifting high before all men His holy standard of righteousness that had long been trampled in the dust (Matt.

28:19, 20). Being obedient to their Master's command, these lowly followers went out and preached with great power the gospel of Jesus Christ—a gospel that is so effective that it is even able to make saints out of sinners and commandment keepers out of law-breakers. From city to city, and from village to village, the glorious message of a crucified and risen Saviour was carried with mighty power. Thousands were converted in a day.

As Satan beheld multitudes of his captives being set free, he became alarmed and infuriated. Fires of persecution were kindled. Thousands of Christians were thrown into prison, tortured, and martyred. But nothing seemed able to stop the onward march of the gospel of Christ. From land to land it went, conquering and to conquer. Even the armies of the Caesars could not arrest its dynamic progress. Soon the members of the church were numbered in the millions.

When Satan saw that he could not stop the spread of Christianity by persecution, he decided to change his tactics. He now dampened down the fires of persecution and set about to induce the church to lower its standards, presumably to make it easier for the heathen to come into the church.

I Love Jesus

By Minnie S. Allen

I love Him, I love Him! My Saviour is He;
He'll never forsake me if faithful I'll be.
I'll ask Him to guide me wherever I go,
And peace like a river around me will flow.

I love Him, I love Him! When from Him I roam,
I hear His voice calling, "O wanderer, come home."
I'm tired of my folly and the sins of the world,
I'm now on His side with my banner unfurled.

I love Him, I love Him! So mighty is He—
He walks on the waves of proud Galilee,
He speaks to the tempest, its ragings are stilled;
He speaks to my heart, and with joy it is filled.

I love Him, I love Him! He comes for His own;
He'll say to the faithful, "Sit down on My throne.
Your trials are over, your vict'ry is won;
Receive from My hand your harp and your crown."

Having by this time become large, strong, rich, and influential, the church was easily led to depend more and more upon its own resources and less upon God. Gradually it lost its reverence for God's commandments and began to lower the standards that had been entrusted to it.

The Reformation and After

As a result the doctrines of the Bible were tampered with and standards were callously trampled in the dust. The members who remained faithful were cast out of the church and cruelly persecuted. Soon the world was plunged into the blackness of the Dark Ages.

When it began to look as though the lamp of truth would go out forever, God stepped in and fanned the flickering flame into a glorious effulgence. A mighty reformation swept over the Old World. The face of Europe was changed. As multiplied thousands of men and women throughout the continent surrendered their hearts to God, they were transformed. By precept and example God's standard of righteousness that had trailed in the dust during long, gloomy centuries was again exalted and lifted on high. Once more the world had a living demonstration of true Christianity.

But, sad to say, as these Reformation churches increased in members, wealth, and influence, they gradually began to drift away from their moorings. Again doctrines were changed and standards were lowered, until now it is often difficult to tell professed Christians from non-Christians. The law of God, His standard of righteousness, which should be written on the fleshy tables of the heart of every professed Christian and lived out in the daily life, is declared to be no longer binding upon men. They want to live as they please—"lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:4, 5).

Because of this sad apostasy God has raised up the Advent Movement to carry His last call for reformation into all the world. It is a clarion call to come out of Babylon, a mighty appeal to forsake the world, its fashions, its pleasures, and all its evil practices, to be transformed by the power of the Holy Spirit into children of God. It is a movement directed by Heaven to restore God's holy standard of righteousness to its rightful place in the church and in the hearts of men. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

This Advent Movement came into existence a little more than a hundred

years ago. Humble indeed was its beginning. Its adherents were few and poor. They possessed no institutions, not even a chapel in which to meet. But they were rich in faith. Confident that God had raised them to give a message to the whole world, they moved forward. Today this movement is firmly established in every section of the world. Its members are found in nearly every land on earth. It operates thousands of chapels and hundreds of institutions. Millions of dollars flow through its coffers every year, and it is now comparatively rich. Every year it is gathering momentum as it moves forward into all the world.

Naturally, our hearts fill with joy and gratitude as we behold the movement of which we are a part and which we dearly love growing in numbers, in material things, and in influence. But in the midst of this prosperity are we not individually in danger of losing sight of our dependence on God? Are we not in danger of lowering the standards and drifting toward the world as have so many other religious movements? We are made of the same flesh and blood, and we face the same cunning foe. Our only hope lies in keeping close to our Saviour daily, in following in His steps. Not for one moment can we afford to lower our standards. Instead, the "standard is to be elevated higher and higher, to meet the requirements of the Bible."—*Fundamentals of Christian Education*, p. 288.

Instead of lowering the standards to meet the faulty lives of some of its members, the church must seek to bring its members up to the standards. "This is the work that devolves upon every faithful standard-bearer—to bring the men up to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—*Testimonies*, vol. 9, p. 46.

The true prosperity of the church depends upon its purity, upon its loyalty to God. Loyalty to God involves faithful obedience to all of His commandments.

Conformity to God's Standard

According to the apostle and prophet John, one of the distinguishing marks of the remnant church is that it keeps the commandments of God (see Rev. 12:17; 14:12). Keeping the commandments means more than professing faith in them, more than proclaiming their binding obligation. It means living them. It means that through faith in Christ and surrender to Him the Holy Spirit has been permitted to write the law of God on the

fleshy tables of the heart, thus bringing the life into harmony with God's holy standard of righteousness. It means a daily submission to Christ, permitting Him to live in us, to control our lives, and to mold and fashion us according to His divine will.

Thus, having their lives brought into harmony with the divine standard of righteousness, the members of the remnant church become God's peculiar people, to show forth the praises of Him who has called them out of darkness into His marvelous

light. It is thus that they become the light of the world. The nearer they come to the divine Pattern, the brighter they will shine. Their pure lives, their good works, will attract the attention of the world and cause men and women to glorify God. (See Matthew 5:14, 16.)

How important, then, that every member of the church should seek, through the grace and power of God, to have his life in strict conformity with the standard God has set up to govern his daily conduct!

Pillars of the Advent Faith

A Called-Out People

By Robert H. Pierson

THE Advent message calls men and women out from the crooked ways and the wrong habits of this present evil world. It makes a person a new creature in Christ Jesus. It makes him healthy, happy, honest, sober, modest, and a member of God's remnant church. It enables him to live straight, to think straight, to deal straight, to walk straight, to be straight.

The Advent message calls a man out from the old life of sin. It leads him down into the watery grave of baptism and brings him forth a new creature in Christ Jesus.

Baptism is the door of the church, and the church is the body of Christ (Eph. 1:22, 23). There is but one way to enter that body. "By one Spirit are we all baptized into one body" (1 Cor. 12:13).

Before baptism a person must repent (Acts 2:37, 38). He must believe on the Lord Jesus Christ (Mark 16:15, 16). He must be instructed in the life and teachings of the Saviour. As we rise from the watery grave we make a public confession of our belief in, and our acceptance of, the Saviour's resurrection from the dead. We covenant henceforth to walk with Him in newness of life.

The Advent message calls a person out from the pride of our present day. In coming to this world to become man's Saviour, Christ stripped Himself of His divine glory (John 17:5) and took the form of a servant. His disciples needed to learn the lesson of humility. They were proud and self-

seeking. Jesus would have them humble—"in honour preferring one another" (Rom. 12:10). "He washed their feet" (John 13:4, 5), and then added, "I have given you an example, that ye should do as I have done to you" (John 13:15).

The Advent message calls a person out from the selfishness of this present world. Love for Christ and his fellow man makes him generous as well as honest. It has been the will of God that man should develop a character like His own—a willingness to share. In the Garden of Eden the Creator reserved only one tree for His own, and gave Adam and Eve access to all the others. In acknowledging the one tree as God's, man could exercise the same unselfish, "sharing" attitude that actuated his Maker.

God still tests His professed followers today. Not a tree but a tenth He reserves for His own. In returning this tithe to its rightful Owner, we may develop the sharing character of God. As we conquer selfishness and prepare ourselves for heaven we are at the same time helping others to hear the truth of God. It is Heaven's plan that our tithes and offerings should support the worldwide program of preaching the gospel, and thereby hasten the return of Jesus.

The Advent message calls a person out from the intemperance of this present world. In lands where intoxicating beverages flow freely and where law-abiding citizens suffer the baleful effects of alcoholism, God's truth exhorts to sobriety and uprightness.

"What?" Paul asks, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19). Our bodies belong to our Creator. We are not at liberty to misuse and mar them as we may choose. Intemperance is not confined to drunkenness, for we read: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). It includes what one eats as well as the amount he eats. God would have His people not only happy but healthy, and the Advent message therefore incorporates health reform into its message.

God's original diet for the unfallen pair in Eden was grains and fruits and nuts (Gen. 1:29). After the Flood God placed the animals, as food, in two categories, clean and unclean. Some animals commonly eaten today God classes as unclean and therefore unfit for food. (Read all of Leviticus 11.) These animals were placed on God's forbidden list because, as scavengers, they were potential carriers of disease. God's clean people are to leave these meats alone. In fact, we will enjoy better health if we stay by the Lord's original diet of grains, fruits, and nuts.

Our safest course in eating and drinking today is to abstain from all that is harmful and to be temperate in the use of that which is good. Then we can present our bodies "a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

The Advent message calls people out of religious apostasy and theological error. In the seventeenth and eighteenth chapters of Revelation the condition of earth's fallen churches is graphically depicted. Some generally accepted teachings, based upon tradition rather than upon the Word of God, include the idea that the Ten Commandments have been abrogated, that the first day of the week is the Sabbath, that infant baptism and sprinkling are to be practiced, and that the soul is immortal.

The revelator describes the undone and fallen condition of apostate Christendom thus: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2). Then He calls, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (verse 4).

God is calling His people out from the confusion of religious thought that characterizes our day. He appeals to those who are honest in heart to leave the churches that cling to the man-made doctrines of Rome and to find shelter in His fold! The call of

the loving Shepherd is the very essence of the Advent message. Today His voice invites all who will, to leave the old life of sin and disobedience and

find peace, health, and happiness in His way. Those who accept this blessed invitation are indeed and in truth a "called-out" people.

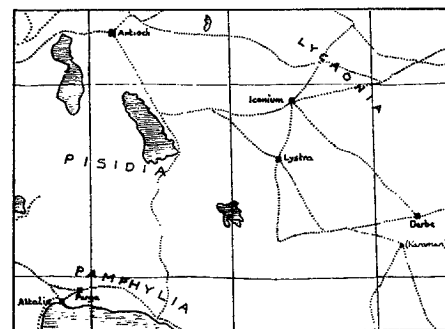
The Discovery of Derbe

By Siegfried H. Horn

THE year 1956 marked the discovery of Derbe, the last to be discovered of the several sites in Asia Minor mentioned in the New Testament. The city of Derbe, in which a Christian church had been founded by the apostles Paul and Barnabas during their first missionary journey, was visited repeatedly by Paul (Acts 14:6, 20; 16:1). The other cities touched by the two missionary apostles, Perga in Pamphylia (now *Murtana*), Antioch in Pisidia (now *Jalowadji*), Iconium (now *Konia*), Lystra in Lycaonia (now *Zoldera*) and Attalia (now *Adalia*) have all been identified during the past one hundred years. Only Derbe's location remained a mystery, although it was evident that it could not lie far from Lystra, since the two cities are mentioned together (Acts 14:6; 16:1).

Biblical scholars have in the past suggested several possible sites for ancient Derbe. Some put it at *Divle*, 34 miles east of *Karaman*; others between *Zosta* and *Bosola*, some 19 miles west of *Karaman*. Ramsay suggested *Gudelisin*, which lies six miles west of *Bosola*, while Grollenberg sought it near *Zosta*. All these identifications had no factual or inscriptional basis and were pure guesses.

Now, however, the riddle has been solved. M. Ballance of the British School of Archaeology at Rome, during topographical investigations made in the area of ancient Lycaonia in 1956, discovered an inscribed block of stone at *Kerti Hüyük*, 13.7 miles north-northeast of *Karaman*. The inscription can be dated to the year A. D. 157 by its date formula, and contains a dedicatory text issued by the council and people of Derbe. The mound of *Kerti Hüyük* is about 300



yards long, 200 yards wide, and 70 feet high. The archeological evidence of the ceramic remains found at that site, combined with that of literary sources mentioning Derbe, make it certain that this city had been in existence for several centuries before the Christian Era and remained an inhabited town at least until the fifteenth century A.D.

Thus the last of the sites on the mainland of Asia Minor mentioned in the records of Luke and visited by Paul during his first missionary tour has now definitely been located, and Bible maps can be corrected accordingly. The accompanying sketch map shows the location of these cities.

Bibliography: M. Ballance, "The Site of Derbe; a New Inscription," in *Anatolian Studies*, vol. 7 (1957), pp. 147-151, pl. IX.



COURTESY OF M. H. BALLANCE

Inscribed stone mentioning Derbe found at Kerti Hüyük in 1956.

Is Diet Concerned With Cardiovascular Disease?

By T. R. Flaiz, M. D.

IT APPEARS to be characteristic of human nature to accept with utmost reluctance facts that call for the change of favorite habits. The attitude is the same when the changes called for adversely affect the financial prosperity of those concerned. The medical profession is in no doubt as to the harmful effects of tobacco. Yet, how slow the medical profession is to come out solidly in condemnation of this entrenched habit, which yearly accounts for most of the 25,000 bronchiogenic carcinoma deaths and contributes substantially to an even greater number of deaths by coronary disease. The smoking habits of physicians and the financial interests of the tobacco industry are the most potent factors in silencing opposition to this death-dealing commerce.

Except for the personal habits of a large segment of the population, there would be an immediate demand that alcoholic beverages be placed under the same restriction as other poisons. Similarly, there are people who still give little evidence that they recognize a relationship between their food habits and cardiovascular health. Here again, physicians often fail to call the attention of patients to much-needed changes in their dietetic habits. The health reports of several hundred people, mostly professional people, come to the Medical Department of the General Conference each year. It is disturbing to see how many of these reports contain laboratory evidence of early or even fairly advanced cardiovascular disease. Yet caution or counsel has not been given to the patient regarding diet. While it is becoming increasingly clear that other factors are involved in coronary disease, dietary indiscretion is, without question, a major consideration and one concerning which there is much we can do.

In a recent issue of the *Journal of the American Dietetic Association* Dr. Stamler, of the Cardiovascular Research Institute of Michael Reese Hospital, Chicago, speaking of the variation with which different people react to a given dietetic pattern, observes:

"In these individuals many factors may interact significantly with diet; genetics and heredity, metabolism and endocrinology, clothing mechanisms, previous medical history, psychologic make up, physical condition (fatigue, stress, tension, frustration), smoking, habitual physical activity of work, and other environmental factors."

According to Dr. Stamler, diet is the major consideration in the cause of this disease, and interacting with diet are the other secondary factors mentioned. If we would avoid a coronary accident we will then give first attention to our food habits, perhaps first as to quantity. Consumption of more food than the body requires is a prime factor in the deposition of fat around the body, most significantly in the arteries. It is recognized that the hazard of coronary disease increases directly with the increase of body fat or weight. This immediately relates diet to cardiovascular disease on a quantitative basis. The overeater stands in greater danger of a heart attack than the person who carefully chooses a diet just adequate to his needs. The Spirit of Prophecy counsels on health frequently remind us that an abstemious diet contributes significantly to good health.

Referring to the difficulty of sorting out related and unrelated factors in heart disease, Dr. Stamler discusses food trends in America over the past

hundred years. He states: "With these shortcomings in mind it is possible to delineate the following broad trends. Meat consumption has generally tended to be relatively high in major strata of the population and has remained much higher than in most other economically developed countries. Another unique American dietary characteristic—the large intake of butter, lard, and other predominately saturated fats—has been further accentuated. With this a change has taken place in the composition of ingested fats, partly due to the introduction in 1910 of the catalytic hydrogenation process, which saturates double bonds and converts vegetable oils into 'plastic' shortenings and margarines."

Bearing very significantly on the qualitative considerations relative to our diet, from the Department of Agriculture's 1955 Household Survey we learn that Americans take 42-45 per cent of their daily calories in fat. This compares with less than 20 per cent for Italy, where coronary disease is significantly lower than in the United States. Referring to countries of lower income levels, Dr. Stamler asks, "Why is it that the poor of countries such as Egypt, India, Japan, Italy, and Spain have low death rates due to coronary disease, whereas Americans in the lower rungs of the economic ladder have rates at least as high as more well-to-do groups? Are these apparently contradictory trends inconsistent with the basic thesis of a key relationship between diet and atherosclerosis?" He immediately answers his own question:

"The answer to this question is a definite 'No' since important differences prevail in the dietary patterns of lower income Americans and the poorer classes of all the aforementioned countries. In contrast to the population en masse of these countries, major strata of the economically less privileged in the United States, at least since the depression in 1930-40, have been consuming sizable quantities of meat, milk, eggs, fats, and oils, white flour products, refined sugar and salt. The intake of these poorer Americans of total calories and empty calories, total fats, and saturated fats (animal and vegetable) and cholesterol tends to be almost as high as those of upper income Americans."

Space does not permit us to include more of the enlightening discussion of this topic by Dr. Stamler. These scientific opinions from a leading research authority of the American Heart Association leave little room for doubt that it is at the dinner table that we very largely determine how soon we permit ourselves to be overtaken with a heart attack.





OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

Full Compensation

By Kathryn Barnett Cash

FREDDY, you are almost five! How fast the years have flown since you came to bless our home. I am your mother, the one who, through no choice of yours, must lead you and guide you through the years to Christian maturity. And yet, as my mind sweeps over these five years, I am thankful for the many lessons I have learned from you, a tiny baby, my little chap, just now growing out of your babyhood.

Today, for instance. You just didn't want to take a nap. That is quite natural for a little fellow nearing five, but I tucked you into your bed anyway, knowing that the day would be too long for you to maintain your usual cheerfulness without an afternoon nap. You didn't rebel; you just decided not to go to sleep and found so many distractions that soon you were busy talking to yourself and Susie, your dolly. I didn't want to punish you, so I waited a few minutes. Sometimes you have talked yourself to sleep, but not today. I heard footsteps and peeked into your room. Sure enough, you were out of bed. It wasn't much of a little spat that I had to give you, but it broke your heart. Salty tears flowed down your cheeks and dropped onto the pillowcase. I bent to kiss you, and your chubby little arms were suddenly around my neck. There we were, the two of us, locked in each other's arms, you seeking a bit of love to help you take the hurt, and I wanting to show you how much I did love you, even if I did have to administer a little unappreciated discipline.

In a second or two your tears were gone, and you smiled as I tucked you back under the blankets. Not another sound came from your bedroom, and in two minutes you were sound asleep.

It was only a common incident in the day, but I sat down to ponder it just a bit. How quick you are to forget the hand that hurts and to accept the proffered love to ease the momentary pain. That is a trait of babyhood, but why is it, I asked myself, that so often as we grow in years we fail to

carry this trait with us? Did God give little children this characteristic just to have them lose it as they grow older? No, I am sure He did not. Parental love is the only security children have at this tender age. And when they are disciplined, instinctively they turn for an extra portion of this security, into the arms of mother, or father, whichever the case may be.

You taught me a lesson today. Sometimes I find myself resenting the ways that God is leading me—resenting the pruning knife, chafing under the trials that mark my pathway. Now I am determined to submit myself to His discipline, knowing it is for my own eternal good, and when the hurt is greatest, to turn to those everlasting arms of love for extra strength and comfort.

That was today. Last week it was another incident, but it etched an indelible picture in my mind. You were downstairs playing with Rolene, your best friend. You two never quarrel, and I often wondered why. While I was ironing upstairs that day, I discovered the secret.

"Let's play school," one of you suggested.

"O.K.," came the ready reply. "We'll play school."

I wasn't paying enough attention to notice which one of you said which thing, but the conversation went on something like this:

"I want to be the teacher."

"Oh, my," I thought, "now they will both want to be teachers, and then——" But no——

"O.K., you be the teacher, and I will be the student."

I gave a little sigh of relief that this hump was over, and my mind turned to other things. Then I caught a fragment of the conversation again a few moments later.

"I want to be the teacher now," said whichever one of you who had been the student so patiently.

I was sure this time there would be a real clash of wills and waited for the tumult to follow the other's reply.

"O.K., we will have two teachers."

"Yes, we will have school with two teachers and no students."

I didn't gather enough of your conversation from then on to see how that school progressed, but it must have been a great success, for you were still at it a half hour later. And while I ironed, I couldn't help thinking that if all of us were as willing to accept the desires of others, even if it meant there were two teachers and no students, a lot of complications in life would be solved, and a lot of broken friendships would be salvaged.

Little things are such a joy to you. Your eyes sparkle as you watch the geese flying in formation above the lake. The clouds sailing by in fantastic shapes make you think of so many things my calloused eyes do not see. And through your eyes I live again in a world of childhood curiosity, and am revived.

All week long you live for the Sabbath. Every day the same question is asked, "When will it be Sabbath again?" And when Friday comes, your joy is almost complete. *Tomorrow* is the Sabbath. *Tomorrow* you can go to Sabbath school again. *Tomorrow* you can say the memory verse that you learned early in the week. Sabbath is the best day in the week for you. No other day gives you so much pleasure, so much joy, so much happiness. Keep that love for the Sabbath, Freddy. Guard it sacredly through your boyhood, through the dangerous years of your youth, and on through your manhood. Guard that love for the Sabbath until you can take it with you through the pearly gates and worship God in the earth made new.

Sabbath has grown dearer to me as a result of your sweet and innocent



delight for it. How could I help but catch some of your enthusiasm? Can I love it less, can I cherish it less than does my baby boy? And every week as Friday comes around and we clean the house together, you three boys and I, the anticipation in your face is inspiring. And as the Sabbath hours are ushered in with our own little sunset family worship, I share your happiness that for the next twenty-four hours we may enjoy communion with Jesus through the Sabbath school and church service, through nature, through the wealth of Sabbath reading material, and through beautiful hymns and other music.

Your prayers are such an inspiration to me. Oh, yes, sometimes your phrases startle our conventional ears and produce suppressed smiles, but I know they are precious to God, for they come from the bottom of your own little heart. You talk to God as though He were right beside you, and I believe He is. It has put me to thinking a lot lately how my own prayers must sound—so many requests, so few thanks. God must really treasure prayers such as yours for a change—all thanks and no requests. Whatever your eyes alight on is subject matter for prayer.

I still have no idea what may be in your mind when you so often thank Him for "all the stuff," but I am sure He knows. "Thank You for my mommy, and for my daddy, and for my two brudders. Thank You for my bed. Thank You for the angels, and for the angels to watch over me. Thank You for my blankets. And Thank You for my toys. For Jesus' sake, Amen." And unconsciously I have found myself including a few more "thank-yous" in my own prayers, and among them I always include a special thank-you for my little boy, this little child who so often leads me to closer walks with God.

With what eagerness you watch for Jesus to come! Scarcely a week goes by that you do not peer out of the large picture window and wish that He would come on one of those big clouds in sight. We were missionaries in Ecuador when that hope of seeing Jesus was first instilled in your little mind. You were only two then.

In your small sphere of life, people always came and went by plane; yet even so it startled me a bit when you suddenly asked one day, "Mommy, when Jesus comes, will He come in a glider or an airplane?" Your eyes grew big with excitement as I told you that Jesus would come on a bright shining cloud. For days you talked of nothing else. Oh, for the faith of a little child!

Shortly after that, one day you and I, just the two of us, were in the old

Studebaker heading for home. It was afternoon, and the western sky was aflame with the tropical sunset. One large cloud in particular seemed to capture extra glory as the gilded edges expanded with brilliant hues.

You clapped your hands and cried, "Mommy, hurry home, and let's put on our Sabbath clothes; Jesus is coming, Jesus is coming!"

There wasn't any fear in your little voice—only joyous expectancy. How I hated to disappoint your hopes! They seemed almost sacred to me. But gradually you have learned that not every shining cloud is the one on which Jesus is coming. Still your hope has not been dimmed, and I know that if Jesus should come today you would welcome Him just as gladly as



Lord of the Winds and Waves

By Arthur S. Maxwell

One evening, after a busy day of teaching and healing, Jesus said to His disciples, "Let's get into a boat and go to the other side of the lake." He was weary and longed to get away to some quiet spot where He could rest awhile.

But it was hard to persuade the people to go home. They just stayed and stayed and stayed, enjoying every minute in His presence. Like children at bedtime, they kept on asking for more and more stories. At last, however, the disciples made them understand that Jesus simply couldn't talk to them any more that day. He just had to have a rest.

As the crowds began to drift away the disciples helped Jesus, even as He was, into one of the boats and pushed off from the land. Other little boats set off at the same time, no doubt filled with people who had made up their minds to follow Him wherever He might go.

Tired out, Jesus went to the back of the boat and lay down on a pillow. A moment later He was fast asleep.

It was a beautiful evening. The sun went down behind the western hills in a blaze of glory. Darkness fell and the stars came out. A gentle breeze filled the sails, carrying all the boats toward Gadara.

Then, suddenly, the weather changed, as it does on the Sea of Galilee even today. In less time than it takes to tell, a storm swept down from the mountains, turning the peaceful lake into a wild and dangerous sea. Dark clouds rushed across the sky, blotting out the stars. Thunder roared. Lightning flashed. The breeze became a hurricane, whipping up great waves that swept over the boats, filling them with water.

you thought you were welcoming Him that day.

Is my love for Jesus so great that I long for Him to come as much as you do? This question has led me to do some heart searching of my own. Yes, like you, I too am waiting for that wonderful day when Jesus will come. Oh, may the years never dim your hope! May you still be watching for Him and ready when that small cloud, the size of a man's hand, appears in the sky. God keep you true to Him until that great day.

May God help me and all the mothers in modern Israel to be able to present our children, the beautiful flocks the Lord has given us, as precious jewels for His everlasting kingdom.

So bad was the storm that even Peter, James, John, and the other disciples, who had grown up on the lake, were frightened. It was the worst night they had ever known. Despair seized them. They felt sure this was the end.

Then they remembered Jesus.

Oddly enough, He was still asleep. Even the loudest thunderclaps had not awakened Him. Nor had the fearful rolling and tossing disturbed Him.

As the water rose higher and higher in the boat, despite their best efforts to bail it out, the disciples felt they could stand it no longer. Jesus must we roused.

Shouting above the noise of the gale, one of them cried, "Master, don't You care that we perish?"

Jesus stood up, His feet in the water that was sloshing from side to side of the boat.

"Lord, save us, we perish!" cried the disciples—a cry Jesus never fails to answer.

Looking around at the dark, angry sky and fearful white-capped waves, He said in a voice of command, "Peace, be still!"

Suddenly, as quickly as it had come up, the storm died away "and there was a great calm."

In words of gentle rebuke Jesus said to His disciples, "Why are you afraid? Have you no faith?"

There was nothing they could say to this. They just went on bailing out the water, whispering in awe one to another, "Who then is this, that even wind and sea obey Him!" Now the Creator had spoken again and creation had recognized His voice.

What happened to all the people in the "other little boats"? The Bible does not say. But they must have had a very bad time. If Peter was afraid I am sure they were too. No doubt they also cried for help. Certainly when the great calm came they shared it.

In all the storms of life Jesus is never far away. The little prayer, "Lord save me!" will bring Him swiftly to our rescue.

Admit It

By Willis J. Hackett

WHEN I was young my parents lived in a little town in Colorado where we were isolated from other Adventist families. Consequently, I had to go to public school. I was a marked boy in the large high school, for I did not sing in the choir or in the male quartet on Friday nights. I did not participate in the games on Friday nights or Sabbath. The students soon nicknamed me the "Advent."

At times I found it difficult to stand up to the contempt of scoffing students. I did not like being the butt of ridicule. I was bolstered, however, by my parents, who insisted that my example of integrity would be helpful to my fellow students and to the building of my own character. My professors were very lenient to my requests for special Sabbath privileges. In fact, because of my faithfulness to my religion, my teachers often expressed their confidence in me by asking me to perform special tasks for them and giving me special privileges where strict honesty was required.

One day I was sitting at my desk in the large assembly hall. Nearly 300 students were in the hall with their heads buried in their books. I was seated well to the rear of the room, working diligently on my geometry lesson. Suddenly, something very hard hit me across the right cheek. The impact left my cheek red and stinging like fire. A blackboard eraser dropped to the floor at my feet. Its hard side had struck me in the face.

I looked up to find that the study hall supervisor had stepped out for a few minutes and one of the freshman boys up in the front of the auditorium had taken advantage of the moment to engage in a little mischief. Impulsively I hurled the eraser back through the air with as much power as I could muster. But instead of hitting the young man in the front, it soared up and up, almost to the ceiling of the auditorium.

A large steel girder supported the roof just above the aisle where the students and teachers passed in and out of the auditorium. The eraser hit that steel girder, then started to drop down into the aisle.

At that moment the principal of the school, Mr. Grant, stepped into the auditorium to see what the commotion was all about. The eraser dropped with a thump on his balding head just as he was saying, "Let's have it quiet now." A muffled roar went up from the student body.

Mr. Grant straightened up to his full six-feet-two-inch height, and glared indignantly. It was obvious to him that the eraser had originated from the section in which I was sitting. As his piercing eyes scanned the room a deathlike silence fell over the place. Finally he said, slowly but emphatically, "Will the young man who threw that eraser be man enough to stand and admit his guilt?"

I was slouched down in my seat by this time, hoping that no one around had seen me. But I was mistaken. It became obvious that a few boys around me had witnessed the unexpected blow I had received and my quick reaction to it.

A great battle raged within me. If I confessed that I had thrown it, the whole student body would be shocked that the "Advent" would do such a thing. I felt that for the sake of my religion I should keep quiet. But another voice seemed to whisper, "You cannot remain silent and be a Christian. You cannot be a man and allow the blame to rest on someone else. Those seated around you will know you failed to stand like a man."

Although it seemed like minutes,



"He had given me \$100 too much"

I suppose it was only a few seconds until I found myself standing to my feet. Every eye was upon me. The professor was stunned and shocked. It seemed like a long time before he spoke. When he did his words pierced my heart and hurt worse than a beating. He said, "Why, Willis, I am surprised at you. Of all the students in this school you are the last one I would have suspected of such an act. Proceed to my office."

With red face and mixed emotions I marched out of the auditorium. I waited in the principal's office a long time before he came in. Students peeked into the office as they passed the door. I could hear my name being discussed.

When Professor Grant finally entered the room it did not take long to explain to him what had happened. My swollen cheek testified to the truthfulness of my account.

Other Ways of Being Dishonest

That experience has stayed by me through these many years. I have concluded that there are many ways of being dishonest besides lying or stealing. One of these is failing to admit guilt. If we are to build good characters we must learn to acknowledge our mistakes. Children in their play always want to be right. They find it hard to say "I was wrong; you were right." Homes are broken because parents will not admit their wrongs to each other and to their children. Nations go to war because they will not admit their guilt.

I remember an experience I had a few years ago when I was cashing a \$1,000 check at a bank. I had stood in line a long time awaiting my turn at the window. When I handed my check to the teller, he counted out what I thought were ten \$100 bills. Without stopping to count the money before I left the window, I tucked it into my coat pocket and proceeded to the door.

But my former training made me decide to step over to the desk and count the money before leaving the bank. After counting it several times I was certain that I had been given eleven \$100 bills instead of ten. I was \$100 ahead.

So I stepped back in line and waited again for my turn. Upon reaching the window I said, "Sir, a few moments ago I presented here a check for \$1,000 which you cashed. When I stepped away from the window and re-counted the money, I found that you had made a mistake."

Before I could finish what I was about to say, the teller impatiently retorted, "You should have counted the money before you left the window. I cannot make any correction after

you have put the money in your pocket and left the counter." I was stunned by his response, and I stood before him speechless, a bit incensed at his sureness of himself. Obviously he thought I was going to say he had underpaid me.

Hoping to teach him a lesson, I quickly responded, "Thank you, sir. I am \$100 better off than I was before." Then I stepped out of line, put the money back into my pocket, and proceeded on my way.

At home I was telling my wife the story when a car drove up outside and the bank president knocked on the door. He began to apologize for the clerk, and asked for the return of the money. I assured him that I had no intention of keeping the money, but wished that the teller should learn a lesson from the experience. If he had shortchanged me his response would have been the same. We both felt it would be wise to ask the offender to come in person to apologize and state that in the future he would be sympathetic with any who had complaints.

That night he came to our house, and after a long talk with him I refunded the money. I am sure he learned a valuable lesson from the experience for always thereafter he seemed very courteous to all customers under every circumstance.

Learning to admit one's mistakes is a sign of maturity—both emotional and Christian. How mature are you, using this achievement as a yardstick?

Junior Talks

How to Find Salvation

By D. A. Delafield

Not long ago a jury of eight women and four men convicted a 19-year-old youth of murdering a Korean student, and condemned him to death in the electric chair. The boy accused of murder was one of nine teen-agers who apparently were involved in the senseless beating of In-Ho Oh, near the University of Pennsylvania campus April 25, 1958. The Korean student was 26 years old. The newspapers reported that others among the nine would be brought to trial.

The unfortunate Korean boy had simply walked to the mailbox to drop in a letter when the gang jumped on him with bottles and blackjacks. It was thought that they wanted to rob him, but the Korean student had little change in his pockets.

When they learned about the penalty attached to the murder, In-Ho Oh's family in Korea did their best to save the 19-year-old boy from the electric chair. They pleaded with the judge to spare his life. Then they offered to establish a fund in the hope of bringing about a change in the life of the accused young man.

It was not possible to save him, however, and District Attorney Victor Blanc, while he was moved by the kind Korean parents, said that public safety demanded that the murderer be prosecuted to the limit of the law, and also the other boys involved.

This tragedy illustrates the fact, juniors, that we are all sinners and that we have violated God's law. True, we may not have taken a human life, but we have broken the Ten Commandments, and that law demands that we shall die. But God is kind and He has arranged a plan whereby the justice of the law can be maintained while we who are condemned by it can go free. You see, He sent his Son Jesus to be our substitute. Christ died in our place upon Calvary's cross. He has also instituted a plan for the regeneration of the accused. The gospel provides—through Him—the hope of victory over all our sins. Aren't you glad for His unselfish, loving, and noble life?

Instead of feeling bitter and hateful toward the youth who took the life of their son, the parents of In-Ho Oh pitied him and pleaded that he might be spared from the death penalty. When Jesus witnesses our sins His heart of pity goes out in love to us. While we should die to pay the penalty for our sins, He has provided for us a protective robe to cover our nakedness, and cleansing blood to wash away the guilt.

A Lamb has been slain. Its blood has flowed. That Lamb is Jesus.

Man lost in sin has a recoverer—our Saviour, Jesus Christ. "Peradventure for a good man some would even dare to die," said Paul, "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7, 8). He is the Lamb of God who "taketh away the sin of the world" (John 1:29).

How much of the grace of God it would take to offer to die as a substitute for a murderer who took the life of your brother or your sister, your mother or your father! That would be a noble act, would it not? Yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

That "whosoever" means you, junior friend. Do you believe in what Jesus has done for you? This is the way to find salvation.

As It Looks to Me—8

How David Grew

By Victor Fitch, Dean of Men, Canadian Union College

"I must have been about fourteen then," said a student of Carl Walter, "and I dismissed the incident with the easy carelessness of youth. But the words the professor spoke that day came back to me years later, and ever since have been of inestimable value to me.

"Carl Walter was my piano teacher. During one of my lessons he asked me how much practicing I was doing. I said, 'About three or four hours a day.'

"Do you practice in long stretches, an hour at a time?"

"I try to."

"Well, don't," he advised. "When you grow up, time won't come in long stretches. Practice in minutes, whenever you find them—five or ten before school, after lunch, between chores. Spread the practice through the day, and piano playing will become a part of your life."

You and I will never grow strong spiritually by just attending Sabbath

services. Nor will we grow strong merely by having worship each morning and evening.

How, then, can we be assured of spiritual growth?

David prayed three times a day (Ps. 55:17). He also loved God's Word and meditated on it. "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). "Mine eyes prevent the night watches, that I might meditate in thy word" (Ps. 119:148). Moreover, David was ever conscious of God's presence. "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Ps. 16:8).

You and I may develop a strong spiritual life through Christ as we commune with Him in prayer, study His Word, and meditate upon His sinless life, His law, and His plan for us. Then, as we set Him ever before us we shall not be moved.

A New Manuscript

in Egypt

SINCE their discovery in 1947, the Dead Sea scrolls have been widely publicized and discussed. Virtually everyone is now aware that these manuscripts from the period just before and contemporary with Jesus and the apostles have opened up a vast, previously unknown area of information concerning the backgrounds of the New Testament and the early church. Much less widely known, however, is another discovery of manuscripts made at almost the same time in Egypt, which when it has been fully assessed will probably prove to be of almost equal significance to that made near the Dead Sea. This is a Gnostic library found at Nag Hammadi in upper Egypt in 1945.

As is so often true with important archeological discoveries, the circumstances surrounding this find are not entirely clear. It appears, however, that sometime in 1946 a group of peasants were digging in an ancient cemetery near the modern village of Nag Hammadi, some 60 miles north of Luxor. (This is the site of the ancient Chenoboskion, an important center of early Christianity in Egypt.) They came on a large jar containing 13 books, totaling almost 1,000 pages of papyrus, bound in leather folders resembling modern card cases. Not realizing the value of what they had found, the peasants tore up and burned part of their find and sold the remainder for the equivalent of less than \$10.

From this point the wanderings of the manuscripts are not entirely known. The following year one manuscript was purchased by the director of the Coptic Museum in Cairo. The rest continued to travel devious courses until 1952, when all but one were acquired by the Coptic Museum. Since that time these have been kept in Cairo and have not been available to European scholars. This, together with the fact that they are written in Coptic, a language which only a comparatively few scholars are equipped to use critically, has meant that this find has received but small publicity in the press. By comparison, the Dead

Sea scrolls, which are written in Hebrew and Aramaic, languages familiar to a host of scholars and most of which have been made immediately available to a team of highly trained specialists, have been widely studied and discussed.

One manuscript of this Coptic collection, however, made its way to Europe, and after protracted negotiations was purchased for the C. G. Jung Institute in Zurich, Switzerland, in 1952. A part of this manuscript has been studied thoroughly and published, so that scholars have at least a foretaste of what is in store when the entire library will be available.

From the Jung Codex, as this manuscript is now called, and from preliminary reports concerning the manuscripts kept in Egypt, it appears that these writings formed the religious library of a group of Gnostics who inhabited the area of Chenoboskion in the third and fourth centuries after Christ. Most of the 48 different works contained in the 13 volumes found, appear to be translations from Greek originals, and go back much earlier. Of the four treatises that make up the Jung Codex, it seems clear that at least three are from the second century, and thus portray the teachings of an important group of Gnostics at that very early period.

What Was Gnosticism?

At this point we may ask, What was Gnosticism, and what was its significance for the early Christian church? Gnosticism, from the Greek word *gnōsis*, "knowledge," was a type of religious thought in the ancient world that laid emphasis on the importance of the possession of secret knowledge for the salvation of the soul.

While this knowledge took many different forms, and Gnosticism is found not only in Christianity but also in paganism and Judaism, the general point of view of the Gnostic was that man is separated from, and forgetful of, God, and hence he is subject to foolishness, fear, and terror, understanding neither God nor himself. Salvation lies in knowledge con-

cerning both oneself and God. To achieve this knowledge is to understand God and discover oneself, and in this harmony the terrors and incoherences of life disappear.

To express this "knowledge" the Gnostic employed a variety of myths describing how God had sent forth from Himself a series of emanations; the world was said to have been created by a degenerate emanation, and the story of the rehabilitation and reinstatement of this emanation portrayed mythically the salvation of the world. The story of Christ's descent from the Father to reclaim humanity, His ascent, and the resurrection of the righteous could thus also be understood mythically as portraying the Gnostic doctrine of salvation.

The beginnings of Gnosticism are uncertain. Early Christian writers of the second and third centuries, who faced it as a contemporary menace, attributed its founding to Simon Magus, the sorcerer whom Peter had challenged at Samaria (Acts 8:9-24). Whether or not Simon was the originator of Gnosticism as it was known in Christian circles remains a question of dispute among scholars, but it is becoming increasingly clear that inclinations to Gnosticism were already present in certain Jewish sectarian circles even before the advent of Christ. Thus certain of the non-Biblical Dead Sea scrolls, though they can hardly be called Gnostic, set forth the importance of knowledge in such a way that they can be said to stand in a sort of pre-Gnostic tradition that provided the setting in which Gnosticism could develop.

Scholars have discussed at length whether there are traces of Gnosticism in the New Testament. When one compares with the New Testament what is known of Gnosticism in the second, third, and fourth centuries, there are striking parallels in terminology and motifs. Thus, for instance, Paul refers to the "fulness (*plērōma*) of the Godhead" (Col. 2:9); for the Gnostic the Greek term *plērōma*, "fulness," was a favorite term for the heavenly world. John

Discovery

By Earle Hilgert

The dry climate of Egypt has preserved many priceless documents dating from ancient times.



R. E. HUGHES, ARTIST

repeatedly employs the contrast of darkness and light to signify evil and good (John 1:5; 3:19; 12:35), a contrast familiar in Gnostic teaching.

But it is one thing to discover such parallels and another to show that the direction of borrowing was from Gnosticism to Christianity. This is particularly so when it is remembered that the New Testament is a first-century work, while our Gnostic sources are from the second century and later. Some of these terms and motifs, such as that of light and darkness, have been found in the Dead Sea scrolls, which are clearly pre-Christian, but not clearly Gnostic. Thus it would appear that the New Testament, rather than borrowing language from Gnosticism, drew at times on vocabulary and concepts that were familiar in the Jewish backgrounds of its earliest readers, and which at a later time were adopted also by the Gnostics, either directly from Jewish thought or from the New Testament.

At the same time, it is possible that certain passages in the New Testament are directed against forms of early Gnosticism that threatened Christianity already in the days of the apostles. Two examples in particular may be mentioned. In 1 Timothy 6:20 there appears a warning against the "oppositions of science falsely so called." The word translated "science" is in Greek *gnōsis*, the very term used by the Gnostics for their saving "knowledge." In 1 John 5:6, in an obvious reference to some false teaching, is the declaration, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

This statement seems to be best explained as a reference to the teaching of a Gnostic named Cerinthus, a contemporary of John. He held that while Jesus was only a man, at His baptism the power of God came upon Him, but that during His passion and before His death, this power left Him. Thus, to use John's terminology, Cerinthus stressed the water (of baptism), but not the blood (of the cross).

A Mortal Threat to Christianity

But whatever the position of incipient Gnosticism in the first century, it was in the second century that it came to full prominence and posed its greatest threat to the young Christian church, still struggling to get firmly on its feet in the Roman world. Indeed, it is not too much to say that Gnosticism at this time threatened to destroy orthodox Christianity. Persecution by Roman and barbarian never posed as serious a threat as did this movement during the century following the apostolic age.

While scholars have been aware of this fact for many years, their knowledge of just what Gnosticism was has rested almost entirely on the writings of early Christian fathers who opposed it. As with all polemical writings, one can never be quite sure that an op-

ponent has fully and fairly portrayed the teaching against which he is writing. So, while the importance of Gnosticism to the understanding of early Christianity has long been realized, it has not been clear exactly what Gnosticism taught and where it came from. In view of this, the importance and significance of the newly discovered Chenoboskion papyri can easily be grasped. Now for the first time, almost half a hundred treatises written by the Gnostics themselves are at hand. When these are published and studied we shall know much more about this heresy that threatened to overwhelm Christianity almost in its cradle days.

Of the treatises contained in the Jung Codex, two may be mentioned briefly here. One, a short epistle known as the *Letter to Rheginos*, is concerned with the doctrine of the resurrection. In 2 Timothy 2:18 there is a reference to certain false teachers who held that "the resurrection is past already." This probably refers not to the teaching that the resurrection as a historical event had already occurred, but rather to the idea that the resurrection was to be understood spiritually as the experience of regeneration enjoyed by each Christian at his conversion. Thus for each bap-

(Continued on page 20)

News From Home and Abroad

Progress in the East Mediterranean Union

By Raymond H. Hartwell

PERSECUTION, obstacles, difficulties, and unsettled conditions unite in the Middle East to make progress extremely slow. However, in the face of all these apparent hindrances, the Lord is blessing.

In one Middle East village we have operated a mission day school for a number of years. At a baptism about three years ago a fourteen-year-old girl unexpectedly requested baptism. But since the father was unwilling and the girl had not told him of her intention, she was advised to wait. When she went home her father met her with a big knife and asked if she

had been baptized that day. When she replied that she had not been baptized, her father could not believe her. The father then asked the principal of the Adventist school whether or not his daughter had been baptized. He replied that she had asked to be baptized, but that the same commandments that said, "Thou shalt not kill," also said, "Honour thy father and thy mother," and that since she had not informed her father of her intentions, she had not been baptized. The father relaxed, but threatened that the knife would be used if she should ever be baptized.

At seventeen the girl still wanted to be baptized, but was afraid to tell her father. Several of the teachers went and talked with him. He called the girl and asked her if it was true that she still wanted to be baptized. She said, "Yes, Father, I do." He said: "You are seventeen, and it seems that there is no cure for this Adventist belief you have. But if you are baptized I do not ever want to hear that you have given it up!" It was a happy day in May when she went down into the Mediterranean Sea for baptism. This spot where Catholics, Protestants, Moslems, Druses, and others have been baptized is becoming dear to many.

Also, in May five Armenians were baptized in Beirut. Some of them experienced victories over opposition and threatened persecution. Up in northern Lebanon several Arabs of Lebanese origin were baptized.

In Jordan, for some time, we have been able to hold property in the name of our General Conference, and



Monument Valley Mission Clinic in Utah

J. Lloyd Mason, M.D., with three typical Navaho women, whose confidence has been won through his kindly ministry at the Monument Valley Mission Clinic, Mexican Hat, Utah. Dr. Mason expects 10,000 persons to visit his outpatient clinic this year. The scene at the right shows ground-breaking ceremonies for a twelve-bed hospital at the Monument Val-

ley Indian Mission. Assisting in the ceremony is Katso, Navaho Indian medicine man, who is attending Sabbath services and has already given up some of the tribal dances "because," as he says, "I go to church now."

By a special offering on August 8 the membership of the Pacific Union Conference is being asked to participate in

the completion of this new medical institution and in providing facilities that will enable Dr. Mason and his associates to provide the Navaho Indians with medical care.

We are doing much for the peoples in faraway lands; let us not forget those on our own doorstep.

WESLEY AMUNDSEN



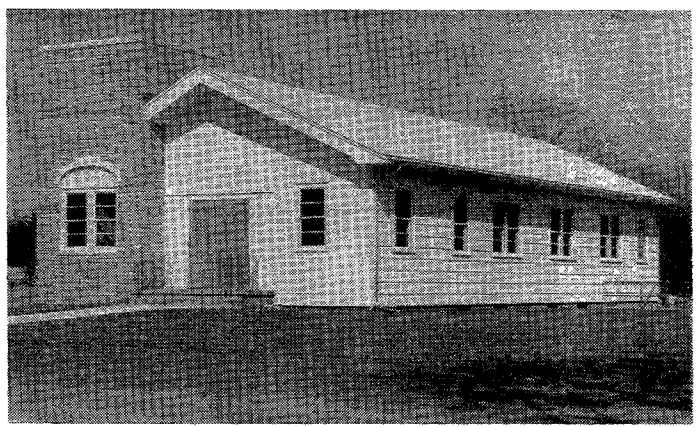
Tokyo Sanitarium Graduation

Ellen McCartney, director of the Tokyo Sanitarium and Hospital School of Nursing, writes concerning their recent graduation:

"The Tokyo Sanitarium and Hospital School of Nursing graduation exercises for 1959 were held March 27-29. At the consecration service, T. Yamagata, president of Japan Missionary College, was the speaker. The baccalaureate address was given by W. T. Clark, president of Japan Union Mission, and the commencement address by P. H. Eldridge, director of the Voice of Prophecy. Twelve nurses received diplomas at this time.

"We were privileged this year to have in attendance at the commencement exercises [seated left to right] Natsue Inoue, editor in chief, *Medical Ladies Journal*, and head of the Nursing Department of the Japan Nurses Association; Mrs. Masae Hirai, chief of the Nursing Department, Tokyo Municipal Office; and Mitsuo Kaneko, chief, Nursing Department of the Welfare Ministry.

D. LOIS BURNETT



Foxboro, Massachusetts, Church Dedication

Dedication services for the New Seventh-day Adventist church in Foxboro, Massachusetts, were conducted on the afternoon of April 11, by the pastor, Ernest E. Wheeler. Willis J. Hackett, president of the Atlantic Union Conference, delivered the sermon of dedication and Merle L. Mills, president of the Southern New England Conference, gave the dedicatory prayer.

The first ministers to do evangelistic work in the Foxboro area were W. R. Utchmann in 1908, and J. K. Jones in 1909. A building fund was started in 1953 while Joseph Damazo was pastor. Under the leadership of Ernest E. Wheeler and the faithful laymen the church was completed. Almost all of the work on the church was contributed by the members themselves, thus saving at least \$12,000.

The laymen who had an active part in the building of the church are Joseph Turner, Clifford Turner, Jr., Clifford Turner, Sr., Roy Turner, Albert Silva, Lawrence Arsenault, and others.

CARL P. ANDERSON

later we were permitted to build two churches and to organize an officially recognized welfare association. Recently we secured permission to operate hydrotherapy rooms in Amman, the capital. Recently the Seventh-day Adventist Church in Iraq has been recognized officially, and is permitted to own property. The hospital in Baghdad has been taken over by the Government, but the church and school properties are held by the national church and available for use.

Believers on Cyprus have their own church, and soon a missionary family will be established there. Awaiting the arrival of this family, Brother and Sister Salam Aboujawde, Arabs from Lebanon, have been laboring there, and the Lord has blessed their work.

People are constantly moving away from the Middle East once they are converted, and it is hard to report great progress. But the Lord is working upon human hearts, and souls are continually being won to the faith. When the going is hard, and the devil tempts you to think that you can't endure the hardships of life longer, think of the believers in the Middle East and in other troubled spots of this world. Thank God, and take courage.

Potomac University Graduates Sixty-two

By F. O. Rittenhouse, *President*

The 1959 annual spring commencement exercises of Potomac University were conducted on the evening of June 4 in our Takoma Park, Maryland, church. For the Seventh-day Adventist Theological Seminary this was the thirty-second such occasion, and for the School of Graduate Studies and Potomac University, the third.

A challenging address entitled "The Pursuit of Excellence" was presented by the dean of the School of Graduate Studies, Dr. W. H. Beaven. Some of the others participating in this colorful event were: Dr. C. E. Weniger, dean of the Seminary; Esther Benton, University registrar; Dr. Richard Hammill and E. E. Cosentine of the General Conference Department of Education. Elder Cosentine presented awards and teaching certificates to eleven graduates.

An unusually pleasing feature of this convocation was the presentation to the university on the part of the Class of 1959 of an excellent, approximately life-size portrait in oil of E. D.

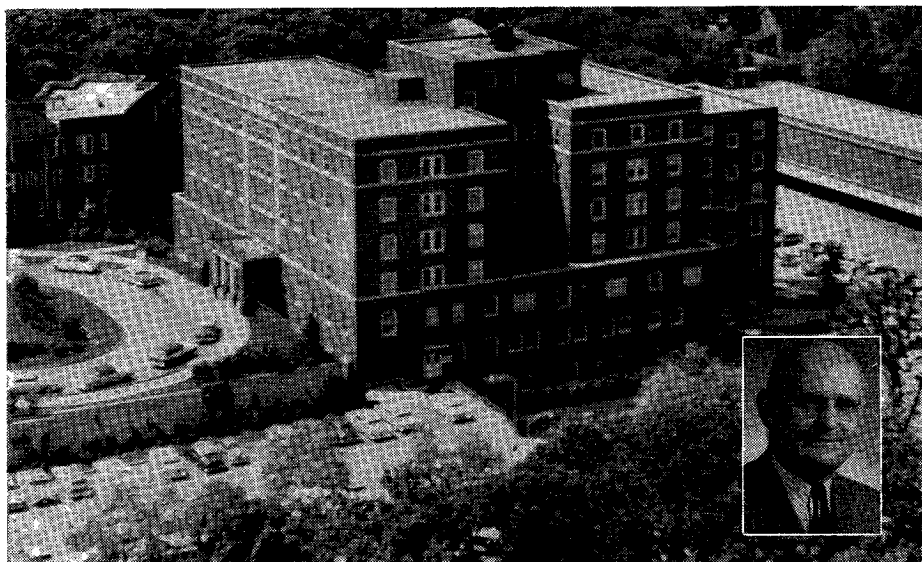
Dick, former president of the university. This handsome gift was presented by Gordon Jensen, class president.

The 62 members of the Class of 1959 included 9 who were awarded the degree Bachelor of Divinity, 44 the Master of Arts from the Seminary, and 12 the Master of Arts from the Graduate School. Happily, the majority of this class go immediately into denominational service, with a smaller number planning to continue their graduate studies.

Hinsdale Sanitarium and Hospital, Hinsdale, Illinois

By A. C. Larson, *Administrator*

The Hinsdale Sanitarium stands today as a monument to the sacrifice and devotion of its pioneers. Drs. David and Mary Paulson had a burden to help the unwarned people in our large cities. Chicago offered such a challenge. The medical work was used as an opening wedge, physical suffering was relieved, and prejudice was broken down. The work



Hinsdale Sanitarium and Hospital. Inset: A. C. Larson, administrator.

grew, and in 1904 the headquarters were moved to the village of Hinsdale, located approximately 20 miles west of Chicago.

The sanitarium, as a self-supporting enterprise, officially opened its doors in 1904. From the first the Lord's blessing was manifest, and the work grew rapidly. History records many providential answers to prayer in meeting the financial needs of this growing work. The self-sacrifice of the early workers revealed their complete devotion to the task of bringing the gospel light to a perishing world. This same spirit of consecration and loyalty is manifest in the lives of over 400 workers today. From a small beginning the sanitarium and hospital has grown to a well-equipped and fully accredited 200-bed institution.

In 1945 the Lake Union Conference of Seventh-day Adventists took over the responsibility of operating the institution, and since that time it has been a link in the chain of denominational hospitals that circle the globe.

During the year 1958, 7,837 patients entered the hospital seeking health and healing, besides 34,913 who came on an outpatient basis for specialized service. Today the institution is operating at maximum capacity, much of the time with a waiting list.

Each patient affords a new opportunity and a responsibility. Many bedside prayers offered by the nurses and attendants bring comfort and relief to weary, sin-sick souls. Two full-time chaplains are employed to care for the spiritual welfare of the patients, and a goodly number of Bible studies are being given. Much follow-up work is being done by the chaplains, local pastors, and lay workers.

This medical center was planned not only to care for the sick but to be

a training center, and 864 nurses have been graduated and are helping to lighten dark places the world around. The sanitarium has a fully accredited training program for medical technologists. X-ray technicians are also trained, and during the current year approval was obtained from the Council on Medical Education to set up a rotating internship for medical students.



As we review the providences in connection with the small work begun in 1904 to the new building completed in 1954, we see the guiding hand of God continually over this work.

We solicit an interest in the prayers of God's people that the light kindled so long ago may burn brighter and brighter until the work is finished and we reach our eternal home.

A New Manuscript Discovery in Egypt

(Continued from page 17)

tized Christian the resurrection was considered to be "past already."

A similar point of view is set forth in the *Letter to Rheginos*. The author of this epistle rejects the common Greek view that man is by nature immortal, as does also the New Testament, and relies on the doctrine of the resurrection. Speaking of the Redeemer, he declares:

"And He was raised up after He had 'devoured' the visible through the invisible and He has opened for us the way for our immortality. Then, as the Apostle [Paul] said, we have suffered with Him and we have risen with Him and we have gone into heaven with Him. . . . We are drawn up to heaven as rays by the sun, with nothing to hinder us. That is the spiritual resurrection which 'devours' the physical and fleshly resurrection."—F. L. Cross, ed., *The Jung Codex*, p. 55.

The other treatise in the Jung Codex to which we shall refer, and the most important part of that book, is the *Gospel of Truth*. It has always been known that a work by this name was used in the second century by Gnostics. Irenaeus, the Christian bishop of Lyons who about A.D. 180 wrote the first great refutation of heresies, states that the followers of a Gnostic leader named Valentinus added a work entitled the *Gospel of Truth* to the four Gospels of the apostles (Irenaeus, *Against Heresies*, iii. 11. 9). But this heretical fifth "Gospel" remained lost until discovered in the Jung Codex. It has now been edited in an excellent publication by Prof. M. Malinine, H. C. Puech, and G. Quispel (*Evangelium Veritatis*: Zurich, 1956).

This so-called Gospel is really not a Gospel in the sense that it recounts the life of Christ. It is rather a treatise setting forth an early type of Gnosticism, with no clear indication of a historical framework. This unhistorical point of view is characteristic of Gnosticism. As we have already seen in regard to the doctrine of the resurrection, the whole plan of salvation was looked at not from the standpoint of a process working out in history but from that of the personal experience of the individual Gnostic. Unlike the canonical Gospels, the *Gospel of Truth* contains nothing about the second coming of Christ, nor is it concerned with man's ethical responsibilities toward his neighbor.

This *Gospel of Truth* is also important for the history of the New Testament canon. It is commonly known that for several centuries after most of the other books of the New Testament were generally accepted as Scripture in the early church, Hebrews and Revelation remained in a disputed position in certain areas. But the author of the *Gospel of Truth* clearly draws on both of these books, as well as the canonical Gospels and the Epistles of Paul. If, as seems probable, this heretical Gospel was composed at Rome in the middle of the second century, we would seem to have here a very early testimony to the authority of these books in that city.

In addition to the treatises contained in the Jung Codex, another apocryphal Gospel from the Chenoboskion library has recently become available to a few scholars in Europe and America in photographic reproductions. This is the *Gospel of Thomas*. It is scheduled for publication in the near future by Prof. H. C. Puech of the Sorbonne in Paris.

Unlike either our canonical Gospels or the *Gospel of Truth*, this "Gospel" consists simply of a list of 114 sayings attributed to Jesus, almost all beginning with the words, "Jesus said." This collection is of particular interest because parts of it in Greek had already been found on two fragments of papyrus published by B. P. Grenfell and A. S. Hunt in 1898 and 1904. It was not known at that time that these two fragments were part of one collection and that they represented such a small portion of the total. While the complete collection of "sayings of Jesus" recently discovered are in Coptic, the previously known fragments prove that the Coptic is a translation from a Greek collection.

These sayings, or *logia* as they are called, are of such varying quality that they appear to have passed through the hands of a number of compilers and editors who felt free to change, amplify, and to add new sayings in accordance with their own theological views. Some of these *logia* are clearly the creations of a Gnostic, such as the following, with which the collection begins: "Jesus said: Let not him who seeks cease to seek until he finds, and when he finds, he will become troubled, and when he is troubled, he will be astonished, and he will rule over the All."

The majority of them, however, do not show characteristically Gnostic traits. Some appear to be typical of Jewish Christianity, which centered in the church at Jerusalem (see Acts 21:20) until that city was destroyed by the Romans, and thereafter in Transjordan. The following saying is probably from this source: "If ye do not keep the Sabbath as Sabbath, ye shall not see the Father."

Still others of these *logia* contain sayings that are related to those in our Gospels, but are not identical with them. Here are two examples: "Jesus said: Why do ye wash the outside of the cup? Do you not understand that he who made the inside is also he who made the outside?" (see Matt. 23:25, 26). "Jesus said: The kingdom of the Father is like a woman who took a bit of leaven; she put it in the dough, she made of it large loaves. Let him who has ears, hear" (see Matt. 13:33).

A few of the sayings are virtually

The Lanark Fire

The entire business section of the town of Lanark, south of Ottawa, Canada—more than 25 stores and as many homes—was razed by fire June 15, leaving 150 people homeless. Eight Seventh-day Adventist Welfare Centers responded, and two truckloads of clothing, bedding, and food were rushed to the aid of the homeless. Also a check for \$500 was given to the city by the Canadian Union and the Ontario-Quebec Conference. Much favorable publicity was given to this humanitarian gesture by television and radio broadcasting stations, as well as in many daily newspapers. Town officials expressed deep appreciation, and stated that our church was the first to bring organized relief, and that the only organized business concern that matched our cash donation was the local brewery.

H. D. HENRIKSEN, *President*
Ontario-Quebec Conference

the same as ones found in the New Testament. "Jesus said: Come unto me, for my yoke is gentle and my rule is easy, and ye shall find rest for yourselves" (see Matt. 11:29, 30). "He said: A good man had a vineyard; he turned it over to husbandmen that they might work it and that he might receive fruit from them. He sent his servant that the husbandmen might give him the fruit of his vineyard. They seized his servant, beat him, and they lacked but little of killing him. The servant went and told it to his master. His master said: Perhaps they did not know him. He sent another servant; the husbandmen beat the other one also. Then the master sent his son. He said: perhaps they will have regard for my son. Those husbandmen, when they knew that he was the heir of the vineyard, seized him and killed him. Let him who has ears, hear" (see Luke 20:9-15; Matt. 21:33-39; Mark 12:1-8).

What can we conclude concerning the relation of this new "Gospel" to our four canonical Gospels? Do we have here any authentic words of Jesus? It is certainly clear that many of these sayings are the work of heretical Christians who placed them in Jesus' mouth long after His time. Prof. Oscar Cullmann of the University of Basel, Switzerland, has suggested that this collection passed through the hands of at least two editors who changed some of the *logia* and added others. The final editor was quite clearly a Gnostic, which accounts for the collection's having been found as part of the Gnostic library of Chenoboskion. Before him, a Jewish Christian probably worked over the collection.

But behind all this it is quite possible that we have here a very early list of some of Jesus' sayings, remembered and preserved by those who had heard Him. Both Luke (1:1) and John (21:25) indicate that there were many things Jesus said and did that are not recorded in our canonical Gospels. It has long been recognized that collections of Jesus' sayings must have circulated in the early church before the Gospels were written (see *SDA Bible Commentary*, vol. 5, pp. 178, 179), and our newly-discovered "Gospel" may go back ultimately to such a collection.

Does this mean that we now have a fifth Gospel that should be accepted into the New Testament? For a number of reasons the answer must be an emphatic No. Even though it is possible that this collection may contain authentic statements of our Lord, they are so mixed with later additions that no one can be sure what is original. Thus these sayings cannot claim authority of eyewitnesses in the way that the canonical books of our New Testament do (see Luke 1:1-3; John 21:24; 1 Cor. 15:1-8; Heb. 2:3, 4; 1 Peter 1:10-12; 1 John 1:1-3). Nor was this collection ever recognized by the church as a part of its inspired Scriptures, as the books of the New Testament have been.

Like the other documents from the epoch-making discovery at Chenoboskion, the so-called *Gospel of Thomas* will be an important source for our understanding of the history of the literature and thought of the early church; but our New Testament remains the unique testimony of the apostles and their associates, under the Holy Spirit, to the revelation of God in Jesus Christ.

From Home Base to Front Line

Reginald F. Mattison, returning after a furlough, left College Place, Washington, June 9, 1959, going to Mexico City. Brother and Sister Mattison have served in the Panama Conference and in the Mexican Union Mission, having first gone to the mission field in June, 1953. It is planned that Sister Mattison and the children will proceed to Mexico in August, after the close of summer school. Elder Mattison is Missionary Volunteer department secretary for the Mexican Union Mission. He is to continue this work upon his return to Mexico.

Dr. and Mrs. Waldo E. Crane and three children, of Lodi, California, left New Orleans, Louisiana, for Puerto Rico, on June 18. Sister



Your Radio Doctor

now in illustrated form. Evangelistic health

instruction in beautiful full-color films!

A series of health programs prepared by Dr. Clifford Anderson, which have met with such outstanding acceptance when broadcast on Radio Ceylon and throughout the world, are now available in beautiful color filmstrip form.

The forty popular fifteen-minute talks on various health subjects are presented by means of professionally produced pictures and audio tapes. A printed lecture is furnished with each filmstrip. All tapes are now available, and filmstrips from F-2101 to F-2110 are ready.

Filmstrip, single frame each \$ 3.50
Tape, two subjects on each tape each 3.75
Complete set of 20 tapes, DT 7½ ips, T-2200 59.50

Tape No.	Film No.	SUBJECTS	Tape No.	Film No.	SUBJECTS
T-2201	F-2101	Help Yourself to Health!	T-2211	F-2121	Winged Visitors With Dirty Feet!
	F-2102	The Spark of Life		F-2122	Don't Kill Your Husband With Kindness!
T-2202	F-2103	Be Good to Your Heart!	T-2212	F-2123	When Sickness Comes to Your House
	F-2104	The Miracle of Human Blood		F-2124	Are You Tied in Knots?
T-2203	F-2105	The Dreadful Price of Ignorance	T-2213	F-2125	When Those Germs Came to Dinner!
	F-2106	Headaches, and How to Treat Them		F-2126	Learn About Cancer—and Live!
T-2204	F-2107	What Is Cancer? Can You Escape It?	T-2214	F-2127	Your Wonderful Eyes
	F-2108	Appendicitis		F-2128	Danger Spots Around Your Home
T-2205	F-2109	What's Getting Under Your Skin?	T-2215	F-2129	When Someone You Love Is Injured
	F-2110	Arthritis, and How to Treat It		F-2130	Take Care of Your Eyes!
T-2206	F-2111	How to Get Along With Your Nerves	T-2216	F-2131	Why Do So Many Doctors Smoke?
	F-2112	Miracles of Modern Surgery		F-2132	How to Stop Smoking
T-2207	F-2113	Your Diet and Your Disposition	T-2217	F-2133	Dangerous Drugs!
	F-2114	Give Nature a Chance!		F-2134	Don't Blame Others for Your Illness!
T-2208	F-2115	Living With a Damaged Heart	T-2218	F-2135	Eat Right and Stay Young!
	F-2116	Treat Those Tonsils Now!		F-2136	Your Ears and Your Personality
T-2209	F-2117	Nerve Storms and Stomach Ulcers	T-2219	F-2137	Be Glad You've Been Sick!
	F-2118	Be Kind to Your Colon!		F-2138	Choosing a Good Doctor
T-2210	F-2119	Clean Out Your Medicine Cabinet!	T-2220	F-2139	Building a Happy Home
	F-2120	The Secret of Personal Happiness		F-2140	Living Happily Ever After

AUDIO-VISUAL AIDS

Review and Herald Publishing Association, Washington 12, D.C.

ORDER FROM YOUR BOOK AND BIBLE HOUSE



REVIEW AND HERALD

Crane's maiden name was Arlene M. Cornell. She is a graduate nurse from the White Memorial Hospital School of Nursing. Dr. Crane, prior to taking the medical course, sang for three years with the King's Heralds, of the Voice of Prophecy. Then he completed the medical course at the College of Medical Evangelists in 1944. Since that time he has practiced medicine. His specialty is in treatment of ear, nose, and throat. Dr. Crane has responded to the call to connect with the Bella Vista Hospital in Mayaguez, Puerto Rico. W. P. BRADLEY

Buried With an African Chief

By Mrs. R. E. Dale

Muhidi was a young African boy who volunteered to serve as a slave to Chief Dongo of another village. Muhidi worked hard and did every task he could for his chief.

One day Chief Dongo called for this faithful servant. Poor Muhidi went trembling, and fell down on his face before his chief, fearing death. Muhidi wondered what he had done

to merit death—he had done every task faithfully. The chief saw how very frightened his servant was and told him to rise. Chief Dongo then told poor frightened Muhidi he was very pleased with all his work. From now on he would become his most trusted servant and stay close to him and even eat with him. Then he took off the old rags Muhidi was wearing and put a new garment on his loyal servant.

Back in his own village Muhidi's mother and father were preparing a way to set their boy free. They saved their money and gathered much cattle and started off to Chief Dongo's village where their son was a slave.

On arriving at the village they saw their very own boy near to the chief. They offered the chief all these gifts if he would free their boy and let him go home to his own village and be with his own family. The matter was put to Muhidi. If he wanted to leave, the chief would accept the gifts and Muhidi would be free.

Muhidi thought and thought. What should he do? Go back to his own village or stay and be a servant of the chief? He chose to remain with the chief all his life.

So with heavy hearts the parents who came to free their boy from slavery trudged back to their own village, not with the long-hoped-for prize of their son, but with only the possessions they hoped would free their boy.

Muhidi continued to be a faithful servant to the chief. One day the chief became very ill and died. It was the custom in Nyasaland that when the chief died his most trusted servant must be buried with him. Everyone in the village gathered around to discuss what should be done now that their chief was dead. What servant should be buried with Chief Dongo? Only the most trusted loyal servant, the one closest to the chief, should go with the chief to his death. They called Muhidi and told him he must be buried with Chief Dongo.

Muhidi cried and thought, "Why, oh, why didn't I go with my parents when they came to free me; then I could have peace and joy and life even now, but I chose to remain with the chief and now I must die."

So they buried Muhidi alive with the chief he chose to serve.

A great sum was paid for you and me to free us from slavery to sin. That debt was paid upon Calvary by Jesus Christ. The choice is ours. Which chief have you chosen to serve—the chief of this world with whom you will at last be buried or the Chief of heaven, your heavenly Parent, who gives you freedom, joy, and life eternal?

CHURCH CALENDAR FOR 1959

He's Our Tomorrow *Are We Ready...*

- ★ With consecrated teachers?
- ★ With school buildings?
- ★ With classroom facilities?
- ★ With financial support?
- ★ With room for all?

Our schools supply the leaders and workers for our churches at home and abroad.



Now Is Our Opportunity...

"It is time . . . to put every dollar we can spare into the Lord's treasury, that institutions may be established for the education of workers." "Act decidedly and determinedly to increase the facilities, that a great work may be done in a short time." 6T 441

Christian Education Day *August 15, 1959*

Department of Education, General Conference of Seventh-day Adventists

• In Brief •

OVERSEAS

Middle East Division

● Eleven new members were baptized in Beirut, Lebanon, in June, most of them by K. L. Vine, head of the department of theology at Middle East College.

● Missionary Volunteer Investiture services were held in the spring of 1959 by Anees Haddad, secretary of the MV department of the Middle East Division, in the following places: Taibeh, Ramallah, Beit-Jala, Karak, Husn, and Amman, in Jordan; and at Aramoun, Bishmazzine, the Beirut Armenian church, the Beirut Arabic church, and Middle East College, in Lebanon. A total of 240 Busy Bee, Sunbeam, Builder, and Helping Hand pins were given to the primary age children; 123 Friend, Companion, Explorer, and Guide pins were given to the juniors; and 14 Master Guides were invested.

● Chafic Srour reports having shown moving temperance films in the Amman churchyard to a select group of some 300 persons. Many of these were influential persons, including an associate of the Minister of Education for the Kingdom of Jordan, the Governor of Amman, and other officials. One army official was so pleased with the pictures that he has requested them to be shown to not less than 1,000 of his soldiers.

● R. E. Osborn has spent six weeks in Baghdad, Iraq, in connection with the Dar es Salaam Hospital problems. Only the families of Dr. William Wagner and R. G. Ubbink remain there at the time of writing this report.

● A cable from Hilmy Berbawy and Antar Yacoub in Egypt reads: "With great zeal and courage 66 attending the colporteur institute unite in one aim—consecration for literature ministry this summer."

● Four have been baptized by George Raffoul in the north Lebanon district since March, partly as a result of the work of Brother and Sister George Issa and the teachers of the Bishmazzine mission school. Chafic Srour baptized one in Karak, Jordan (the old capital of Moab), brought into the truth largely through the efforts of Brother and Sister Shehade Halibi.

● T. S. Geraty, president of Middle East College, has been appointed to serve as an associate secretary of the General Conference Department of Education, and will take up his new duties as soon as a replacement is provided.

NORTH AMERICA

Atlantic Union

● At the annual recognition program held at the New England Sanitarium and Hospital, Dr. C. A. Haysmer, Dr. R. F. Linthwaite, and Dr. R. J. Carruthers

were honored for their many years of service in connection with the sanitarium. Also honored were a special group of 16 workers who have served the sanitarium for a quarter century or more. Among these were Frank Burgess, Steve Gascay, Mildred Judkins, Jerry Ladeau, Ruth Deininger, Mabel Gascay, Muriel Hamilton, and Bertha Ladeau.

● Dr. F. Russell Tyler has arrived in New England to take up his final resident training with Dr. Nickerson. Dr. Tyler will complete his residency at Salem Hospital in about one year. At that time he will assume his duties as full-time pathologist for the New England Sanitarium and Hospital.

● The first graduating class of Westbury Bible Correspondence School received their diplomas of graduation on Sunday, June 7. This school was held by the Westbury Mission, Westbury, N.Y. Approximately 20 people have completed the course (12 graduating on June 7) and more than 60 are attending Sabbath services. The graduation service was conducted by C. E. Bradford and Roy Foster, director of the school.

● A tri-church baptism was held on Sabbath, May 30, at the New England Sanitarium church, where 24 people were baptized. They will join three different churches—Sanitarium, Lynn, and Lowell. The following ministers officiated: C. W. Guenther, Willis Graves, and H. A. Uhl.

● M. E. Rees, formerly of the New York Center, has accepted a call to serve as public relations secretary of the New York Conference and to assist in the fund-raising campaign in connection with the building program at Union Springs Academy.

Canadian Union

● Planned to seat 1,100, the erection of the new Oshawa College church is well under way. It is beautifully and strategically located on King Street East at the entrance to the college campus and the Kingsway Publishing House.

● The Oshawa City church, with a seating capacity of 500, situated on a hill overlooking the city, is nearing completion.

● Authorization to operate a school of nursing at the Branson Hospital, Toronto, has been obtained from the Health Department of the Province of Ontario. This is the first school of its kind to be established in Canada by the Seventh-day Adventists. It will begin operation February 1, 1960. A new student nurses' residence is being erected this summer. The present expansion program to be completed this fall will provide the hospital with a bed capacity of 160.

● Elder and Mrs. B. H. Stickle and family will leave for India in August. Elder Stickle has served as secretary-treasurer of the Ontario-Quebec Conference for the last five years and will serve as secretary-treasurer of the Northeast India Union.

● R. J. Radcliffe, secretary-treasurer of the Manitoba-Saskatchewan Conference, is the new treasurer of the Ontario-Que-

bec Conference. Elder Radcliffe and his family have already arrived and are now getting settled in Oshawa.

● Lawton Lowe and Hans Fischbacher and their families have just joined the worker family of this conference. These brethren are graduates of Canadian Union College and have been in attendance at the Seventh-day Adventist University at Takoma Park, Washington, D.C.

Central Union

● A. L. Ingram, publishing secretary of the Colorado Conference, has accepted a call to the Oklahoma Conference as publishing leader. He and his family have already moved from the Central Union Conference territory.

● Mrs. Violet Lewis, who has been secretary in the MV and educational departments of the Central Union Conference for several years, has resigned and taken up full-time duties in the home. Mrs. Everett N. Dick of Lincoln, Nebraska, is secretary to W. A. Howe in the educational department.

● J. W. Bassham, formerly dean of men at Southwestern Junior College, has recently moved to College View in Lincoln, Nebraska. Mr. Bassham is associate pastor of the College View church.

Columbia Union

● Leon Roberson, financial counselor for the East Pennsylvania Conference, has retired from active service with the conference. The Robersons left for California, where they will make their home.

● Kamp Keystone is the new name chosen by the East Pennsylvania Conference for the summer camp near Hamburg, Pennsylvania.

● The new sales manager of Loma Linda Food Company, Eastern Division, is P. L. Maguire, from California. He takes the place vacated by F. C. Smith who is now production manager of the plant at Mount Vernon, Ohio.

● Samuel Carlton Hagan, of Pine Forge, Pennsylvania, has been nominated for the annual Achievement Awards program sponsored by the National Council of Teachers in English.

● New additions to the staff of Washington Missionary College for next year include Daniel Cotton, instructor of religion; Mrs. Zella Holbert and Marion Hartlein, instructors in the department of education; Edo Lindquist, instructor in the music department; and Alice Smith, chairman of the department of nursing.

● The largest check on record from the Potomac Conference to the Columbia Union Conference was recently sent on by Edgar Bradley, acting secretary-treasurer of the conference. The check, representing tithe and mission offerings, was for more than a quarter million dollars.

● The Medical Group Foundation recently held its annual membership meeting at Riverdale, Maryland. In charge of the meeting was Dr. Wendell L. Malin, of Wytheville, president of the foundation.

● An ordination service was held on

Sabbath, July 11, at Pine Forge, Pennsylvania, for two young pastors, Nelson Bliss and William DeShay. Presiding at the ceremony at the Allegheny camp meeting was William Cheatham, president.

● Daniel L. Cotton, pastor of the Camden, New Jersey, church, was ordained to the gospel ministry on Sabbath, June 28, at Kingston on the first weekend of the New Jersey camp meeting. On the same afternoon his brother, David, was ordained at the Southern California Conference camp meeting at Lynwood.

● Two young men were ordained to the ministry at the time of the Potomac camp meeting at New Market, Virginia. They were Don Yost, assistant secretary of the MV Department of the General Conference, and Robert Schwindt, associate pastor of the Capitol Memorial church in downtown Washington, D.C.

● Harold Hass, MV and educational secretary of the Missouri Conference, has been appointed principal of the Shenandoah Valley Academy in the Potomac Conference. He takes the place of George H. Akers, who has accepted a post as dean of students at La Sierra College in California.

Lake Union

● K. M. McComas, who has served the Illinois Conference as pastor and evangelist for the past eight years, has accepted an invitation from Canada to connect with the work in Toronto, where he will be engaged in pastoral and evangelistic work.

● R. E. Knox, who has been connected with the work in the Chesapeake and West Pennsylvania conferences, has recently accepted an invitation to the Illinois Conference. He will take up his new duties as pastor of the Aurora and Sheridan churches about the middle of July. Mrs. Knox is a sister of Mrs. J. O. Iversen, who made her home in Illinois while her husband served the conference as MV and educational secretary.

● Victor R. Brown, pastor of the Kankakee, Illinois, church, reports the official opening of the new church building on Sabbath, May 16. With the fellow believers who joined the small group of 18 members, were many interested townspeople. Among them were Mr. and Mrs. Gordon Graves. Mr. Graves, a contractor, donated his professional services in order to see a place of worship established. Representing the Illinois Conference were Elton Dessain, treasurer, who spoke at the worship service, Mrs. W. B. Hill, and Mr. and Mrs. R. E. Macdonald.

North Pacific Union

● The delegates to the Idaho Conference session at Caldwell, Idaho, voted on June 25 to rebuild Gem State Academy. The cost of this project will be more than a half million dollars.

● The members of the Ballard, Washington, church dedicated their brick church free of debt on June 6. The Ballard Scandinavian church was organized November 24, 1907, and in 1922 the

English members joined them, alternating meetings in the morning and afternoon. Since January 4, 1930, the two groups have been united into one church body.

● Sabbath, June 13, the members from Condon and Spray united with the Heppner, Oregon, church for an all-day service. C. L. Vories, who had been holding evangelistic services in that area, administered the rite of baptism to seven candidates during the afternoon service.

● Don Jacobsen who has been a district minister in the Upper Columbia Conference has now moved to Alaska, where he is the pastor of the northernmost organized church in the United States—at Fairbanks.

● A new two-room church school building was dedicated May 24, at Moscow, Idaho. The school is located on a four-acre tract two miles out of town. At present 32 children are enrolled; however, the school will accommodate 60 pupils and plans are made to expand as needed. Moscow's Mayor Spence Lewis and James Broyles, chairman of county commissioners, were present and expressed their appreciation for the new school and work of the Seventh-day Adventists.

● The president of the Montana Conference, George E. Taylor, reports that 32 persons became members of the church by baptism during the month of June as the result of short evangelistic meetings conducted by the pastors in Livingston, Billings, Glendive, Mt. Ellis, Plentywood, Anaconda, and Darby.

● The first-term registration of the Walla Walla College summer session reached 508, including 372 on campus, 29 at the Biological Station at Anacortes, and 107 at Portland. Last year's first-term registration was 481.

Pacific Union

● Several workshops are being conducted at Pacific Union College during the summer, namely: Workshop for Elementary School Teachers of Science, conducted by William Clawson; Workshop in Counseling, under the chairmanship of Dr. Louis Normington; Workshop in Supervision, organized by the PUC department of education; and Workshop for Physicians, conducted by Dr. Arnold Oettel.

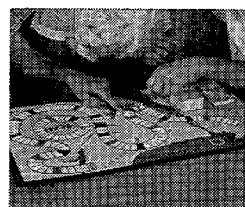
● Herbert Griffith retired recently after serving as manager of the Southern California Conference Book and Bible House for 17 years and more recently for two years in the Conference Association, reports R. R. Bietz, president of the conference. While Brother Griffith was manager of the Book and Bible House the net sales amounted to \$3,914,645.50.

● The first Sabbath in June 180 were present for Sabbath services in Yosemite National Park, and on the next Sabbath there were 205 in attendance. "We have had visitors from Florida, Massachusetts, Louisiana, Minnesota, Virginia, and from various parts of California," report Elder and Mrs. B. E. Schaffner who are in charge of the services.

● Mr. and Mrs. Albert Stoops, who have served in various capacities in the Hawaiian Mission for the last five years, are now

FOR MORE FAMILY FUN
PLAY THESE

BIBLE GAMES



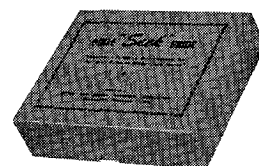
Bible Journeys Game

"Egypt to Canaan"

Our newest and most fascinating home game—fun for all ages. Educational and recreational. Large 14" x 22½" playing board. May be played by any number from two to six. Ideal for all family recreational situations.

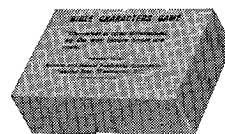
PRICE, \$2.75

Bible "Seek" Game



Here is something in Bible games that will afford many hours of exciting and instructional fun. Any number up to twenty can play it, but the maximum pleasure comes when played by from four to eight players. It tests one's knowledge of Bible characters and one's agility in spelling their names. It uses an interesting forfeit system.

PRICE, \$1.50



Bible Characters Game

Conducted according to the rules provided, it furnishes stimulating rivalry in acquiring a wide knowledge of Bible personalities and the books of the Bible in which they may be found. Educational and devotional emulation are provoked in the family circle or church group when played intelligently.

PRICE, \$1.25

Bible Books Game



This is a game cleverly designed to teach those who play it how to familiarize themselves with the relative positions of the books of the Bible. Develops skill in turning quickly to any needed Bible text. Printed on durable enameled stock, it consists of 66 cards, one for each book of the Bible.

PRICE, \$1.00

*Where Family Life Ends,
Juvenile Delinquency Begins*

Order From Your Book & Bible House

Review and Herald Publishing Association
Periodical Department Washington 12, D.C.

connecting with the Modesto Academy in the Central California Conference. Dallas Carr is replacing Mr. Stoops as principal of the Kailua elementary school.

- Nearly 9,000 were in attendance at the Lodi camp meeting on the first Sabbath, June 13, to share in the inspiration of worship together. Some 1,500 people comprised the population of the tent city. The motto for the session was "Working, O Christ, With Thee."

- The Neville Ottley family of South-eastern California are returning to their native Trinidad, where he will teach in the Caribbean Union College. They were members of the Riverside Emmanuel church.

- Harvey Voth, for several years the dean of boys at Monterey Bay Academy, is succeeding Elmer J. Digneo as principal of the Hawaiian Mission Academy.

- Douglas Marchus, former pastor of the Turlock church in the Central California Conference, has been called to serve as pastor of the Lodi Central church in the Northern California Conference, replacing B. W. Mattison, who is now the Sabbath school and Religious Liberty secretary in the Southeastern California Conference.

Southwestern Union

- Theodore A. Atkinson, head deacon at the First Seventh-day Adventist church at Little Rock, Arkansas, will be on a nine-man team selected to participate in a foreign seminar program in nine European countries this summer. Brother Atkinson is connected with the University of Arkansas Agricultural Extension Service, where he received his degree of Master of Science in agriculture economics in 1949.

- Thirty-five persons were baptized at the close of two series of meetings held in Dallas, conducted by F. G. Roper and F. F. Schwindt.

- I. V. Stonebrook of the Central Union, has accepted an invitation to join the Texas Conference, where he will serve as educational secretary.

- L. E. Rogers of the Iowa Conference is the new pastor in Corpus Christi.

- Ralph Pueschel of the Texas Conference, has accepted a call to the Iowa Conference.

- The dedication of the new \$150,000 Community Hospital in Merryville, Louisiana, was held July 5. Victor Ralph Lee, M.D., son of Elder and Mrs. Leonard Lee, is the medical superintendent of this hospital. Fred Wallace, also a Seventh-day Adventist, is on the staff of the hospital board.

- A gift of the college village clubs at Southwestern Junior College has made possible a new Steinway grand piano for L. C. Evans Hall.

- Six of the 21 members of the Altus, Oklahoma, church are actively engaged in selling truth-filled literature and books.

- Wayne Baysinger of Oregon has been invited to pastor the Sacramento Central church, and Edward W. Koenig of the Texas Conference, the Lodi Hilborn church.



BAKER.—Sarah Elizabeth Barnes Baker, born Oct. 6, 1863; died June 5, 1959. Early in life she became an Adventist. Left to mourn are five children, Louis A. of Kansas City, Mo., Beulah Burnham of Ethel, Mo., Hubert of Ethel, Mo., Carlos of Denver, Colo., and Elsie Buthers of Cedar Lake, Mich.; 15 grandchildren; 22 great-grandchildren; four great-great-grandchildren; and one brother, Asa Barnes of Sundance, Wyo.

BELK.—Wanda E. Belk, born in 1895; died in Webb City, Mo., April 30, 1959. About four years ago she became a member of the Seventh-day Adventist Church, and was instrumental in winning her mother to the truth. Left to cherish her memory is her husband.

BOUCHER.—Blaine Boucher, born Aug. 25, 1885, at Ondago, Mich.; died May 12, 1959, at Ardmore, Okla. From youth he had been a church member. The survivors are four children, Hazel Wolke, Adeline Pompay, Dale Boucher, and Emery Boucher; nine grandchildren; two sisters, Evalena Hibbard and Anna Alliance Kirby; and two brothers, Wesley and Walter.

BUNCH.—Frank Lowell Bunch, born July 22, 1895, in Coquille, Oreg.; died in Calif., May 26, 1959. He was born into the Adventist faith. He was graduated from Walla Walla College, and then entered Whitman College of Walla Walla, Wash., to obtain his Master's degree. In 1916 he was married to Vesta Bella VanAusdile. He has served in denominational work for 43 years. In 1922 he and his family became missionaries. He served as a teacher in the Malayan Seminary and was superintendent of the Kuala Lumpur Mission. For seven years he was principal of the Malayan Seminary. For one year he was manager of the Manila Sanitarium and Hospital, thus completing 15 years of mission service. During the past ten years he taught at the Lodi Academy. Those who cherish his memory are his widow; two daughters, Madlyn Golnette, Niagara Falls, N.Y., and Julia Paulene Jensen of Chula Vista, Calif.; three grandchildren; his twin brother Herschel of Culver, Oreg., and two other brothers, Dr. James of Coquille, Oreg., and Paul of Ontario, Oreg.; and two sisters, Edith Casper of Ridge, Oreg., and Bessie Tenney of Astoria, Oreg.

BUND.—George Bund, born April 15, 1883, in Austria-Hungary; died June 19, 1959, in Sacramento, Calif. He held membership in the Sheldon, Mo., church.

CORNFORTH.—George Erastus Cornforth, born March 21, 1876, at Littleton, N.H.; died at South Lancaster, Mass., June 21, 1959. His schooling was obtained at Colby College and at Battle Creek, Michigan. In 1902 he joined the church and married Clara E. Sullivan. He served in several of our institutions. For 41 years he was employed at the New England Sanitarium and Hospital, where he was chef, dietitian, and teacher. He frequently contributed articles to our magazines and was the author of two books, *Good Food and How to Prepare It* and *Better Meals for Less*. He retired from active service in 1947. His wife having died in 1945, he was married to Mrs. Mildred N. Whetmore in 1947. She survives.

CRAMER.—Emmit J. Cramer, Sr., born June 12, 1872, in St. Louis, Mich.; died at Napa, Calif., May 6, 1959. In early manhood he developed a homestead in Montana. Later he moved to Nevada, where he was married to Melvina Gravett in 1913. In 1930 he became a church member. The survivors are four children, Emmit Cramer, Jr., Delina Andreux, Woodrow Wilson Cramer, and Herman Ben Cramer.

CRUMP.—Maud Frances Crump, born Aug. 21, 1886, near Green Castle, Mo.; died April 28, 1959. She taught public school for a time and then attended Union College and Emmanuel Missionary College. In 1914 she was baptized. She taught at Mount Vernon Academy and Southwestern Junior College. After teaching at Emmanuel Missionary College during the summer of 1923 and also serving as dean of women, she went to Canadian Junior College, where she was speech teacher and dean of women. In 1933 she began Bible work in the Georgia-Cumberland Conference. Later she was Bible instructor in the Potomac and West Virginia conferences, retiring in 1955. She leaves two sisters, Florence and Daisy Crump of Green Castle, Mo.

CAMPBELL.—Alma Campbell, born Oct. 20, 1898, in Rolla, Mo.; died April 22, 1959, in Rolla, Mo. Since childhood she has been a church member. The survivors are four children, Theron Campbell and Lucille Kaufman of Rolla, Mo., James Campbell of the United States Army, and Margie Lambellet of Washington, D.C.; eight grandchildren; a brother, Elder J. A. Stevens of Washington, D.C., and a sister, Margaret of Lamar, Mo.

CASE.—Philip Orson Case, born Dec. 25, 1880, at Coudersport, Pa.; died in Sayers, Pa., April 1, 1959. He was a church member for many years. Mourning their loss are his wife, Leona Mason Case of Inez, Coudersport, Pa.; a daughter, Verna Case of Cincinnati, Ohio; a son, Richard, of Boyds, Md.; and a brother, James, of Inez, Coudersport, Pa.

DERTING.—Iva Gulick Derting, born Aug. 9, 1877, in Niwot, Colo.; died at Cle Elum, Wash., May 26, 1959. She became a church member in 1890. She was united in marriage with James M. Derting in 1896. Left to cherish her memory are four daughters; six sons; 44 grandchildren; and 70 great-grandchildren.

EIFFLER.—Marie Clara Eiffler, born May 5, 1888, in Ill.; died May 25, 1959. In 1955 she joined the Glendale, Calif., church and later moved her membership to the Eagle Rock, Calif., church. Left to mourn her passing are her husband, Henry L. Eiffler, and one sister, Mrs. Cecil Turpie of St. Paul, Minn.

FOSKETT.—Roy Foskett, born June 25, 1895; died June 6, 1959. He was baptized at the age of 12. In 1920 he was united in marriage with Irene Rohlfing. One son, who died in infancy, was born to this union. In 1938 the Fosketts united with the church. Fourteen years ago he entered the publishing work, serving in the capacity of a literature evangelist for the Missouri Conference. He was active in this work up to the time of his death. He is survived by his wife and two brothers, Roland G. and Eugene R. Foskett.

GRAHAM.—Hattie Bell Graham, born Aug. 19, 1874, in Carleville, Ill.; died in Orlando, Fla., May 28, 1959. In 1928 she was united in marriage with Robert H. Graham, who survives. Thirty years ago she became a church member.

HALL.—Orrin A. Hall, born Aug. 7, 1878, in Scranton, Iowa; died at Glendale, Calif., June 24, 1959. At the age of 17, he with his parents, brothers and sister joined the church in Crawford, Nebr. He graduated from Union College in 1899. He was called to teach in a church school in Missouri, and in 1900 he began working as a licensed minister in the Nebraska Conference. In 1902 he married Elizabeth Jones. They labored in the Nebraska Conference until in 1904 when he was called to be principal of the training school in Canada, where he served until 1907. He was ordained to the ministry this same year after returning to the Nebraska Conference. He served as MV secretary of this conference for two years, and in 1909 the family went to China, their first appointment being in the Honan province, where he served as principal of the training school and as mission director. The school was moved to Shanghai, and he taught there several years. Then he became superintendent of the East China Union, where he continued for nine years. His next field was the Central China Union Mission, with headquarters at Hankow. Because of his wife's health, they returned to the States, and he was district pastor of four churches in Sonoma Co., Calif., for five years. Then they returned to the mission field, serving in the South China Union. After five years in Hong Kong, he did editorial and ministerial association work for the division. He was again called to be superintendent of the East China Union. When our workers were evacuated because of the war, he was one of the last to leave Shanghai. For five years after returning to the States, he was district pastor of four churches in the Auburn district in the Northern California Conference. He retired at the age of 70. Left to mourn their loss are his wife; daughter Loleta Barron; one sister, Olive Baker of Missouri; and one brother, A. B. Hall of Nebraska.

HANSON.—Dagmar C. Hanson, born Oct. 31, 1886, in Redwing, Minn.; died at Ellijay, Ga., March 13, 1959. At the age of eighteen she started her teaching career and continued about 35 years. She was married to Fred M. Hanson in 1920, and two years later they went to Hawaii, where both were employed in the Hawaiian Mission Academy. The survivors are her husband; two sisters, Helga Forehand of Orlando, Fla., and Hertha Anderson of San Carlos, Ariz.; and two brothers, Emil and Einar Christiansen, both of Redwing, Minn.

HAMILTON.—Dorothy Louise Hamilton, born Sept. 27, 1864, near St. Louis, Mo.; died Dec. 22, 1958. In 1882 she was married to James Edward Hamilton, and they joined the church in 1886. At the time of her death she was a member of the Huntington Park, Calif., church. Mourning her passing are two sons, Roy and Duane; three daughters, Inez, Flossie, and Vienna; 11 grandchildren; 18 great-grandchildren; and seven great-great-grandchildren. [Obituary received June 19, 1959.—Ens.]

HOWE.—Mary Frances Howe, born Nov. 21, 1862, at Buford, Ohio; died in Bakersfield, Calif., May 14, 1959. She had been a church member for 62 years and was the oldest member of the Bakersfield Hillcrest church. Left to cherish her memory are a son, Raymond of Shafter, Calif.; three daughters, Anna Butterfield, Mina Raworth, and Frances Koop of Oregon; 16 grandchildren; 29 great-grandchildren; nine great-great-grandchildren; and a brother, John Marsh of Michigan.

HOYT.—Alice L. Hoyt, born in Ransom Center, Mich.; died May 15, 1959, at Riverside, Calif. She was a niece of Elder Hiram St. John, and her mother, Ann Maria Brant, was an Adventist pioneer. She was married to Frank Hoyt of Battle Creek, Mich. Left to cherish her memory are three children, Joseph E. Hoyt of Arlington, Calif., Gertrude M. Vollmer of Riverside, Calif., and Bessie F. Peter of Bakersfield, Calif.; nine grandchildren; and 17 great-grandchildren. One of her grandsons is Prof. F. G. Hoyt of La Sierra College.

HUNTER.—Nita Merl Hunter, born March 7, 1908; died April 15, 1959. In 1922 she was married to David Hunter. Early in life she gave her heart to



Share Your Faith

**This
EASY
Way!**

Give a 1-year subscription to the **YOUTH'S INSTRUCTOR**, the paper of Advent youth. From youth to youth—it spreads the truth!

★ **Helps Solve Youth's Problems**

It's the one youth's paper prepared especially to help you answer the spiritual, scriptural, and social questions you meet each day.

★ **Builds Youthful Faith**

Each issue is packed from cover to cover with helpful articles, travelogues, and stories of vital importance to you.

★ **From Youth to Youth**

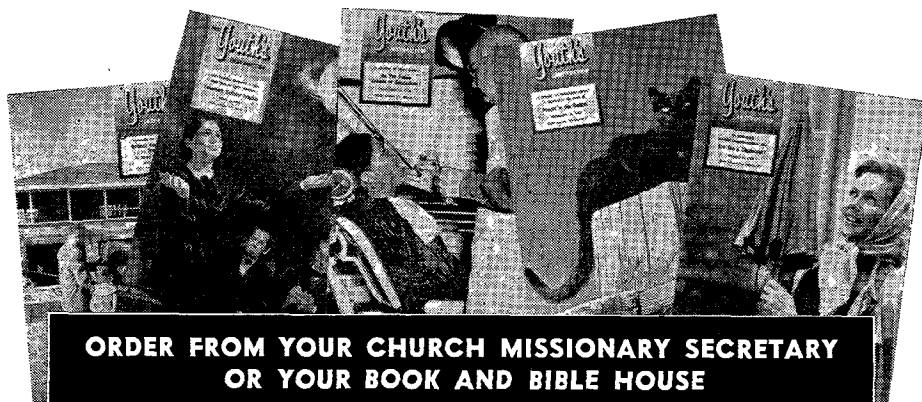
Its writers are youth leaders, teachers, ministers, doctors, missionaries, and young people like yourself.

A One-Year Subscription, Only \$5.75

- 12 Color Numbers
- 1,300 Pages
- More Than 175 Mission Stories
- 760 Pictures
- 800 Articles and Other Added Features
- Subscribe TODAY for Yourself and Your Friends. A Good Investment for Your Fellow Youth.

(Add 50 cents for each subscription in countries requiring extra postage.)

Review & Herald Publishing Association, Washington 12, D.C.



**ORDER FROM YOUR CHURCH MISSIONARY SECRETARY
OR YOUR BOOK AND BIBLE HOUSE**

God, and in 1955 accepted the third angel's message. She is survived by her husband and two children.

KNOWLES.—Luc Leroy Knowles, born May 12, 1875, in Oskaloosa, Iowa; died in Arlington, Calif., April 20, 1959. About six years ago he joined the church. Left to cherish his memory are his wife, one daughter, and one grandchild.

LATHAM.—Lana Latham, born Jan. 23, 1880, in Austin, Tex.; died May 23, 1959, at Walla Walla, Wash. Left to mourn are two daughters, Mrs. Henry Swarat, Walla Walla, Wash., and Mrs. George Kretschmar, Arlington, Calif.; three grandchildren; two great-grandchildren; a sister, Florence Thurston, Seattle, Wash.; a step-sister, Ida Palmer, Caldwell, Idaho; and two stepbrothers, J. D. Salton, Spokane, Wash., and H. A. Salton, Gilroy, Calif.

LAWRENCE.—Florence Luella Lawrence, born March 22, 1896, in Chicago, Ill.; died at Glendale, Calif., Feb. 6, 1959. For forty years she was a member of the North Shore church in Chicago, and later of the Glendale church. She was baptized in 1916. For many years she was secretary to the treasurer and later Bible instructor in the Illinois Conference. She leaves to mourn, a sister, Ione Lawrence. [Obituary received June 8, 1959.—E.S.]

LAWRENCE.—Leila Ronson Lawrence, born Dec. 2, 1872, in Waxahachie, Tex.; died May 24, 1959, in San Diego, Calif. She graduated from Battle Creek College, and in 1892 married Norris W. Lawrence. Their lives were devoted to Christian work, she in teaching and he in ministerial efforts. Seven of her eight children remain to mourn their loss.

MOONEY.—Mollie A. Mooney, born Jan. 8, 1869, at Madison, Wis.; died May 12, 1959, at Stockton, Calif. She was a church member for 45 years. The survivors are eight grandchildren, 24 great-grandchildren, and three sisters.

MC CURDY.—Ethel Lenora Folsom McCurdy, born Oct. 8, 1879, in Stillwater, Maine; died at Sanitarium, Calif., May 10, 1959. For a time she taught and then became a nurse, graduating in 1908. She was married to Carlton A. McCurdy in 1909. They were members of the St. Helena, Calif., church. Left to cherish her memory are her husband; a daughter, Florence M. Rittenhouse of Reno, Nev.; two grandchildren; and a sister, Edith Sawyer of Waterville, Maine.

MULLEN.—Harry Edward Mullen, born July 8, 1895, in Council Grove, Kans.; died at Los Angeles, Calif., May 30, 1959. In 1916 he was married to Alice H. Ramstead, and in 1929 joined the church under the efforts of Elder H. M. S. Richards. Left to mourn are his wife; a son, Harrison Edward Mullen of Garden Grove, Calif.; one grandson, Chris Mullen; and two sisters.

REED.—Ralph Waldo Reed, born Oct. 6, 1876, in Milwaukee, Wisc.; died at Takoma Park, D.C., May 31, 1959. He attended the Military Academy in Denver, Colo., and received a law degree from the University of Denver in 1898. In 1901 he entered the service of the Federal Government as special claims investigator, later becoming chief of the Special Examiners Board for Claims. He served a total of 43 years, retiring in 1947, having never been late to his daily work. He married Miss Ethel Mae Harris and became a church member. The survivors are his wife; two sons, Ralph D. of Bethesda, Md., and Robert H. of the Review and Herald Publishing Association, Takoma Park, D.C.; and four grandchildren.

REMBOLDT.—Julia Fromm Remboldt, born Aug. 18, 1877, in southern Russia. At the age of 11 she was brought to America by her parents. In 1896 she was married to Adam A. Remboldt, and they moved to a homestead near Bowdon, N. Dak. There they accepted the truth. In 1923 they moved to Washington State, and she was laid to rest at College Place, May 20, 1959. She is survived by four sons, Walter F. of Leavenworth, Wash., Adam of Milton-Freewater, Oreg., George of Walla Walla, Wash., and Al of Walla Walla, Wash.; three daughters, Mrs. Jake Rutt of College Place, Wash., Mrs. Dallas Johnson of Spokane, Wash., and Mrs. Ed Johnson of Silverton, Oreg.; 22 grandchildren; 12 great-grandchildren; and a brother, Henry Fromm of Cascade, Va.

SAFFORD.—Helen Elizabeth Safford, born Dec. 8, 1893, in Kelso, N. Dak.; died in Van Nuys, Calif., May 20, 1959. She accepted the truth in 1925. Left to cherish her memory is a sister, Emily Safford.

SAMPLE.—William Veck Sample, born March 2, 1868, in Galt, Calif.; died in Dallas, Oreg., May 21, 1959. Early in life he accepted the truth. At the age of 17 he began working at the Pacific Press Publishing Association. He later became manager of the Pacific Press branch in Portland, Oreg., and then in Calgary, Canada, and finally in Cristobal, Canal Zone. He served in this capacity until failing health forced his retirement in 1920. In 1889 he married Edna Taylor, and to this union two children were born, Charles and Maybelle. His wife died in 1907. In 1911 he was married to Laura Mae Logan, and to this union seven sons and two daughters were born. Surviving are his wife, Laura; six sons, Charles, Clyde Howard of Salem, Oreg., Harold Eugene of Mountain View, Calif., the editor of *Our Little Friend*, Vernon Russell, George Kenneth, James William, and Milton Virgil of Falls City, Oreg.; three daughters, Maybelle, Willeta Graves of Winston-Salem, N.C., and Rosemary White of Redding, Calif.; and 30 grandchildren.

SAMSON.—George Leonard Samson, born March 10, 1868, in Ontario, Canada; died May 5,

SABBATH SCHOOL Activities

Hong Kong Branch Sabbath Schools

Wonderful opportunities have opened to our Hong Kong Sabbath schools which they have met in a very commendable way. There are only nine Sabbath schools in the Hong Kong area, but for some time they have been conducting from 25 to 30 branch Sabbath schools, with an attendance ranging from 1,500 to 1,700.

Because of the crowded conditions in Hong Kong there are not enough government schools to provide for the tens of thousands of students, so many private schools have been started. Most schools run on a six-day-week schedule, and children must attend on Sabbath. Some of

our teachers and church school students have arranged to hold a branch Sabbath school in some of these schools on Sabbath morning.

Recently, we made a short visit to three of these branch schools before returning to our regular Sabbath school. At the first one we found approximately 80 students meeting in their one large upstairs school-room in an old building. One of our students from the Pioneer Memorial church school was leading out. At the second place we climbed a dark, narrow stairway to the third floor of an old apartment house and found about 60 students meeting in their single-room school. Only a short distance from this room, we found the third branch Sabbath school in another room where 40 little kindergarten students were absorbed in the flannel-graph story being told by their teacher. At the close of the story each child received a copy of our Chinese *Little Friend*, provided by the teacher himself.

A few days later I joined a group of

children going to the broadcasting studio of the Rediffusion station in Hong Kong. Eleven small children grouped around the microphone while the twelfth one took her place at the piano. An excellent program of Sabbath songs, prayer, stories, a dramatic dialog teaching the tender care of Jesus for His little ones, and more musical numbers were put on by these capable little Cantonese-speaking Seventh-day Adventist children.

This monthly Sabbath afternoon broadcast has been going on for some time now. As these children present the Sabbath school of the air they are responding to the request of the broadcasting station, instead of having to pay for the time. Furthermore, the station pays them H.K. \$50 for each program, which they turn in for Sabbath school investment.

The Hong Kong Sabbath schools are conducting a commendable program.

PAULENE BARNETT
Sabbath School Secretary
South China Island Union

1959, at Sanitarium, Calif. He was employed as a baker at the Battle Creek Sanitarium, the Loma Linda Sanitarium and Hospital, and Oakwood College. In 1891 he was married to Edith Tilly, and two daughters were born to this union. His wife died in 1913, and in 1914 he was united in marriage with Empress Brickey. He was a member of the St. Helena, Calif., church. The survivors are his wife and two daughters, Charlotte Callion and Nina Gregory.

SHOUP.—Rosella D. Shoup, born Aug. 15, 1866, in Clyde, Ohio; died June 14, 1959. Her husband, a successful real-estate operator, preceded her in death many years. She accepted the truth through the efforts of Ida Mac Walters. Soon after the removal of the denominational headquarters to Takoma Park, Washington, D.C., she settled there. She is survived by a grandson.

SKINNER.—John Skinner, born in 1884, in Scotland; died May 28, 1959, at Santa Ana, Calif. He joined the church in 1921. He is survived by a son, Kenneth; three daughters, Dina Baker, Alice Satterlee, and Harriet Bower, all of California; and one sister in Scotland.

SMITH.—Edmund J. Smith, born April 9, 1866, in Vermont; died in Arlington, Calif., June 2, 1959. In 1895 he was married to Minnie Perry. He was a lifelong Adventist. Left to cherish his memory are his wife; a daughter, Iva Dell; two sons, Guy Howard of Arlington, Calif., and Irvin Edmund of Walla Walla, Wash.; a foster daughter, Ferne; three grandchildren; and five great-grandchildren.

STROSNIER.—Alice Kuffel Strosnier, born Oct. 21, 1867; died at Beaumont, Calif., Jan. 1, 1959. In 1912 she was united in marriage with James Knox Strosnier. Six years ago she became a church member. Left to mourn are two sisters and two brothers. [Obituary received June 3, 1959.—Eds.]

SWAN.—Burdette Franklin Swan, born April 8, 1876, in Flint, Mich.; died June 4, 1959, at Takoma Park, Md. He was baptized at the age of 16 while attending the annual camp meeting. Here he was greatly impressed by the preaching of Ellen G. White. He worked for a time at the Review and Herald Publishing House in Battle Creek, Mich. He attended Battle Creek College and Washington Missionary College. For quite a long time he was a literature evangelist, laboring in a number of States. In 1897 he was married to Eunice Sooy, and to this union a son, Floyd, was born. In 1915 he was united in marriage with Mabel E. Wolff. Left to mourn are his wife; one son, Floyd; a stepdaughter, Winnie M. Hansen; a foster daughter, LaVon Parkam; eight grandchildren; three great-grandchildren; and two brothers, Francis Swan of Illinois and Ross Swan of Ohio.

TOPPENBERG.—Sophie M. Toppenberg, born Nov. 4, 1880, in Copenhagen, Denmark; died at Sanitarium, Calif., Dec. 21, 1958. She learned the truth at the Skodsborg Sanitarium. In 1911 she was united in marriage with Alfred I. Toppenberg. They made their home in Loma Linda, Calif., for 47 years. She is survived by her husband; five children, Dr. D. R. Toppenberg of the St. Helena Sanitarium and Hospital, Sanitarium, Calif., Paul I. Toppenberg of Van Nuys, Calif., Elder John H. Toppenberg of Buena Vista, Va., Genevieve Bolton of Exeter, Calif., and Philip Toppenberg of Los Angeles,

Calif.; 12 grandchildren; and one sister, Ellevine Rasmussen of Denmark. [Obituary received June 29, 1959.—Eds.]

VALENTINE.—Ella Kissam Valentine, born Dec. 27, 1883, at Greenlawn, Long Island, N.Y.; died May 17, 1959, in Waterbury, Vt. In 1906 she was married to William Valentine. They lived in Northport, N.Y., Hicksville, Vt., and Huntington, N.Y. Since 1946 she had made her home in Bristol, Vt. She had been a church member since 1941. Surviving are three sons, seven grandchildren, two sisters, and a brother.

ZUTT.—Henry Zutt, born Aug. 25, 1877, in Germany; died in San Diego, Calif., May 6, 1959. At the age of 17 he left Europe and came to Los Angeles, Calif., where he met some German Seventh-day Adventists. Soon he accepted the truth, and began to give Bible studies to a group of his countrymen in Long Beach, Calif. Several who were baptized from this group formed the nucleus of our church in that city. For 15 years as a conference Bible worker he labored in various cities of southern California. He was instrumental in winning more than 140 persons to the truth. In 1900 he was united in wedlock to Selena Gaetz, who died in 1934. Eight years later he was married to Wilhelmina Riedel. Mourning their loss are his wife, two daughters, three stepchildren, nine grandchildren; and three great-grandchildren.

NOTICE

Literature Requests

[It is understood that all literature requested through this column will be used for missionary work, not personal needs. Mark packages: Used publications—no monetary value, destroy if not deliverable.]

Suitable literature is desired by the following:

J. H. Newkirk, 2000 9th Ave., N., Nashville 8, Tenn.

Mrs. F. C. McCune, 1327 W. Malone, San Antonio 11, Tex.

C. R. Malcolm, Cacoon, Dias, Han., Jamaica, B.W.I.

Arthur Henry, Rosita Mines, c/o LaLuz Mining Co., Suina, Nicaragua, C.A., desires *Steps to Christ* in English, also *El Centinela Heraldo de la Salud*, and other Spanish papers.

Apolinario Baladajay, POOC, Nabas, Aklan, P.I., wishes small books, songbooks, *Morning Watch*, *Quarterlies*, and other suitable teaching materials.

Ignacia D. Montealegre, Midsayap, Cotabato, P.I., wants *Life and Health*, *Signs, Instructor, Review, Listen, Liberty, Little Friend, MV Kit*, choir anthems, *Worker, Present Truth*, tracts, *Quiet Hour, These Times*, cards, *Primary Treasure, Quarterlies*, old Bibles, songbooks, and other material.

Manuel Aquino, Genio Edecor Farm, Midsayap, Cotabato, Mindanao, P.I., wishes a continuous supply of *Life and Health, These Times, Listen, Liberty, Signs, Review, Instructor, Guide, Worker, MV Kit*, tracts, *Quarterlies, Little Friend, Primary Treasure*, Christian Home Calendar, picture cards, small books, old Bibles, songbooks, *Message, Ministry*, children's songbooks and finger plays, used greeting cards, and other missionary materials.

Literature, including *Signs, These Times, Review, Instructor, Worker*, picture cards, *MV Kit*, children's stories, finger plays, children's songbooks, old Bibles, choir anthems and songbooks, *Quarterlies*, small books, *Little Friend, Message, Guide, Life and Health, Primary Treasure, Ministry, Liberty, Listen, Present Truth, Worker, Review*, tracts, *Go, Midget*, and Bible games to the following:

Edward Roy Babao, 9 Mallo Dis., Dumingag, Zamboanga del Sur, P.I.

Alfreda T. Felio, 186 Abad Santos St., Marbel Koronadal, Cotabato, Mindanao, P.I.

Ruth F. Lachica, Odiongan, Romblon, P.I.

Dolores Pallas, Pacific Equipment Corp., Sipalay Copper Mine, Negros Occidental, P.I.

Carlos Llapitan, km. 116, Paco Kidapawan, Cotabato, Mindanao, P.I.

Ministerial Seminar, Mountain View College, Malaybalay, Bukidnon, Mindanao, P.I.

Stephen Java, Mountain View College, Malaybalay, Bukidnon, P.I.

Eliseo T. Pingal, Gigaquit, Surigao, P.I.

Justin Royal, Johnstown Dis., Lyssons P.O., St. Thomas, Jamaica, B.W.I.

Leon Buencosillo, Mountain View College, Malaybalay, Bukidnon, P.I.

Pascual Vargas, POOC, Nabas, Aklan, P.I.

Ernesto Peraflorida, Acmonan, Tupi, Cotabato, Mindanao, P.I.

R. A. Jaundoo, Lot 27 Pilot St., New Amsterdam, Berbice, British Guiana.

Belen Serra, Acmonan, Tupi, Cotabato, P.I.

Hazael Pueblos, Catadman, Ozamis City, Misamis Occidental, P.I.

Lilia A. Villan, Bayuco, Lambonas, Iloilo, P.I.

Church Calendar FOR 1959

Enlightening Dark Counties	August 1
Home Missionary Offering	August 1
Educational Day and Elementary School Offering	August 15
Oakwood College Offering	August 29
Literature Evangelist Rally Day	September 5
Home Missionary Offering	September 5
Missions Extension Day and Offering	September 12
JMV Pathfinder Day	September 12
Sabbath School Rally Day	September 26
Thirteenth Sabbath Offering (Far Eastern Division)	September 26
Neighborhood Evangelism	October 3
Home Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Review and Herald Campaign	October 17-November 14
Temperance Day Offering	October 24
Witnessing Laymen	November 7
Home Missionary Offering	November 7
Week of Prayer and Sacrifice	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign for 1960	November 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 15, 1959

Doing God's Will

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

THERE is something more to Bible obedience than conformity to a code or law. When the creature's relationship to the Creator is unclouded by sin, then obedience becomes a *living* response to the voice and words of God. By a word God created man and the world in which he lives (Gen. 1:26, 27; Ps. 33:9). Apart from the divine Word (John 1:4) man could not exist (Deut. 8:3). But sin marred the life-giving relationship. Man, with many avenues of obedience, took the one way of disobedience. He disregarded God's word, "Ye shall not eat of it," and eating the forbidden fruit forfeited an uninhibited relationship with his Maker. There was left a narrow and painful road, a road marked by stern necessity of strict obedience to every word of God on pain of eternal death (Matt. 4:4; Gen. 3:3). Henceforth, obedience, blessing, and life were indissolubly linked together, as were disobedience, curse, and death (Deut. 11:26-28; Ex. 23:20, 21; Heb. 5:9).

1. The Road to the Kingdom

JOHN 14:15, 21, 23, 24, R.S.V. "If you love me, you will keep my commandments." Jesus is here building an appeal on the disciples' attachment to Him. "It is a love whose reality is exposed by keeping His commandments (1 John ii. 3-5, iii. 23 sqq., v. 2-4). Secure in faith, and dedicated to the mission, they will remain united to one another by mutual charity (xiii. 34), and detached from the world; victorious over its enticements (1 John ii. 14-17); in it, but not of it (xvii. 14-17)."—HOSKYNs, *The Fourth Gospel*, p. 458. Who loves Christ is loved of God, and to him is given a gracious manifestation of the glorified Christ (John 14:21), in this life (verse 18), in the resurrection (verse 3), and in the world to come (Rev. 22:3, 4).

MATTHEW 7:21-23. "Not every one that saith . . . but he that doeth the will of my Father." This passage deals with more than casual lip service: "Here is the greatest deception that can affect the human mind; these persons believe that they are right when they are wrong. . . . Jesus finally tears off their self-righteous covering."—*Testimonies*, vol. 1, p. 417. How careful should be our self-examination before the Lord! The road to the kingdom is to love the brethren (1 John 4:20) and to do God's will (John 9:31).



2. The Controlling Hand

2 CORINTHIANS 5:14, R.S.V. "For the love of Christ controls us." The love of Christ, that is, Christ's love for man, "was the actuating principle of his [Paul's] conduct; it was his motive power. . . . In his labors for his brethren he relied much upon the manifestation of infinite love in the sacrifice of Christ, with its subduing, constraining power."—*The Ministry of Healing*, p. 500. Jesus coupled divine love with omnipotent power: "The Father loveth the Son, and hath given all things into his hand" (John 3:35). It is this divine, controlling love which does "what the law could not do, in that it was weak through the flesh" (Rom. 8:3). It leads to the righteous life "after the Spirit" (verse 4).

JOHN 5:30, R.S.V. "I can do nothing on my own authority; . . . I seek not my own will but the will of him who sent me." The Son of man during His incarnation was obedient to His Father's will in all things, as in the prophecy: "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40:8). We should remember that Jesus here had been charged with "making himself equal with God" (John 5:18), and He is replying as the obedient Son, witnessing of His Father and His will. He empties Himself (Phil. 2:8) in order to save man and glorify God.

"We can receive of heaven's light only as we are willing to be emptied of self. We can discern the character of God, and

accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ."—*Gospel Workers*, p. 57.

3. Obedience Based on Knowledge

JAMES 4:17. "To him that knoweth to do good, and doeth it not, to him it is sin." The positive lesson here is that a man is judged according to what he knows to be right. A man who professes the moral standards of Christianity, but lives in clandestine iniquity is as guilty as the open sinner. Both know what is right, but do not do it. It is the same with any known truth or moral principle. "A belief that does not lead to obedience is presumption."—*Thoughts From the Mount of Blessing*, p. 146. Compare 1 John 2:4. See also *Christ's Object Lessons*, page 276, on "the spirit which leads to obedience."

MATTHEW 7:24-27. Hearing and doing God's words is likened to a man building his house safely on a rock; hearing and ignoring is like building on sand. The one endures the storms of life, the other is washed away. Jesus says: "Receive Me; build on My words."—*The Desire of Ages*, p. 314.

MARK 7:7-9. "In vain do they worship me, teaching for doctrines the commandments of men." Here is a situation the opposite of that in James 4:17, above. Men may write their own human commandments, they may seek to obey them by the exercise of all the fanatical zeal, will power, and meticulous external observances of the Pharisees, yet all their "obedience" is vanity. It is empty, to no purpose, like the "great swelling words" of false teachers (2 Peter 2:18). Can we in the Advent church erect standards not found in God's Word, and which therefore are vain?

4. Guided by God's Will

ROMANS 12:2, R.S.V. "Be transformed by the renewal of your mind, that you may prove what is the will of God." To the transformed mind God's will is "good and acceptable and perfect." "Transformed" here is from the same word rendered "transfigured" in Matthew 17:2; Mark 9:2. "Luke (in 9:29) avoids this term, which might have suggested to Gentile readers the metamorphoses of heathen gods, and uses the phrase *egeneto heteron*, 'was altered,' lit., 'became (*ginomai*) different (*heteros*).'"—VINE, *Dictionary of New Testament Words*, vol. 4, p. 148. When people know us intimately, do they say we are altered, different, transformed since we became Adventists? Or is there very little difference? Have we "obeyed from the heart" (Rom. 6:17), or do we have the "form of godliness" without "the power thereof" (2 Tim. 3:5)? See *Testimonies*, volume 1, page 128.

1 JOHN 5:18, R.S.V. "Any one born of God does not sin, but He who was born of God keeps him." This translation indicates Jesus as the Keeper of the newborn sons of God, just as the Lord was Israel's Keeper (Ps. 121:4). Compare the words of Jesus: "That of all which he hath given me I should lose nothing" (John 6:39); "neither shall any man pluck them out of my hand" (chapter 10:28); "those that thou gavest me I have kept" (chapter 17:12).

QUESTIONS PEOPLE HAVE ASKED ME

By Francis D. Nichol

As long as there are *people* there will be *questions*. The editor of the REVIEW receives them by the hundreds, most of which are the hard-to-answer kind.

Into this stimulating book are gathered those questions that have proved to be of widest concern and interest to the church at large. They are arranged alphabetically under 12 sectional topics—ADORNMENT AND DRESS — AMUSEMENTS — CHURCH ORDER AND ORGANIZATION — FANATICISM AND OFFSHOOTS—HEALTH REFORM—MARRIAGE AND MORALS—etc.

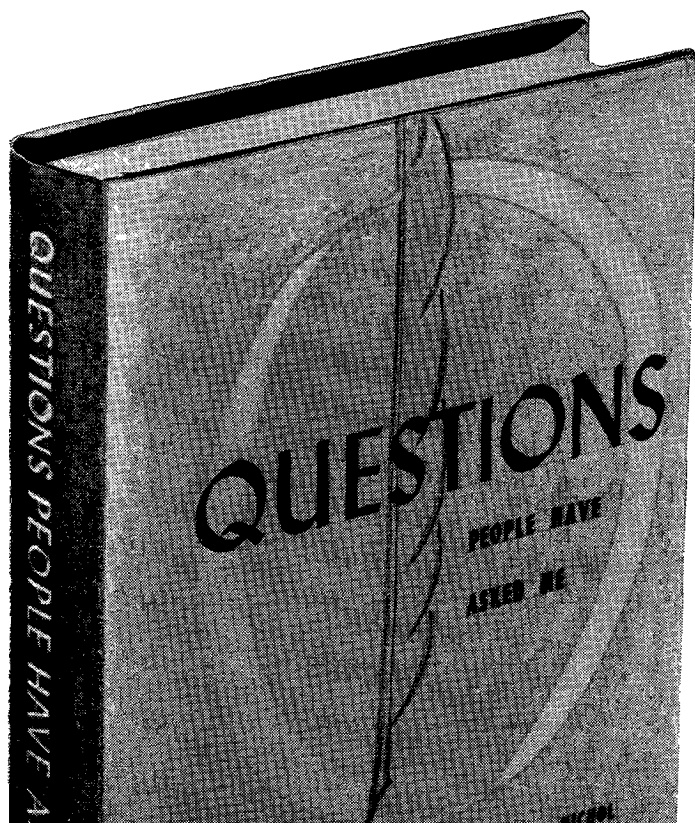
Under these main heads nearly 150 questions on every-day problems of Christian living are answered.

320 Pages - Price \$5.00

Special prepublication offer

Only \$3.95

Plus Insurance & Postage—15c 1st book, 5c each additional book.
Add State sales tax where necessary.



A Timely and Timeless Volume for

CHURCH MEMBERS

Here you are sure to find an area of help and strength for your heart.

CHURCH OFFICERS

You will appreciate the aid here available in dealing with special problems of your church members.

PASTORS and EVANGELISTS

A handbook that will prove to be of value in your pastoral counseling.

COLLEGE and ACADEMY TEACHERS

This work contains helpful information to enable you to answer difficult questions posed by youth.

... ORDER BLANK ...

_____ Book & Bible House

_____ Church Missionary Secretary

Please send me _____ QUESTIONS PEOPLE HAVE ASKED ME at the special prepublication price of \$3.95 each _____

Postage and insurance _____

State sales tax where necessary _____

Total enclosed _____

Name _____

Street _____

City _____ Zone _____

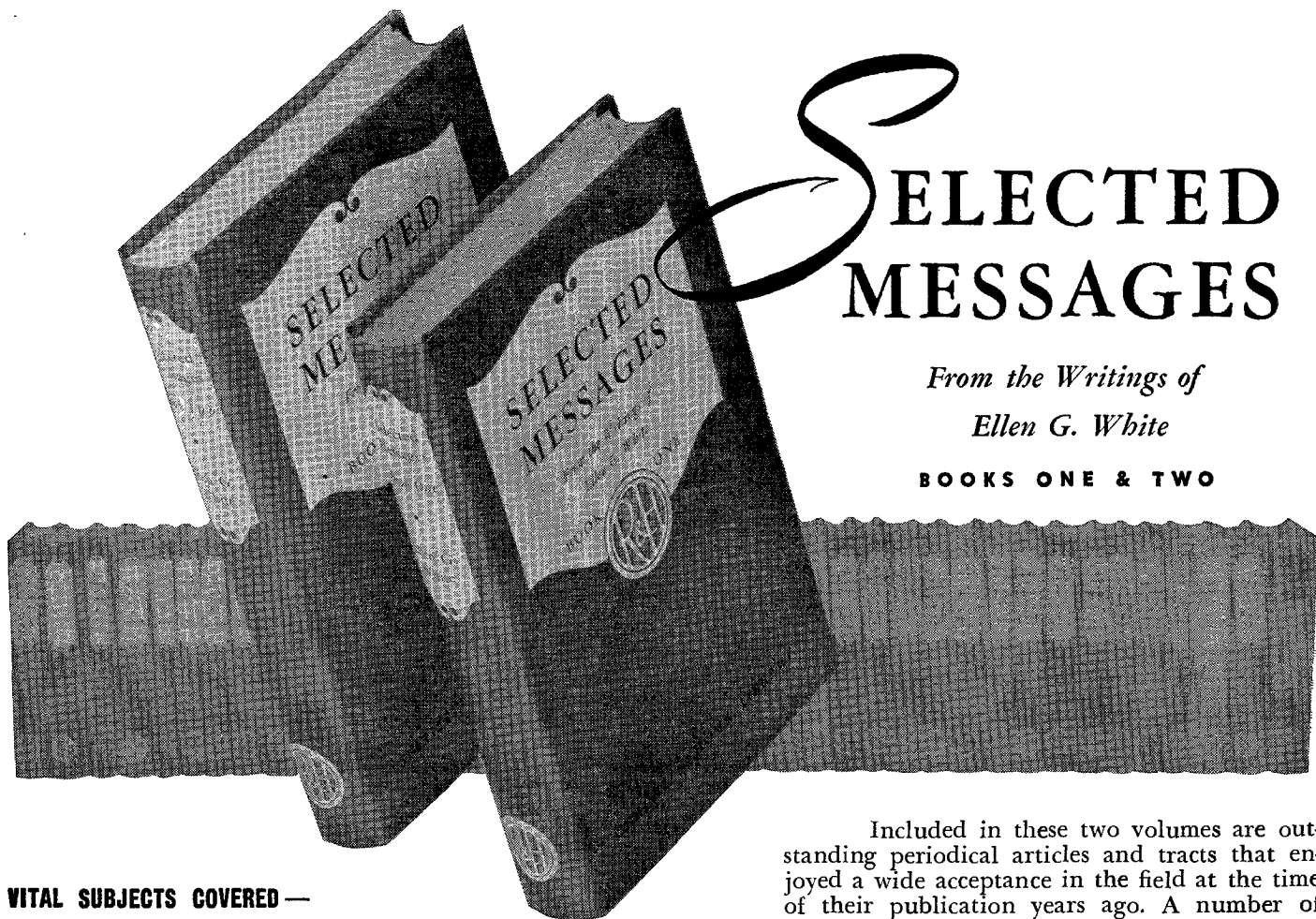
State _____



Prepublication offer closes August 31, 1959 WASHINGTON 12, D.C.

... ORDER FROM YOUR BOOK AND BIBLE HOUSE ...

Rare and Out of Print pamphlets and brochures from the
pen of inspiration.



SELECTED MESSAGES

*From the Writings of
Ellen G. White*

BOOKS ONE & TWO

VITAL SUBJECTS COVERED —

- ★ The Use of Medicinal Agencies
- ★ Christ and the Doctrines
- ★ Fanaticism and Deceptive Teachings
- ★ Erroneous and Subversive Movements
- ★ Comfort and Encouragement
- ★ As We Near the End



Included in these two volumes are outstanding periodical articles and tracts that enjoyed a wide acceptance in the field at the time of their publication years ago. A number of statements appear that **have never been published before.**

OF SPECIAL IMPORTANCE—Here we find the **complete series** of six articles, ***Disease and Its Causes***, originally published in the early pamphlet "How to Live." Also "Justified by Faith"—without doubt the best statement on justification by faith presented since Paul.

CHRISTIAN HOME LIBRARY SERIES

DE LUXE \$3.50 EACH

Other Christian Home Library Series Titles Available

Adventist Home, The
Answers
Believe His Prophets
Bible Readings
Book of All Nations, The
Book of Hebrews
Child Guidance
Christian Service
Christ's Object Lessons
Coming of the Comforter
Counsels on Diet and Foods
Counsels on Sabbath School Work
Counsels on Stewardship
Daniel and the Revelation (2 vols.)
Day by Day
Drama of the Ages
Early Writings
Evangelism
Evolution, Creation, and Science
Faith of Jesus, The
Faith to Live By, A

Fundamentals of Christian Education
God Speaks to Modern Man
Gospel Workers
I Love Books
In Defense of the Faith
Life, Death, and Immortality
Messages to Young People
Midnight Cry
Ministry of Angels
Ministry of Healing, The
Outline Studies From the Testimonies
Prayer
Preacher and His Preaching, The
Quest of Youth, The
Sabbath—Which Day and Why? The
Sanctuary Service
Story of Our Health Message
Story of Redemption
Temperance
Testimony Treasures (3 vols.)
Welfare Ministry
What Can a Man Believe?

ORDER BLANK

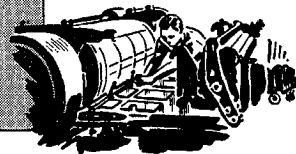
_____ Church Missionary Secretary or
_____ Book and Bible House, please send:
_____ Selected Messages, Book 1, Del. @ \$3.50 each _____
_____ Selected Messages, Book 2, Del. @ \$3.50 each _____
_____ Postage and Insurance _____
_____ Sales Tax Where Necessary _____
_____ Total Enclosed _____

Name _____
Address _____
City _____ Zone _____ State _____

Add postage and insurance—15c first volume, 5c each additional volume. List other titles of Christian Home Library Series desired on separate sheet of paper.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

As We Go to Press



Death of F. B. Knight

F. B. Knight, assistant treasurer of the General Conference since 1951, died July 15, at the Washington Sanitarium in Takoma Park, Maryland. Brother Knight first entered the work at the St. Helena Sanitarium in 1933. In 1936 he and his wife were called as missionaries to China, where they labored for a number of years, returning to the homeland in 1945.

Brother Knight was an indefatigable worker. We pause to pay tribute to him for rendering such willing and able service to the cause he loved, and for the constant demonstration of loving-kindness that characterized his life.

Our heartfelt sympathy is extended to Sister Knight and other members of the family. A life sketch will appear later.

C. L. TORREY

Woman Magistrate Baptized in Accra, Ghana

Late news from the Ministerial Institute and public meetings in Accra, Ghana, indicates that the first woman magistrate in the history of West Africa has been baptized into the Seventh-day Adventist Church. An Adventist layman was the first to invite Mrs. Marks to the public services. Her keen interest in the proceedings was apparent from the start. After recessing court, she often attended the classes for ministers that were conducted daily. One evening she asked if we would sell her a copy of *The Great Controversy*. Still active in public affairs, her acceptance of the faith has already influenced others. C. D. Henri, ministerial association secretary for West Africa, writes, "Baptisms will continue until the end of the year."

E. E. CLEVELAND

Workshops in Music and Reading

Two educational workshops are meeting in Washington, D.C., this summer under the direction of the Department of Education of the General Conference. The participants of these workshops come from many areas of the North American Division.

One is devoted to the preparation

of a series of music lessons for our elementary schools. When these lessons have been completed they will be placed on tape and made available to all of our elementary schools throughout the division. These will be "teaching tapes," thus making it possible for every pupil in our schools to receive excellent training in music regardless of where he attends.

The other workshop members are selecting the stories and other materials that will form the content of the Basic Seventh-day Adventist Readers for grades four, five, and six. The Department has already produced the Basic Readers with inspiring character-building content for grades one, two, and three. The work done this summer will constitute the initial step in producing the Readers for the intermediate grades.

During the past few years the Department of Education has produced 60 textbook items—textbooks, manuals, and workbooks—most of them for the elementary grades. These curriculum materials have greatly strengthened and enriched the program of Christian education throughout the world.

G. M. MATHEWS

Triumph of God's Love Given Wide Circulation

The book *The Great Controversy* contains a special message for this time, and is one that should be read and studied carefully by every Seventh-day Adventist. Through the years we have encouraged our literature evangelists to sell this volume.

A few years ago the Southern Publishing Association brought out a new edition of *The Great Controversy*, and with the permission of the Ellen G. White Trustees gave it a new title, *Triumph of God's Love*. During the short time since publication in this new format and with new illustrations, nearly 27,000 copies have been sold.

In a recent letter W. C. Gracey of the book department of the Southern Publishing Association says that they are preparing to print another edition. This book is a great soul winner, and as more of these books go out into the field more souls will come into the church.

D. A. MCADAMS

Change in Presidents of Regional Conferences

The Central States Conference committee recently met and selected W. W. Fordham, president of the South Central Conference, to serve as president of the Central States Conference. The South Central Conference called F. L. Bland, president of the Central States Conference, to serve as the new president of the South Central Conference. Each of these brethren has rendered long and faithful service in his respective field.

F. L. PETERSON

Japanese Voice of Prophecy an Effective Soul Winner

Ninety million people with 14 million radio-equipped homes in an area the size of California—this is the challenge facing the Voice of Prophecy in Japan. With limited budget and facilities, the best the Voice of Prophecy can do to meet this challenge is the weekly Japanese Voice of Prophecy radio program heard every Sunday over five main stations and seven affiliated stations located in strategic areas. The program is also carried by one station on the island of Okinawa and by two stations in Hawaii.

The Voice of Prophecy also offers Bible correspondence courses. Of the 265,000 applicants 93,000 have become active students, 36,000 have graduated, and 2,800 are now active church members.

One of the outstanding features of the Japanese Voice of Prophecy broadcast is the singing of the King's Heralds in the Japanese language. The listening audience never cease to marvel at the beauty of the gospel hymns sung in their own language.

P. H. Eldridge, speaker and director of the Voice of Prophecy in Japan, relates that recently a young woman spoke to him in the Central church in Tokyo, saying, "About two years ago I happened to tune in your program. We lived away out in the country. I had never been to a Christian church, but I was thrilled with that singing. It was the King's Heralds that attracted me to Christianity." And then she added, "I'm in Tokyo now, and soon I'm going to be baptized and become a member of the church."

ELMER R. WALDE