

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

*A Mission Adventure in Three Parts—Part 1*

## One Thousand Miles in Search of a Grave

By ARTHUR E. SUTTON



Two of the Indian carriers who assisted Elders Baxter and Sutton on their trek to Mount Roraima.

IT WAS 1925. The tropical rain was falling softly on the zinc roof of the Balboa mission office. Inside, the Inter-American Division council was in session. The delegates, gathered around in a large circle in the conference room, appeared almost as gloomy as the gray Panamanian sky outdoors.



A scene at Johnson's Landing. Here Elders Baxter and Sutton rested before beginning the arduous journey across the savanna in search of the Akawai tribe. This picture illustrates the mixture of two cultures in this area. Mr. Johnson (left), a river trader, shows the Western influence in dress and appearance. The young Indian boy (far right) is in the typical dress of his people—a small loincloth. In contrast, the cotton clothing of the man and wife in the illustration to the upper right represents a comparatively higher degree of civilization.

They had good reason for their depressed feelings, for from all parts of the division had come urgent requests for more teachers, more ministers, more money, to advance the message of the church. Yet, despite the best efforts of division leadership, the great majority of these requests had to be turned down or postponed for another year.

Now as the delegates assembled for one of their last meetings together, E. E. Andross, division president, spoke: "Brethren, our hearts have been saddened many times during this session by the necessity of limiting our response to the dire needs of our field. As you well know, our present resources are stretched to their limit. However, I have a request that I feel deserves our sympathetic, prayerful consideration."

The men listened intently as their president told of an insistent appeal for a teacher, from a group of aboriginal Indians who make their home in the remote forest and broad tableland of British Guiana. It was a familiar appeal, one that this group had heard many

*(Continued on page 23)*

From out of the past comes this gripping story of two young ministers who braved a jungle to write another thrilling chapter in the continuing history of Christian missions.

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# THE ADVENTIST SABBATH

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# A Thought

## FOR THE WEEK

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

## "Standing by a Purpose True"

Some years ago one of the top executives of a famous store in Philadelphia approached the owner of a well-established bookstore next door and offered a fabulous sum of money for the choice site it occupied. The bookstore proprietor refused the bid.

"But," said the prospective buyer, "don't you realize the sale of this property and of your good will could put you on Easy Street?"

"We don't want to be on Easy Street," said the bookshop owner. "We want to stay on Ninth Street." And there on Ninth Street they are to this day, doing a flourishing business.

There are church communions and religious cults in the world today on Easy Street and Popular Lane because they chose to accept a liberal gospel, demanding of their adherents no change of life, no test of fidelity to the principles of Bible truth, no personal acceptance of Jesus Christ as a Saviour from sin. But we cannot stay on Main Street doing business for God and witnessing the faith once delivered to the saints if we sell out our established positions to Satan, who is always the highest bidder.

Flouting the threat of physical violence and the intrigue of intellectual cunning, Paul purposed in his heart to see Rome. But his journey there was no happy jaunt on Easy Street. Luther determined to go to Worms though all the way might be with devils filled. It was off the beaten track of Popular Lane. Paul's warning is of solemn import today as we see tendencies in the church or in ourselves to veer toward the world, "His servants ye are to whom ye obey" (Rom. 6:16). Let us encourage one another with the cheering note:

"Still lift your standard high,  
Still march in firm array,  
As warriors through the darkness toil  
Till dawns the golden day."

H. M. TIPPETT

# Well Said

To pray well is the better half of study.—Luther.

It isn't money that counts, but service.—Ford.

Dost thou love life? then do not squander time, for that is the stuff life is made of.—Franklin.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—George Washington.

# Why Be a Seventh-day Adventist?

By J. L. SHULER

Probably no other people use the term "the truth" in their religious conversation as frequently as do Seventh-day Adventists. It is entirely right and appropriate that they do this, because it is as sure that they have the truth as that God lives. But suppose a non-Adventist should ask you, "Upon what ground do you believe that you have the truth? What makes you so sure that your belief is the truth?"

This would call forth a variety of answers from Adventist ministers and laymen. Some would say, "Because we fully follow the Bible in our belief and practice." This would be a correct general answer, but not a specific appropriate answer, one best suited to help your inquirer to understand our place and mission.

Some would say, "Because we keep the true Sabbath and are looking for Christ to come soon." These are indeed two fundamental truths of our message. They provide the basis of our distinctive church name, and the acceptance of these two truths leads many persons to become Seventh-day Adventists. But a little reflection on this matter reveals that there is more to being an Adventist than merely accepting these two truths. And the person who wishes to become an Adventist and remain an Adventist to the end should understand clearly the broad basis on which our truth rests.

There are hundreds of Seventh Day Baptists, who believe in the literal, personal, imminent return of Jesus, and hallow the seventh day, but this does not lead them to become Seventh-day Adventists.

Though belief in the nearness of the second coming of Christ and keeping the seventh-day Sabbath are important and fundamental to being a Seventh-day Adventist, we must look beyond these for the most satisfactory basis for uniting with the church and remaining with it to the end of life or the end of time. Where can this be found? In what does it consist?

The Holy Spirit furnished a sure clue when He spoke through Peter to the Christians of his day concerning their need of being established in the present truth. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:12).

He went on to point out that the adequate and satisfying basis that they had for standing fast in the faith was the unimpeachable and unshakable basis of the fulfillment of the Messianic prophecies in Jesus of Nazareth. Only three were privileged to hear the voice in the holy mount and to witness the glory of the transfiguration, but every believer had the sure prophetic basis for the present truth.

When Jesus was on earth, He repeatedly held up and used the fulfillment of Scripture prophecy in His teaching and mission as the surest basis for having faith in Him as the one true Saviour. This principle may be seen in a statement He made in connection with pointing out His betrayer beforehand. "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (John 13:19).

## Points to Fulfilled Prophecy

When Jesus preached His first sermon to the people of His home town, Nazareth, what basis of certainty did He offer them for believing and obeying His teachings? Note the narrative in Luke 4:16-21. On that Sabbath day when Jesus appeared at the synagogue the leader of worship handed Him the Scriptures. Christ opened it to a place that we now call Isaiah 61:1, 2. He read: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-

hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Then He said, "This day is this scripture fulfilled in your ears."

The certainty Christ offered them was the fact that He was preaching the identical message and doing the identical work called for in the Messianic prophecies. This prophetic certainty was what He offered them as a basis for accepting and obeying His teachings.

This prophetic basis for certainty was what Jesus used to remove the doubts and to re-establish the faith of His followers when they lost their faith for a time. John the Baptist, the forerunner of our Lord, had been cast into prison for preaching the truth. After he was confined in prison for a time, it seems that he began to doubt. He sent two of his disciples to ask Jesus if He really was the true Messiah.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:2-5).

Did Jesus tell these two men, "You go back and tell John that I am the true Messiah"? No! He knew that the certainty we need must have a broader basis than a mere assertion. What did He do? He said, "You go and show John again what I am doing. Tell him how the eyes of the blind are being opened, how the ears of the deaf are being unstopped so they can hear, how the poor are hearing the gospel preached to them." Jesus was doing the very work that the Messianic prophecies declared the Messiah would do when He should appear among men. This was an invitation and a direction to John to review the prophetic evidences; these evidences would remove his doubts and again make him certain that Jesus was truly the Messiah.

When Christ's apostles saw Him die on the cross, they lost their faith. They thought He could not be the

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## Beauty of Spring

By MARK BULLOCK

Rivulets sing, meadows are pearled,  
Beauty of spring smiles on the world.  
Songs of the birds,  
Tuneful and sweet,  
Gladden and bless the wildwood retreat.  
Ripples of mirth play in the trees,  
Lilacs in bloom  
Perfume the breeze.  
Dressed like a queen, a lily appears,  
Cheeks of the rose glisten with tears.  
Silvery ships  
Gleaming on high,  
Sail on the blue pools of the sky.  
Mountains appear splendid in white,  
Dreamy lagoons  
Mirror their light.  
Rivulets sing, meadows are pearled,  
Beauty of spring smiles on the world.

Messiah whom they were expecting. How did Jesus re-establish their lost faith? You will find the answer in Luke 24:27, 44-46. He began at Moses and all the prophets and expounded unto them the prophecies concerning Himself. Beginning with Moses, He showed them that the life and experiences of Jesus of Nazareth were the exact fulfillment of all these Messianic prophecies.

When the people asked John the Baptist for evidence that he was teaching the true way of the Lord, what did he offer them? He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (see John 1:19-23). He referred them to the fulfillment of the prophecy of Isaiah, the fortieth chapter and the third verse. He showed them how he was preaching the very message that God had appointed in prophecy to be preached, believed, and obeyed at that time. This was the strongest possible basis for accepting John's message. Since his preaching was the message that God had appointed for people to believe and obey at that time, then it was most assuredly and certainly the right teaching for the people to accept.

When Peter preached his first sermon under the gospel commission of Jesus Christ, what evidence did he offer the people to take their stand for his teachings? The answer is in Acts 2:15-36. Peter referred them to the fulfillment of Old Testament prophecy in the life of Jesus of Nazareth, and in the outpouring of the Holy Spirit, which they were witnessing that day. The people accused the Christians of being drunk, but Peter declared that they were not drunk. He said that they were witnessing the fulfillment of the prophecy of Joel, where God said, "I will pour out my spirit upon all flesh." "This is that which was spoken by the prophet Joel."

In Acts 18:28 we have another illustration of the basis that the apostles and their associates used in their preaching to give the believers the needed certainty for their faith. In speaking of Apollos, who was mighty in the Scriptures, the record says, "For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." Apollos took the Messianic prophecies of the Old Testament and showed how the life and experiences of Jesus Christ fitted exactly into the prophetic mold.

What, then, is the strongest basis for accepting a given religious teaching? How can one be certain that he has found the true faith to follow? In the light of these scriptural ex-

amples from Jesus Christ, John the Baptist, and the apostles, we can say that when a given religious teaching is doing the work and presenting the truths that God has appointed in His prophetic word for people to follow at that time, we can know definitely that it is "present truth."

This brings us to some pertinent questions: Do Seventh-day Adventists have a comparably solid and adequate prophetic basis for following their faith as John the Baptist and the apostles had for the teachings they espoused and heralded to men? Can the Seventh-day Adventist people offer men and women today the same divine basis for certainty in accepting their faith as the right way, as Jesus, John the Baptist, and the apostles offered the people of their day?

This is something every Adventist needs to understand. God expects you to know why you are what you

are in religious affiliation. You are commanded to be ready always to give an answer to every man that asketh you the reason of the hope that is within you (1 Peter 3:15).

Your main business, according to the Head of the church, is expressed in four words: go, teach, make disciples (Matt. 28:19, 20). It is evident that the better we understand the sure, adequate, and compelling basis for making a decision to become an Adventist, the better we will know how to direct our efforts for making disciples.

It is our purpose in succeeding articles to show how the prophecy of Revelation 14:6-12 presents seven easy-to-discern, consecutive steps that lead to membership in the Seventh-day Adventist Church, in the same way that a series of seven steps in front of a building lead into the door of entrance.

## Science and Religious Faith —Part 2

By Frank Lewis Marsh

When the evolutionist declares that special creationists "reject completely established scientific findings" (see Theodosius Dobzhansky in *Genetics and the Origin of Species* [1951, 3d ed.], p. 11) in order to hold to their theory, he is forgetting that evolutionistic *explanations* of scientific findings do not qualify as "completely established scientific findings." Only items of empirical, demonstrable evidence can so rate. Actually, Seventh-day Adventist creationists accept every item of empirical, demonstrable evidence. In not one case do these data disagree with the teachings of the Bible. The God of nature and the Author of the Bible are one Being, therefore the Bible and nature should agree.

That the Bible and demonstrable science *do* agree is one of the reasons for the Adventist's faith in the inspiration of the Bible. The only conflict between the Bible and science occurs in the speculative portions of the latter. In the current demands of leading scientists that we must give up the idea of special creation and accept the bestial origin of man, the Adventist sees the subtle influence of the god of deceit. Modern evolutionistic scientists are perhaps sincere but they are deceived.

Because many very fine religious folk are found among evolutionists we

sometimes hear it said that it really does not matter religiously whether we are evolutionists or special creationists. However, to believe in evolution and its teaching of the bestial origin of man we must go directly against the clear teaching of such Biblical assertions as are found in Genesis 1 and Luke 3:38. These references teach clearly that man did not evolve through beasts but was created directly from dust as the son of God. In the light of Scripture, therefore, the teaching of the bestial origin of man would be the perpetration of a lie.

Among special creationists of the Dark Ages were the schoolmen who taught in the great universities of Oxford, Paris, and Leipzig. These men taught that the doctrine of Genesis on the reproductive performance of organisms was such as to permit no development of varieties within the Genesis kinds. This extreme-fixity interpretation of the Genesis kind was still taught in Cambridge University as late as 1831, when Charles Darwin was graduated from the theological course in that school.

It is a common opinion among modern evolutionists that creationists today likewise believe in this extreme fixity in nature. When an evolutionist who is of this opinion hears a creationist assert that he believes in the origin of new varieties among

## ON THE Religious Front

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

### *Spanish Catholics Told Protestant Sects Threaten Unity*

*ABC*, monarchist daily in Madrid, warned Spanish Catholics against two Protestant sects that it said threatened the religious unity of the country. The daily was referring to the Jehovah's Witnesses and the Seventh-day Adventists. The paper also warned specifically against the "menace" of Freemasonry. "We must never be lethargic while the sects direct their powerful resources to inflict a mortal wound upon our religion and to destroy our unity and our peace," *ABC* said.

### *Seeks Constitutional Amendment Defining Church-State Relations*

Senator Claro M. Recto, defeated candidate in last year's presidential elections, urged in Manila that the Philippine Constitution be amended to bar Roman Catholic bishops, priests, and nuns from election activities. He said his proposal was prompted by "open Roman Catholic meddling" in last year's presidential elections and the senatorial elections in 1955. "While the Constitution enjoins the state from requiring any religious test for the exercise of political rights," he said, "it is the church that in practice has of late required such a test according to its own standards." Senator Recto asserted that the church is so powerful that this test is "tantamount to interference" in political matters.

### *Washington Churches Appeal for Sunday Observance*

Protestant and Roman Catholic churches in the national capital area joined in an appeal on February 23, the first Sunday in Lent, for observance of Sunday as a day of worship. Announcements from the pulpits of all churches in Washington, D.C., and in church bulletins urged parishioners to resist the trend toward commercialization of Sunday and to "forgo needless Sunday purchases."

### *Five Firms to Publish R.S.V. Bible*

Four additional United States publishing firms have been authorized to publish the Revised Standard Version of the Bible, beginning in 1962, and a contract with a fifth is in negotiation. Since the R.S.V. was published in 1952, exclusive publishing rights have been held by Thomas Nelson and Sons of New York. "Since 1952 nearly 6 million copies of the R.S.V. Bible have been sold," Dr. C. H. Dickinson reported, "plus an additional 3.5 million copies of the R.S.V. New Testament." He said the version is used by Christian education boards of 34 denominations with a total membership of nearly 39 million.

plants and animals, the evolutionist proclaims that in such a belief the creationist becomes an evolutionist. However, this conclusion reveals that the evolutionist should think a little deeper; the development of new varieties is not the development of new Genesis kinds, that is, new basic types. In order for evolution to occur, there must be development of new basic types of organisms.

A vast amount of research has been done on variation among plants and animals and it is now known to all informed biologists that in no case can these processes of change be shown to produce even one new basic type. The evolutionist becomes a creature of faith when he believes that if given enough time, processes of variation could produce evolution of new types. This faith causes him to refuse all methods of age dating of rocks and organic materials that cannot be construed to indicate that vast stretches of time have elapsed since life first appeared on our earth.

All of this study of variation has merely served to demonstrate the truth of Genesis that each basic type, the Genesis kind, always produces new individuals that belong, unquestionably, to their parental type. The evolutionist misplaces his faith because apparently there are in nature no mechanisms whereby one basic type of organism can produce a new basic type.

### *Problem for Evolutionists*

That fact poses a tremendous problem for evolutionists, and when pressed for an explanation, they say that the student has to go into the field of paleontology to find real evidence of evolution of new basic types. However, when we go to the paleontologist to learn of this evidence we are told by authorities in that field that the same discontinuity that exists among living forms, and makes a demonstration of evolution impossible, also exists among the fossils. It is a source of great satisfaction to the creationist to find the close agreement between the story of the origin and manner of increase of living things as given in Genesis, and the record of the actual reproductive behavior of both the living forms and those that are now found only as fossils. They not only have brought forth but still do bring forth after their kind. We are left with no real evidence that evolution of new basic types has ever occurred.

Because the evolutionist believes that great stretches of time could make possible the evolution of new basic types through natural variation, it is understandable that he should hope to find natural evidence that bil-

ions of years have elapsed since our earth came into being. This wishful thinking has led him to reject evidences of our earth being only a few thousand years old and substitute for them the radioactive time clocks which, when explained in the light of certain undemonstrable assumptions, would suggest an age of several billions of years for our earth.

However, the unreliability of these clocks is indicated by such facts as the impossibility, in the case of the uranium 238-lead 206 method of age dating, of knowing how much of the lead 206 in the mineral has originated from the decay of the uranium and how much of it appeared in the mineral when the mineral was first formed. Carbon 14 datings on the more ancient organic materials are likewise unreliable because we have good reasons for believing that the ratio of carbon 14 to carbon 12 has not continued in its present proportion back to the time when this organic substance was a part of a living plant or animal.

Because of the unjustified assumptions upon which these age determinations are based, the ages obtained by these methods are invalid. The creationist marvels that the very evolutionists who demand an open-minded approach to all natural phenomena allow their belief in evolution to close their minds to such an extent that they do not recognize the undemonstrable and unjustifiable nature of the assumptions that are the basis of all their age determinations. There is no natural necessity for assuming that even the raw materials of our earth are older than about six thousand years. The Bible story of the origin and development of the human race requires no more than this.

The creationistic nature student enjoys great satisfaction as he builds his philosophy of nature upon the assertions of the Bible. It is only in the light of these great verities that inanimate and animate nature can be understood today. Only in the light of creation, the entrance of sin, the controversy between Christ and Satan, and redemption only through the death of Christ can the face of nature be understood today. The Adventist scientist understands the natural laws and processes to be manifestations of the power of God. God instituted these laws and processes in the beginning, and since that time has used them as His instruments in the maintenance of our natural world. The great biologist Louis Pasteur said, "I pray as I work in my laboratory." The Adventist scientist approaches nature with the same reverence, for is not his whole objective an endeavor to think the thoughts of God after Him?



# Pioneer Days in Vermont

By Clifton L. Taylor

It may be that as our young ministers and other workers in the Adventist ranks read this story about the "good old days" of more than a hundred years ago, some of them may thank God they are permitted to live and work now, under more favorable conditions than prevailed then. But perhaps greater zeal and faith will rise in their hearts as they read of the courage and selfless devotion with which these pioneers of Vermont faced life's difficulties as they spread the Advent message.

If the history of the Seventh-day Adventist Church in Vermont were to be written, then October 29, 1853, would be found to be one of the most outstanding of all its milestones.

Picture for yourself the life of a Seventh-day Adventist family in Vermont in 1853. Did the members attend church regularly on the Sabbath? No, for there was not a Seventh-day Adventist church building in all the world at that time. It is true that the old church at Washington, New Hampshire, had been built at an earlier date, but at that time it was not owned by Sabbathkeepers. It was not until about two years later that the first Seventh-day Adventist meeting-house was built in Battle Creek, Michigan, and another one erected at Buck's Bridge, New York.

Did the Adventists of Vermont generally attend camp meeting? Not in 1853. The first Seventh-day Adventist camp meeting was held at Wright, Michigan, in 1868. Vermont held its first one two years after that, at Bordoville.

Did the early Adventists observe the ordinances of the Lord's house? Yes, they did, whenever possible. Then, as now, only ordained ministers administered the ordinances. Sometimes years would pass without a small group of Sabbathkeepers having the privilege of taking part in such services.

Why did the conference president not arrange for each group to be visited and served at proper times? In 1853 there was not an organized conference in our denomination, hence, of course, no conference presidents. Michigan was the first conference to be organized and that organization took place in 1861. The Vermont Conference was organized one year later.

What important event occurred in Vermont among the Seventh-day Adventists in 1853? James White an-

nounced in *THE REVIEW AND HERALD* that he would hold a conference at New Haven, Vermont, on October 28 and 29. This did not mean that organization was to be effected, but simply that a general meeting was to be held there on those days, and all who could attend were invited to do so.

Vermont can be cold and stormy in late October, and it was very unfavorable weather that our brethren faced as they converged on the school-house where they were to meet, near the home of Elon Everts, at New Haven. Yet the sturdy Vermonters

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## Show Me, Dear Lord

By INEZ BRASIER

Show me Thy cross-rived hands  
When mine would drop their task—  
So blundering they are—  
Is all I humbly ask.

Show me Thy nail-scarred feet  
When mine would falter, slow;  
On thorn-filled paths and rough,  
Guide me Thy way to go.

Show me Thy loving heart  
When my heart cries in pain;  
Let me reflect to all  
Thy sunshine in life's rain.

---

turned out in such numbers as to crowd the building, ignoring discomfort, eager to hear Elder White.

At first the speakers seemed restrained, and the meeting moved heavily. Then someone began to discuss the saints' eternal home and the nearness of the time when God would call His waiting children. This was a theme dear to every Adventist heart. The spirit changed to one of joy and freedom. The brethren continued to speak and rejoice until about 11:00 P.M.

Elder White then called a special meeting to consider some of the greatest needs of the cause in the State. It was noted that although several young men among the Sabbathkeepers were gifted in preaching the Word, there were no active ordained Seventh-day Adventist ministers resident in the State. This discussion continued until one o'clock in the morning, at which time the meeting was adjourned until eight o'clock. At that time it was agreed that three should be set apart to the sacred work of the ministry. These were John Nevins

Andrews, of Maine, who had been preaching for three years; Alfred S. Hutchins, of northern Vermont, who had preached for the Freewill Baptists for five years before accepting the Sabbath in 1852, and Charles W. Sperry, a Baptist minister from New York State who had accepted the Sabbath truth two years earlier and had been active in preaching Adventist truth for about a year. As James White, from Rochester, New York, and Joseph Baker, from Lebanon, New Hampshire, "performed the solemn duty, the Holy Ghost came down" upon them. "There, bowed before God," they "wept together, also rejoiced."—JAMES WHITE in *The Review and Herald*, Nov. 15 1853.

Next, a conviction came upon the brethren assembled that others in different parts of the State, who labored "more or less publicly, should also be set apart by the laying on of hands, that they might administer the ordinances of the gospel" and give themselves more fully to the work of preaching the Word. By unanimous expression of all present, three more were chosen to be thus set apart for the ministry.

Ezra P. Butler, a starch-factory owner of Waterbury, Vermont, was one of these; Elon Everts, the one who was at the time acting as host for the assembled Sabbathkeepers, was another; and the third was Josiah Hart, of Northfield, Vermont. As these were ordained, the presence of the Lord was again manifested. Elder White later testified of this occasion in these words: "We never witnessed a more melting, precious season. The very atmosphere around us seemed sweet as heaven."—*Ibid*.

It is not always true that "coming events cast their shadows before." On that day John Andrews had no foreknowledge of his death in faraway Switzerland, thirty years later, as our first foreign missionary. Alfred S. Hutchins could hardly have imagined the forty-one long years of unremitting toil for his Master that he was to give; nor could he have dreamed that someday men would look back to his life of service with respect and wonder, calling him the father of the Vermont Conference. Charles W. Sperry could have had no premonition of how far and wide he was to travel in the arduous eight years left to him to work, in Canada East (a term formerly applied to most of what is now Quebec), Vermont, Massachusetts, Michigan, and Iowa, before returning to his native New York to rest from his labors.

Ezra P. Butler might have been happy and proud could he have foreseen that his son George, then not twenty years of age, would in due time

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become president of the General Conference of Seventh-day Adventists. It is in God's wise providence not to let any of us peep behind the curtain that hides the future. Only five years were left for Elon Everts and his friend Josiah Hart to work before they were to lie down, side by side, to sleep their last sleep in a faraway Illinois cemetery.

These six men expected Jesus to return to earth soon, to call His saints to their eternal home. Their great desire was to win as many souls as possible for God while the days of probation tarried. Was it fortunate that Elders White and Baker never asked the conference treasurer if the funds on hand could warrant the support of six new workers? There was no conference, hence no conference treasurer!

Ministers received no pay checks in those days. If there was bread on the minister's table, no one has explained how it got there. If the children and their mother had milk to drink, no thoughtful historian has recorded how it reached the minister's table. As to new clothes, what the family wore was often given by kind mothers in Israel, and the miracles of turning, remodeling, patching, and darning that were effected were something most modern wives might be amazed to witness. Sometimes this went on till the identity of the original cloth was in doubt.

No one paid tithe in those days, and even "systematic benevolence" was yet a thing of the future. It mattered nothing, therefore, to the finances of the church in Vermont how many workers were added. The important thing was that six stalwart apostles of the message were added on that day, Sabbath, October 29, 1853.

Some fifteen years later Ellen G. White wrote, "In no state have the brethren been truer to the cause than in old Vermont."—*Testimonies*, vol. 1, p. 664.

## "Pray Without Ceasing"

By L. E. Biggs

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others. . . . But let us, who are of the day, be sober, putting on the breastplate of faith and love. . . . Rejoice evermore. Pray without ceasing. In every thing give thanks. . . . Abstain from

## Full of Years — AND GOOD WORKS



William M. Lewis

William M. Lewis is now in his ninetieth year. He was born May 2, 1868. His grandfather was one of the first Seventh-day Adventists in the State of Iowa. William began attending Sabbath school in 1873, and is still doing so—now in Mountain View, California, where he and his wife reside.

He was baptized by Eugene Farnsworth in 1885. A little later he moved to the West Coast and worked for some years at the Pacific Press, which at that time was in Oakland, California. After his marriage to Daisy Peter, daughter of one of the foremen, he and his wife spent several years in Washington, D.C., where Brother Lewis was in Government work. Our denominational headquarters had moved about this time from Battle Creek, Michigan, to Washington, D.C., and A. G. Daniells was the General Conference president. Brother Lewis, an old friend of Elder Daniells back in Iowa, was helpful to the brethren in their building of the new headquarters.

In 1904 Brother and Sister Lewis returned to California, locating in Mountain View, to which place the Pacific Press had moved. Here Brother Lewis carried on a contracting business for many years. His son, Dr. Richard Lewis, a former faculty member at Pacific Union College, is now associate book editor of the Pacific Press.

The writer has known Brother Lewis for many years, and with others has appreciated the excellent work he has done and is doing with our literature. He invests in our periodicals, and is active in getting them out to the people. It is good to see our elderly brethren and sisters giving of their time and strength, when possible, to the great witnessing work committed to our people in these last days.

ERNEST LLOYD

all appearance of evil" (1 Thess. 5: 1-22).

Martin Luther once remarked: "Prayer is a powerful thing; for God has bound and tied Himself thereunto." From *The Desire of Ages* we read of how Jesus explained to the disciples that the "secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection."—Page 667. We are assured also that "no cry from a soul in need, though it fail of utterance in words, will be unheeded."—Page 258.

Thus it is easy and simple to "pray without ceasing," with the assurance that the power of prayer is ours upon every occasion and under every circumstance. The great preacher, C. H. Spurgeon, has said something very helpful about making our requests known to God: "Prayers are heard in heaven very much in proportion to our faith. Little faith will get very great mercies, but great faith still greater. . . . Prayer pulls the rope below, and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins heaven is the man who grasps the rope boldly and pulls continually, with all his might."

"Rejoice evermore. Pray without ceasing. In every thing give thanks." We "are not in darkness"; we are "the children of the day." We know where we are, and we know where we are going. But we must have the protective, safe-keeping power of God in our lives, every day, every hour, and wherever we are, that we may "abstain from all appearance of evil." Unceasing prayer will sustain and uphold us. And we are glad for the certainty that no sincere prayer will go unheeded.

"Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of any tempest." A Christian poet has given us these lines:

"As down in the sunless retreats of the ocean  
Sweet flowers are springing no mortal can see,  
So deep in my soul the still prayer of devotion  
Unheard by the world, rises silent to Thee."



# • EDITORIALS •

You and the Coming General Conference—1

## Do Our Acts Deny Our Faith?

Nothing distinguishes modern English more than the presence of large, colorful, and explosive adjectives. How frequently we weave into our speech such words as *immense, stupendous, vast, incredible, breath-taking, challenging, amazing, unprecedented*. The reason for all this is not hard to find. We live in a day of great things, great happenings, great forecasts. The quiet twilight of our forefathers has been transformed into an era of brilliance—some of it electrical, some of it atomic, and some of it simply the scintillating ideas and prophecies that scientists, businessmen, and others are making. Yes, we live in a great day.

More than that, we live in a day of great opportunity. No day is like unto this one. The opportunities present themselves in every field of activity. Peoples that were formerly unheard of now rise up to assert their nationalism and their statehood. Farseeing individuals and large corporations find opportunities for making great fortunes because of changing conditions, inventions, and discoveries. Not the least of the opportunities peculiar to our day is that we can move out quickly to any corner of the earth to preach the Word. Transportation facilities are now such that we can reach one-time almost inaccessible jungle mission stations in a few hours, where formerly it took painful weeks of travel.

### A Day of Great Danger

This is also a day of great danger, the greatest danger that has ever faced the world. Nothing faintly comparable to this has been known in all the long black centuries of the past. The tread of a million marauding men who in some earlier day might have burned and plundered a part of the earth is superseded today by the exploits of men in laboratories who are capable of burning up the whole earth. We live today in the valley of the shadow of death. This is no mere figure of speech—it is the dreadful, literal truth.

This is the day of all days in the history of man, a day of great things, a day of great opportunities, a day of great and dreadful danger. This is the day to which we have looked forward, toward which all the prophets and righteous men have turned their eyes. We live in the midst of it. Indeed, we are so immersed in it that our greatest danger resides, not in the possibility of exploding bombs that could blot out our lives, but in the possibility that we shall be unaware of the greatness of the times, of their ominous import, and of their significance in relation to prophecy. It is easy, so easy, to become accustomed to abnormal times, to breath-taking situations, to calamitous conditions, to words of warning and of alarm, whether of scientists or of prophets.

### New Meaning to Our Preaching

Men and brethren, this is the day of days that gives new meaning and validation to all the prophetic preaching of the Advent Movement for a century. Here we stand, a million members strong, with no other reason

for our existence than that we seek to make ready and to help others to make ready for the day of our God. How shall we measure up to the magnitude of these times? How shall we make sure that we have not run in vain? How shall we make sure that the day for which we have waited is the day for which we will also be ready? That is the question that ought squarely to confront each one of us every morning when we rise. A relaxed and passive Adventist is a misnomer, a strange misfit in the plans and purposes of God. With all Heaven moving with a quickened tempo as the climactic hour approaches, how can we hope to move in step with Heaven if we are more concerned with relaxing in comfort than in marching toward the kingdom and fighting the good fight of faith?

This is the day when we ought to realize in a way we have never realized before that it is a serious thing to be a Seventh-day Adventist, for to whom much is given, of him shall much be required. We have moved along at a measured pace, at least a great many of us have, and for too long a time. Let us frankly confess that often we find ourselves simply at ease in Zion, quite content so long as Sabbath morning finds us in church and the church treasurer finds our tithe and our offerings conforming to the average pattern when he makes out his records.

What many of us need to realize is this, that measuring up to the true responsibility of being a Seventh-day Adventist in the darkest hour of history calls for very much more than simply being in church on Sabbath morning, paying a faithful tithe, and giving average offerings. On that program we would never finish the work of God in a thousand years, much less in this generation. A measured stride can never meet the challenge of the unmeasured opportunities and dangers of our day. Those of us who hope to spend an eternity of bliss, do not have an eternity in which to make ready for that bliss. Both prophecy and the scientists agree that time is short—so short.

### Do Our Acts Deny Our Faith?

Rarely do we hear an Adventist deny with his lips the truth of the gravity of the times and the nearness of the day of God. But we have seen more than one Adventist—many times more than one—who by his whole attitude, deportment, and plans, declared loudly, "My lord delayeth his coming." Christ foretold that there would be such in the last days. The prophecy has come true. If there is one thing above another that distinguishes the Advent people of today from the Advent people of an earlier day, it is the subdued emphasis upon the immediacy of our Lord's coming.

Let no one attempt to dispute that. The evidence is too clear. All one needs to do is to go through the yellowed pages of the REVIEW of the first fifty years of our history, or perhaps the first sixty or seventy, and note the emphasis there, repeated and loud, on the thought of the nearness of the coming of the Lord. Today we tend more to hold the doctrine in the abstract. That the Lord is coming we affirm unquestioningly. That the day of the Lord is near and hasting greatly, we do not seem to emphasize so much.



Let critics around the fringes of the movement make of this what they will. So long as we can see the devil's temptation and the dangers that confront us, we are far from being lost, indeed we are not far from the kingdom. We firmly believe that the best way to take the point out of anything that denominational detractors would say—those people who wish to confess our sins for us—is to confess our own shortcomings and couple with that confession a resolute decision to do better. That has been needful for the people of God to do repeatedly through all the long years, on one point or another. Let us thank God that He makes us conscious of our frailties and our shortcomings, not by a Shimei from without, but by the divine Spirit from within.

It is easier for us to focus our eyes on the comfortable assurance of social security for our old age, than to live in Spartan simplicity in the hope of the Second Advent of our Lord. There is no sin in making proper provision for the future, but sin can easily taint our plans if those plans begin to fill up the horizon of our thought and blur our eyes to the great truth that is the reason for our existence as a people—that the day of the Lord is near and hasteth greatly. We repeat, all of us need to sense more fully than ever before that it is a serious thing to be a Seventh-day Adventist in this very great day.

F. D. N.

(To be continued)

## The Church Bells Toll

Church bells toll in Italy, summoning the world to witness the chagrin of a high prelate of "*the Church*" walking forth from his day in court condemned, according to the court, for a gross violation of the canons of common decency, for an offense that would meet with just and emphatic censure in any civilized society where Christian democratic processes still operate. Were it not for the amazing fact that the hierarchy of "*the Church*" has condoned the prelate's libelous act and rallied ostentatiously to his support, thereby proclaiming not only its approval but also its complicity, we would be inclined to dismiss the matter without further notice. But perhaps no incident within the brief span of living memory has called attention to a spectacle so contradictory as a religious organization that makes much of its supposed apostolic succession departing so far from the precepts and practice of the Master.

The prelate's offense was his public and unprovoked slander of a recently married couple as "public sinners" living in "scandalous concubinage" because they had sought the bonds of matrimony before a civil magistrate instead of before a priest. He was "found guilty of criminal defamation of character" and sentenced to pay 40,000 lire in fines, with the penalty suspended on condition of his good behavior for five years. We recall that upon one occasion a certain woman taken in the act of adultery was brought before the Master, but we search the Scriptures in vain for any hint that He repaired forthwith to the Temple and in loud and censorious voice branded her in language such as the prelate used. He quietly told her in a voice designed to inspire a reformation in her life, "Go and sin no more." The contrast is one between coercion and love, between false pride and a sincere interest in helping sinners. Can anyone fail to be impressed with this sad illustration of how far "*the Church*" has departed from the methods of the Master?

With all the irony of an unkind fate, "*the Church*" simultaneously hails into court another nonmember for slandering another of its high prelates in the public press. Now what would the Master have done? (Saint) Peter

tells us what He *did* do—when *He* was reviled He "reviled not again" and "when he suffered, he threatened not" (1 Peter 2:23). And, says Peter, we should follow in His steps (verse 21). Of the Saviour's patience when challenged, Isaiah similarly comments that "he opened not his mouth" (Isa. 53:7). The Master placed His blessing upon all who likewise endure patiently the insults and slander hurled at them (Matt. 5:11), and recommended that when thus smitten on one cheek we should offer the other also (Luke 6:29). But we did not read in the newspapers that this high prelate of the church dismissed the issue by turning his other cheek. Much to the contrary, and how unlike the Master! Who can deny that "*the Church*" has departed far indeed from the precepts and practice of the Master?

Now, let him who is without sin among us be the first to cast a stone. We cast no stones. We simply take note of the facts as reported by the press. Instead of throwing stones at others, we choose to examine our own lives to see how closely we are following the Master. Let us be sure that as individuals and as representatives of our church we give the world no occasion to despise the faith we hold dear. If we suffer, may it never be because we have given offense and deserve to suffer (see 1 Peter 2:19-23).

Yes, church bells toll in Italy. They will continue to do so until Palm Sunday, sounding a death knell for five minutes every morning. And for the same period of time church doors will be draped in black. May the bells never toll to call attention to our embarrassment and chagrin for having forsaken the way marked out by the humble Galilean!

R. F. C.

## "The Moment Is Not for Amusement"

A few weeks ago tension between France and Tunisia reached a new high after French planes bombed a Tunisian village, killing a large number of people. We will leave to statesmen the task of resolving the differences between the two countries; however, we think it interesting that in the wake of the incident the Tunisian Ministry of the Interior banned performances of the French Folies Bergères in Tunis. The reason given for the ban: "The moment is not for amusement."

This action by the Tunisian Government points up the fact that in times of crisis it is appropriate to suspend activities that under normal conditions might be permitted. To continue some pursuits in an hour when grave and decisive issues are at stake shows poor judgment and gives others the impression that one does not understand the serious nature of a given situation.

Opprobrium has been heaped on Nero because he "fiddled while Rome burned." Certainly no one would say that there was anything wrong with playing a violin, or fiddle, under proper circumstances. But to do so when a city was on fire was despicable indeed and showed a disgraceful absorption in self. A crisis existed and Nero should have laid aside all other activities for the time being. His efforts should have been directed toward saving Rome and bringing relief to its suffering people.

### Two Illustrations

During World War II Americans became familiar with the slogan-question, "Is this trip really necessary?" Because of the tire shortage, the people were asked to curtail travel in the interest of the war effort. Some citizens complained, but most of the populace realized the need for self-denial, and cooperated. Under normal circumstances one may do unlimited driving, but not during

a crisis. In such a time many activities must be sharply curtailed and others wholly suspended.

Recently the nation was saddened by the school bus tragedy at Prestonburg, Kentucky. More than twenty children drowned when a school bus plunged into a rain-swollen stream. Three families lost all their children in the accident. For the purpose of illustration, let us pretend that when news of the disaster reached the parents of the children involved, a father said: "I'm hungry; I think I'll stop by a soda fountain for a sandwich before going over to investigate." Such a course of action would have been unthinkable. Why? Not because there is anything wrong in eating a sandwich. Hunger is normal, and eating food is one of Heaven's ordained methods of maintaining physical strength. The wrong would have been in not giving immediate consideration to the bus tragedy, postponing all matters of lesser importance.

### The Shortness of Time

Some years ago God's messenger to the remnant church wrote: "I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer."—*Early Writings*, p. 58. Those who truly believe this will eliminate from their lives many activities that in other periods of the world's history might have been entirely appropriate. They will not contend that certain pursuits may be enjoyed today merely because they are not intrinsically evil. The fact that time is short, that every moment must be put to the best use, is reason enough for foregoing certain indulgences that contribute nothing to our main objective in life—being ready for Christ's soon return, and giving others the truth that will prepare them for this climactic event. God's servant has counselled us: "Let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man."—*Ibid.*

Are we doing this? Do we truly believe that "the moment is not for amusement" but for earnest effort to meet God in peace? "Prepare to meet thy God, O Israel" (Amos 4:12).

K. H. W.

## Wonder Drug

A few weeks ago President Eisenhower's personal physician, Major General Howard McC. Snyder, who had just turned seventy-seven, gave ten rules for living long and well. The first of these rules is, "Be happy in what you are doing." Modern medical science has yet to discover any way of improving upon the wise man's prescription, "A merry heart doeth good like a medicine" (Prov. 17:22). In contrast, he adds, "a broken spirit drieth the bones."

A survey by the University of Colorado Department of Medicine reveals that gloomy, resentful people are hospitalized far more often than happy people. Furthermore, people with a chronic, morbid outlook on life are more often than not the very ones who suffer from such complaints as headache, indigestion, insomnia, and acute fatigue. Nothing is more prone to cause high blood pressure than fierce resentment boiling under a seemingly calm exterior. The acid count in the stomach of an ulcer patient has been known to double at the mere mention of a hateful subject.

### The Most Potent Tranquilizer

All of this lends weight to the further observation of the wise man that "he that ruleth his spirit" is better "than he that taketh a city" (Prov. 16:32). Desirable as a calm exterior may be, a calm and quiet interior is of even more value as an antidote for the host of emotional and physical ills that afflict humanity. "In quietness and in confidence shall be your strength" (Isa. 30:15). The conviction that God is ruling over all, that He will permit nothing to come that is not for the best, that His grace is sufficient for every vicissitude of life, and that eventually He will right the wrongs under which we suffer, is the most potent tranquilizer ever discovered.

The Christian can afford to minimize the irritating things of life because his eye of faith is fixed upon the invisible God. He can dismiss every disappointment, every injustice, every intolerable situation, with the assurance that, in God's own time, "this too shall pass." Yes, God has promised to keep in perfect peace the mind that is stayed upon Him and that trusts in Him. Then let us trust in the Lord forever, "for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4).

R. F. C.

Our Sabbath schools are growing. In many places they have outgrown the space available in the church buildings. If our Sabbath schools are to live and grow as God would have them do, we must make more room for an ever-increasing membership. We must make room so that none will be crowded out. The law of life is growth. We grow, or become static, or rest in complacent lukewarm smugness.

A Sabbath school membership is often limited by the capacity of the church building. In order to keep a strong program of evangelism going all the time, there must be room to house and to save all who can be brought in. In many places far more rooms should be arranged for, else the Sabbath school will swarm as does a hive of bees when the beehive is too crowded. If another beehive is not provided, the swarm of bees can be lost. When proper rooms are not provided, and all divisions of the Sabbath school are too crowded, members often wander away and are lost. It is sad to see a group of youth standing around outside the church during Sabbath school because there



is not enough room for a youths' division.

As grows the Sabbath school, so grows the church. Church membership will grow in proportion to the growth of the Sabbath school membership. Some Protestant leaders declare that 90 per cent of their growth in membership comes through the Sunday school. It is their most fruitful field of evangelism. It is also clear that the children who are cared for and won to Christ in our Sabbath schools, and who are carefully trained and guided from babyhood on through youth and into adulthood, form the bulk of our church growth. The early years are the most important in spiritual, as well as physical, growth of children. We must make more room for the children and youth, then bring them in, win them to

Christ, keep them in, and train them in the service of Jesus.

Therefore, it is very necessary that we provide adequate room in all our church buildings for the various age groups, or divisions, in the Sabbath school.

Besides having ample rooms in the divisions of the Sabbath school to meet the necessary needs of each age group, there should be ample rooms for the youth and the adults to hold classes, so that the class plan of lesson study does not deteriorate. The individual class is one of the most important units of the Sabbath school and church. Two of our greatest needs today are more and better teachers, and more and better classrooms in which to hold classes. We must make more room in our church buildings to properly care for our children and youth, as well as the adults, or we will soon find that we are losing a greater number through the back door than the minister can possibly bring in the front door.

R. R. BREITIGAM  
Sabbath School Secretary  
Pacific Union Conference

# Sabbath School Lesson Help

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

FOR SABBATH, APRIL 12, 1958

## A Glimpse of the Throne of God

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

The messages to the seven churches (Rev. 1 to 3) dealt with conditions on earth. This week's lesson (chs. 4, 5) deals with events in heaven: "I looked, and, behold, a door was opened in heaven." This was a door giving view to the throne room, identified as the most holy place of the heavenly sanctuary. See *The Great Controversy*, pp. 414, 415. Chapter 4 describes the judgment scene around the throne; chapter 5 deals with the virtue of the only Being able to open the seven-sealed book.

### 1. *The Lord of Glory*. Rev. 4:1-3.

"One sat on the throne." (a) The pronoun is supplied in verses 1, 2. Elsewhere the Being on the throne is called "he that sat" (verse 3), "him that sat on the throne," "him that liveth for ever" (verses 9, 10). In verse 8 He is called "Lord God Almighty," and in verse 11 "Lord." The title "the Almighty" occurs eight times in the Apocalypse, and elsewhere in the New Testament only in 2 Corinthians 6:18, where it is quoted from Jeremiah; (b) this reverent reserve in naming the Deity recalls this counsel: "They profane His name by needlessly and irreverently mingling with their prayers the words, 'God Almighty,'—awful, sacred words, which should never pass the lips except in subdued tones and with a feeling of awe."—*Gospel Workers*, p. 176.

"Like jasper and carnelian" (R.S.V.). (a) Symbolic terms alone can be used in human language to describe the Lord God, hence the appearance of jasper ("most precious," "clear as crystal," Rev. 21:11), carnelian, or sardius (fiery red), the rainbow (emblem of God's covenant mercy, Gen. 9:16), and the emerald (green). We must beware of "a pedestrian explanation" of this vision of indescribable glory. Yet even symbolic language has spiritual meanings: (b) "The dazzling white of the jasper or diamond could well represent His holiness, while the fiery stream or the blood red of the sardius could

symbolize His righteousness."—R. A. ANDERSON, *Unfolding the Revelation*, p. 49. "This rainbow represents the combination of justice and mercy that characterizes God (see Ed 115; cf. COL 148)."—*The SDA Bible Commentary*, on Rev. 4:3. On this whole vision compare Ezekiel 1:4, 13-26; Daniel 7:9-14.

### 2. *The Elders, the Four Beings, the Ceaseless Praise*. Rev. 4:4-11.

"Four and twenty elders sitting." These elders represent humanity in a special way: (a) They are "elders," a title also used for the representatives of the tribes of Israel (Ex. 4:29; 12:21; compare Heb. 11:2). The leaders of the early Christian churches were so named as well (Acts 14:23; 20:17); (b) they are "clothed in white," a figure which in Revelation 3:18 symbolizes the righteousness of Christ; (c) some have identified them as the resurrected saints who ascended with Jesus (Matt. 27:52, 53; compare Eph. 4:8; *The Desire of Ages*, p. 786).

"Four beasts full of eyes." "Creatures" (R.S.V.) is better, but "beings" is preferable. "Full of eyes" (see Eze. 1:18; 10:12) symbolizes the unrelenting vigilance and undeviating life of the Godhead (John 5:17-26).

"They rest not day and night." (a) Verse 8 says that the four enthroned beings round the throne cried: "Holy, holy, holy," while the twenty-four elders responded: "Thou art worthy, O Lord, to receive glory and honour and power," et cetera. This continuous antiphonal praise comes first from the unalloyed devotion of sinless creatures, and then from the undying gratitude of redeemed beings; (b) if Christians rightly valued redemption "they could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power. . . . [Rev. 4:8 quoted.]"—*Early Writings*, p. 116.

### 3. *The Sealed Scroll*. Rev. 5:1-7.

This chapter "is of great importance to those who shall act a part in the work of God for these last days."—*Testimonies*, vol. 9, p. 267.

"A book written . . . , sealed with

seven seals." This book contains records relating to the judgment of sinners and "the redemption of the purchased possession," because (a) when Jewry rejected Jesus "their decision was registered in the book which John saw in the hand of Him that sat upon the throne" (*Christ's Object Lessons*, p. 294); (b) when the book was opened the elders and heavenly beings burst into praise of the redeeming Lamb.

"Who is worthy?" The worthiness of the Lamb lay in His moral and spiritual qualities. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). It was "by his own blood" (Heb. 9:12) that He entered upon His heavenly ministration of the eternal redemption assured for man at Calvary.

"A Lamb . . . as though it had been slain" (R.S.V.). This paradox is in symbolic language. "Lamb" is diminutive. The fact that it is suffering emphasizes the contrast with a powerful lion. God works His wonders through means that men despise.

"Seven horns (*keras*) is a common symbol in the OT for strength and kingly power (1 Sam. 2:10; 1 Kings 22:11; Ps. 112:9; Dan. 7:7, 20ff.) and often in Rev. (12:3; 13:1; 17:3, 12)." —ROBERTSON, *Word Pictures*, vol. 6, p. 334.

"Seven eyes. . . . Like Zech. 3:9; 4:10 and denotes here, as there, omniscience. Here they are identified with the seven Spirits of Christ, while in 1:4 the seven Spirits are clearly the Holy Spirit of God (3:1), and blaze like torches (4:5), like the eyes of Christ (1:14). The Holy Spirit is both Spirit of God and of Christ (Rom. 8:9)." —*Ibid.*, pp. 334, 335.

### 4. *The New Song Before the Throne*. Rev. 5:8-11.

"They sung a new song." (a) The reign of sin is about to end in the final phases of the heavenly mediation, and judgment is at hand. Hence this redemption song; (b) "this expression is common in the OT (see Ps. 33:3; 40:3; Isa. 42:10). . . . It is the 'new song' of those who have a 'new name' (chs. 2:17; 3:12), who inhabit the 'new Jerusalem' (ch. 21:2), when all things are made 'new' (ch. 21:5)." —*The SDA Bible Commentary*, on Rev. 5:9.

"Many angels." "Numbering myriads of myriads and thousands of thousands" (R.S.V.).

### 5. *Universal Rapture*. Rev. 5:12-14; compare Dan. 7:9, 10.

Here is a scene unsurpassed in Scripture; angel voices now join in swelling the praises of Christ who lives and reigns "for ever and ever."



# OUR HOMES

HOW TO KEEP THEM  
HAPPY  
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

## Never Compare

By Miriam Brown Wood

"It seems incredible, but I can vouch for the truth of what I've just told you. The little girl was actually persecuted—not physically, but emotionally—by her parents because her grades were not as high as her two older sisters' had been!"

We—a group of teachers—were all listening intently to the instructor in a graduate course in teaching methods. The question had arisen as to the actual validity of "letter" grades on the elementary level. As the discussion progressed, various viewpoints had been expressed and finally the thought was brought out that parents too often make comparisons among their children, "grades-wise," to the detriment of whoever is lowest on the scale.

"Let me tell you about an incident in the teaching experience of a good friend of mine," our instructor said. She leaned back comfortably in her chair, a wise, brilliant, kindhearted woman.

"In a school in a college town there was a professor's family with three little girls about two years apart in age. When the first one started to school, it was immediately apparent that she was an unusually brilliant child. She learned to read as though it were just a new, enjoyable game. She did everything else equally well. And so—a report card went home, invariably with all A's."

After pausing for a moment to adjust her glasses, the instructor continued, "Two years later, history repeated itself almost to the letter. The second child was everything her sister had been—no more, no less. Again—the all-A report card!"

"The parents, highly intelligent and respected people, were most gratified. And I'm sure their pride in their little girls was pardonable."

We were all waiting to hear the final chapter of the story. What about the third child? Did it end "happily ever after" for her too?

"Then the youngest daughter started to school, as sweet, clean, glowing, and responsive a child as her sisters had been."

Our instructor paused, choosing her words carefully. "But she was an entirely different little personality. She liked to make things, to do things with her hands. She could be counted on to keep everything in her desk beautifully neat; she could help her teacher with rather wearisome tasks. But she couldn't read on an A-grade level!"



"She was a normal, sweet, average little girl. And the teacher was conscientious and well trained. Everything was completely satisfactory—satisfactory, that is, until the child took home her first report card, which was an honest evaluation of her work. Well, her mother took one look at the card, then in an outburst of disappointment and humiliation, she told the little girl that she had disgraced the family; that her older sisters had set such a wonderful standard for her and she was obviously making no attempt to live up to it—"

One of the teachers, unable to contain herself, interrupted: "Did you say this little girl came from the home of a college professor?"

"Yes, that's one thing that makes the story so surprising and sad. Anyway, the teacher was called into conference, and the first question, of course, was 'What can we do at home to bring Barbara's grades up to A?' Believe me, the teacher was stag-

gered. For Barbara was doing her best, was trying hard, and was achieving very nicely on her own level. The teacher tried, in a diplomatic way, to make the parents see this. But they were totally deaf to anything along that line."

We were all waiting for the outcome of the story. And in a moment it came.

"All year it was like that. The child was actually persecuted at home. She was made to feel inferior, insignificant. I don't mean she was deprived of the same care the older girls received. Her little dresses were just as nice, and her hair was curled just as carefully. But day by day the bewildered look in her eyes increased. Instead of doing better in her schoolwork, she dropped slowly but surely. And then, it was time for the final report card. My friend told me that that was the hardest report card she ever had to make out. She said she sat for a long, long time at her desk, trying to decide how she could best help the child, who was, after all, the person most deeply concerned. Should she just give her all A's, and justify the action to herself on the basis of what she knew? As an honest teacher she could not—and so the usual card went home."

All of us wanted to know what had happened in later years, but as is so often the case with schoolwork, it had been impossible to follow up the case, for the teacher had moved to another State.

"I will wager, however, that the chances of this little girl's growing into a happy, well-adjusted adult were rather meager," declared our instructor. "And all because she was compared with her sisters! Her own achievements were completely acceptable, when viewed by themselves. And that, of course, is the only way they should ever have been scrutinized. Each person is unique. Each child is unique. If only parents could accept this, and appreciate the child for what he is!"

One teacher raised her hand.

"Are you suggesting that we as teachers, and parents also, should condone mediocre work with our children, and never encourage them to do better?"

The answer came back rapidly, "Never! There would be nothing more destructive to progress and am-

bition, even in a child's experience, than for him to be satisfied with less than his best. But this is the point I want to make: The world is full of average people! We may fight against admitting it; we may keep hitting our heads against the stone wall of our limitations, but that course of action succeeds only in creating frustrated, bitter adults. My recommendation is that each child be encouraged to do his very best, and that parents and teachers study every child so that they are reasonably sure when his best has been achieved. Then—accept that! Appreciate his performance! Stop measuring everything in terms of the A grade!"

There was silence when our in-

structor finished. There seemed nothing further to say, for all of us felt that she had summed up the situation in as complete a manner as possible.

Probably there is not a teacher who has not had a similar experience in her work. But, strangely enough, when the teacher herself is a mother, she is not always able to put into practice the theories that she knows are so true along this line. And often she herself will become completely subjective and compulsive where the "A" grades are concerned in the lives of her own children.

It seems to me that parents can set up a great feeling of inferiority in children where there are several in the family, by careless inferences,

even though no direct statement or accusation is made. Possibly this is best illustrated where one child has done quite well in his school experience and the second, or third, or fourth, not quite so commendably. Friends, well meaning, may ask, "And how is Joe doing in school? I remember that Betsy was such a good little student!"

Usually the harassed parent, smarting with a sense of personal failure (for we all tend to identify ourselves with our children), will hasten to answer, "Oh, our Joe just isn't a student!"

And Joe, with downcast eyes and burning ears, can very easily recognize the wistfulness in the parental voice, and identify quite clearly the reproachful overtones, even though the parent was most careful not to make comparisons! But children and young people can seldom be deceived in such matters. Granted that friends are untactful when, in the presence of children and young people, they ask such pointed questions regarding scholastic achievement. But since it is doubtful that we can ever change this custom, we must learn to cope with it.

I would like to suggest that the above remark never be made by any parent, because it is entirely negative in its approach. It tells what Joe *isn't*. But why not tell what Joe *is*? Why not say, when the hackneyed query is made:

"Joe's musical talent is really enriching our family life! I never realized how nice it would be to have a son who could play the piano so well!" And the listener will at once be interested in Joe's music. Or art. Or manual skills. Perhaps he had just built a chest of drawers for the family. Or repaired an appliance that wouldn't work.

A partial solution to the problem of comparisons one with another, as far as children are concerned, is to recognize the dignity and worth of every human being. Each child has his unique gifts, his special capabilities. Sometimes a teacher, in looking over her group, can almost look into the future and predict which child will be loved by all whom his life touches—and it may not be the brilliant A student. Often it is not. But each child is special, is a precious responsibility. Parents and teachers both need great wisdom in defining their own sense of values so that they are able to see these things more clearly. While encouraging our children to do their best in every way, we should also have the good sense to recognize their limitations—and never compare one child with another!

## THE Children's Story

### Why Ezra Blushed

By ARTHUR S. MAXWELL

Not all of the Jews who lived in Babylon—or Medo-Persia—went back to Jerusalem when King Cyrus made his famous decree giving them permission to do so. Many stayed on even after the second decree, given by Darius. Some were still there when King Artaxerxes made his decree in the year 457 B.C.

Among these was a man named Ezra, "a ready scribe in the law of Moses" who could trace his family tree clear back to Aaron.

Feeling the pull of his homeland, and eager to see what had been done there since the first freed captives returned, Ezra sought the king's permission to lead a company of his friends to Jerusalem.

Graciously the king agreed, at the same time giving Ezra a very precious document.

"Artaxerxes, king of kings, unto Ezra the priest," it began. "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee."

This decree also permitted Ezra to take with him all the silver and gold he could collect to help the work of God in Jerusalem, and gave him authority to appoint magistrates and judges with full power to punish offenders with imprisonment or death. No Jew had had such power since the Babylonians took over the country.

Compared with the 50,000 who returned with Zerubbabel, Ezra's party was very small. Fewer than 2,000 men joined it, besides women and children.

Because they were carrying so much money, some in the company were afraid of being attacked by bandits on the way, but Ezra "was ashamed to require of the king a band of soldiers and horsemen to help . . . against the enemy in the way," because he had "spoken unto the king, saying, The hand of our God is upon all them for good that seek him."

So they fasted and prayed and asked God

to look after them. This He did, and after a journey of four months they arrived at Jerusalem with all their money quite safe.

It was a great day when they rode at last into the holy city. Proudly and happily they handed over the gold and silver to the priests in charge of the Temple. But their joy did not last long.

Ezra had not been in Jerusalem more than a few days when he heard something that made him blush for shame.

The princes broke the sad news to him. "The people of Israel, and the priests, and the Levites," they said, "have not separated themselves from the people of the lands. . . . For they have taken of their daughters for themselves, and for their sons."

Ezra was astonished. This was one of the things God had told His people not to do. On no account were the young men to marry girls who did not believe in Him. This had been Solomon's great sin that had brought so much sorrow upon Israel. Now they were doing it again—only a few short years after God had set them free.

That evening, wrote Ezra, "I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

So he pleaded for God's forgiveness.

Then he called all Israel together and told them what was on his heart. Earnestly he begged them to undo the wrong they had done, while yet there was time.

That was a very sad meeting. Not only were many people worried because they did not know what to do with the heathen wives they had married, but it was raining heavily at the time and everyone was cold, wet, and miserable.

At last, with one voice the people said, "As thou hast said, so must we do."

Of course, it wasn't possible to break up so many marriages overnight; and there were the children to be thought of too. It took days and weeks to straighten things out properly. A special court was set up to try all the cases, and three months passed before the task was finished.

It had to be done, of course, or Israel would soon have slipped back into idolatry again; but what a lot of sad good-bys there must have been!





## Be Happy—Don't Worry

By Marion J. Denman, *Principal*  
San Diego Union Academy

Three students at our academy came to my office recently with real concern over their being unable to forget the past. In the course of our visit together they also mentioned their anxiety over the present and the future.

Our academy had just experienced one of the most spiritual Weeks of Prayer in the history of the school, and it was at once evident that these fine young people were seeking an answer to their problem because of the firm stand they had just taken for their Saviour. Satan is determined as never before to bring all possible confusion and worry into the lives of our young people—especially those who may be trying for the first time to live a truly Christian life.

Worry is the great joy killer, not only of young people, but of people of all ages. Satan well knows that worry affects the body and mind and spiritual life. The medical profession tells us that a large percentage of the diseases that prey upon the mind and body have their beginnings in worry. Jesus gently reproved Martha for being "anxious and worried about a multitude of things" (Luke 10:41, Weymouth), and the same counsel applies with even greater force to thousands of people today.

Things of this world have a way of magnifying themselves out of all proportion to their importance. More important than other matters that we often consider necessary and urgent, is taking time for communion with God. Unless we have a close walk with God we become perplexed and worried. Christ is our example. His life was one of activity. "No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often He was found in prayer!"—*The Desire of Ages*, p. 362.

It is when we fail to put Christ first that our best-intentioned plans, our greatest hopes, our most earnest efforts, fail to bring the joy and peace for which we have labored. So with worry; if we let Satan make us anxious about the past, present, and future, we will never be happy.

Yesterday belongs to the past and is gone forever. It cannot be recalled

or relived. We cannot change the record; it is fixed for all eternity. Tomorrow belongs to the future and cannot be reached. No person has ever seen a tomorrow, and no one ever will. Tomorrow will always be one day ahead. Today is the only day we have, therefore we should "rejoice and be glad in it." The secret of a holy and happy life is: Live one day at a time. This is the secret the three young people who came to my office needed to know.

Jesus said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34). "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day," is the rendering of the Revised Standard Version.

### Need for Faith

One of the chief reasons many Christians are not happy is that they lack faith. They do not really believe that their sins are forgiven. Yet Jesus is "faithful and just to forgive us our sins" if we confess them. He has promised to remove our sins "as far as the east is from the west." This promise we must believe if we are to defeat Satan's efforts to discourage us.

To worry about the past once we have asked for forgiveness is useless.



● A Voice of Youth evangelistic series began late in February at Sharpsburg, Maryland, sponsored by the Hagerstown MV Society.

● Young people of the Concord, New Hampshire, MV Society recently presented a special program in the form of a court scene in which various phases of MV Class work were submitted as "evidence" by the defense. Taking part were Robin LaPierre, judge; Jeanne Chase, prosecutor; Mary Wooster, clerk; Pamela Follansbee, Timothy Tyler, and Marion Field, witnesses; and several church members as jurymen.

What is past we cannot help. All the anxiety in the world will not change matters a bit. So far as the past is concerned, all we can do regarding it is to make amends where this should be done, asking forgiveness of man if we have wronged others, making restitution wherever possible, and asking God to separate us from all past sins.

The three young people were concerned over their anxiety because it was hindering their own happiness and it was hurting those about them. Their worry was not only distressing themselves but everyone around their circle—physically and mentally.

Many of the troubles we worry about never happen and a large part of them are things that we can do absolutely nothing about until they arrive; then we can solve them one at a time with the Lord's help. Satan is trying as never before to get the minds of young people to dwell on disagreeable things that they fear may come, and they act as though they had no pitying, loving Saviour who is a present help in time of need. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Everything that causes worry we are to take to God in prayer. If the difficulty is not removed, then let us have faith to believe that God will give us sufficient grace and strength to carry it.

"Your faith in Jesus will give strength to every purpose, consistency to the character. All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God. This faith will prompt true obedience to the commandments of God. Your knowledge and faith in God is the strongest restraint from every evil practice, and the motive to all good."—*Messages to Young People*, p. 410.

We must have faith in our fellow students and in our teachers. We must believe in their promises, trust in their integrity, and have confidence in their sincerity. Most of all we must have faith in ourselves, in our ability to accomplish things worth while. Faith in self does not mean selfishness or exaggerated ideas of our own talents; but it does mean that we shall not permit fear to control us.

Then, as has been mentioned already, we must have faith in God that He will give us victory over our sins. "This is the victory that overcometh the world, even our faith" (1 John 5:4). Every day Satan is endeavoring to trip us up with his strong temptations. He wants to defeat us. It is not necessarily an indication of a poor Christian experience when one's feelings change from day to day. It is, however, a sure indication that Satan

is doing his best to discourage one by leading him to dwell on doubts and fears—doubts and fears for the past and for the future.

Satan is determined to defeat us, and he will use every doubt and worry that he can to lead away from God and down into sin. It is his plan to discourage those who determine in their hearts to serve Jesus; and unless we are abiding in our heavenly Father we shall be led into despondency and discouragement.

Joseph Fort Newton said, "Be patient enough to live one day at a time as Jesus taught us, letting yesterday go, and leaving tomorrow till it arrives."

The heart that is constantly giving thanks to God is not worrying. When tempted to worry, begin to thank God for the personal blessings that you have received. You will be surprised how successfully this will cure your anxiety and fear. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

## TALKS WITH Juniors

### Space Travel

By D. A. Delafield

America has a new ship sailing the seas. We might call it the United States Ship *Explorer*. This is an unusual "vessel," but it doesn't belong to the Navy, it belongs to the Army. And *Explorer* isn't sailing the briny ocean wastes of the Atlantic or the Pacific. On the contrary, it is slicing a brilliant course for itself through an orbit in the vast and unmeasured sea of space.

Of course you know, juniors, that *Explorer* is an artificial moon, really a long metal tube with two radios aboard to send signals back to the earth. And it has other important scientific equipment. This mechanical moon is traveling more than 18,000

miles an hour, several hundred miles high in the sky, following an elliptical orbit around the world, and held in that orbit by the pull of earth's gravity. Otherwise it would simply fly out into space and destroy itself. At present, *Explorer* makes a trip around the world in less time than it would take you to ride your bicycle across town!

Of course, *Explorer* is just a beginning. Someday soon no doubt a bigger satellite will be sent up. Then the scientists will put a man in one, and try to project him up into an orbit where he will report back to this world and describe the things that he sees as he travels through the mysterious unknown called space.

Well, what does it all mean? I might say that among other things it means that man is trying to reach the moon. Then he wants to go to Mars. Why? Well, the only practical purpose would be to acquire scientific information. But it will cost at least 2 billion dollars to prepare a manned satellite to reach the moon. "I see no prospects of our doing anything on the moon," wrote Dr. Harold C. Urey, "except trying to understand the lessons of its surface from the standpoint of understanding its origin and the origin of the solar system." But, of course, we could learn a lot about that just by reading the first chapter of Genesis, couldn't we?

Now, juniors, as an Adventist I am interested in a trip to the moon, yes, and beyond, to Mars and Venus. But I would not be satisfied with that. I want to go farther. I want to go to heaven. If half the money spent on science were spent telling people that Jesus is coming again, the opportunities for space travel would be increased! If we could encourage people to have faith that God has a home for them in heaven, they might raise their sights and aim higher than Mars. They might prepare for Jesus' soon coming.

Dr. Urey says concerning a trip to the moon, "I do not think it worth while." Neither do I. Suppose man is able to build a projectile that he could fire away at the moon's surface and create an explosion and a little moon dust. Particles might settle down upon our world, and an analysis might be made as to the contents of the moon's surface. Maybe that's as far as we'll get in our conquest of the moon, that is, unless we are planning to travel another way—with Jesus and His powerful angels up through the sky to Paradise, God's home. There is no cold, bleak surface there, but eternal beauty and gorgeous plants and flowers. That will be our home and that is something to plan for. That's the space trip I want to make. How about you?

## On Patterns

By VELVA B. HOLT

"I just can't understand why this cake didn't turn out right—why, I even put more eggs in it than the recipe called for, and I added a little more sugar and quite a bit more butter; but look at it!"

Blanche Taylor was almost in tears as she showed her neighbor the completely collapsed cake she had just taken from the oven. It seemed that her cakes never turned out right.

Harriet Jensen disliked telling her it was because she hadn't followed the recipe more carefully, so she only sympathized and wished her better luck next time.

But the next time the same thing happened; and the next, until Blanche was back again with her latest failure.

"I simply can't make nice light cakes like yours, Harriet. I wish you'd show me how. There must be a knack, and you certainly have it."

"Well, if you'll excuse me for being so frank," Mrs. Jensen ventured, "I think the knack is in following the recipe more closely; in fact, *exactly*. Try putting in just the amount it calls for—no more, no less."

"Why, that's funny. I figured that by adding more good things like cream and eggs the cake should be even better! I always add more of those when I want other things to be extra good."

But Blanche found that most recipes

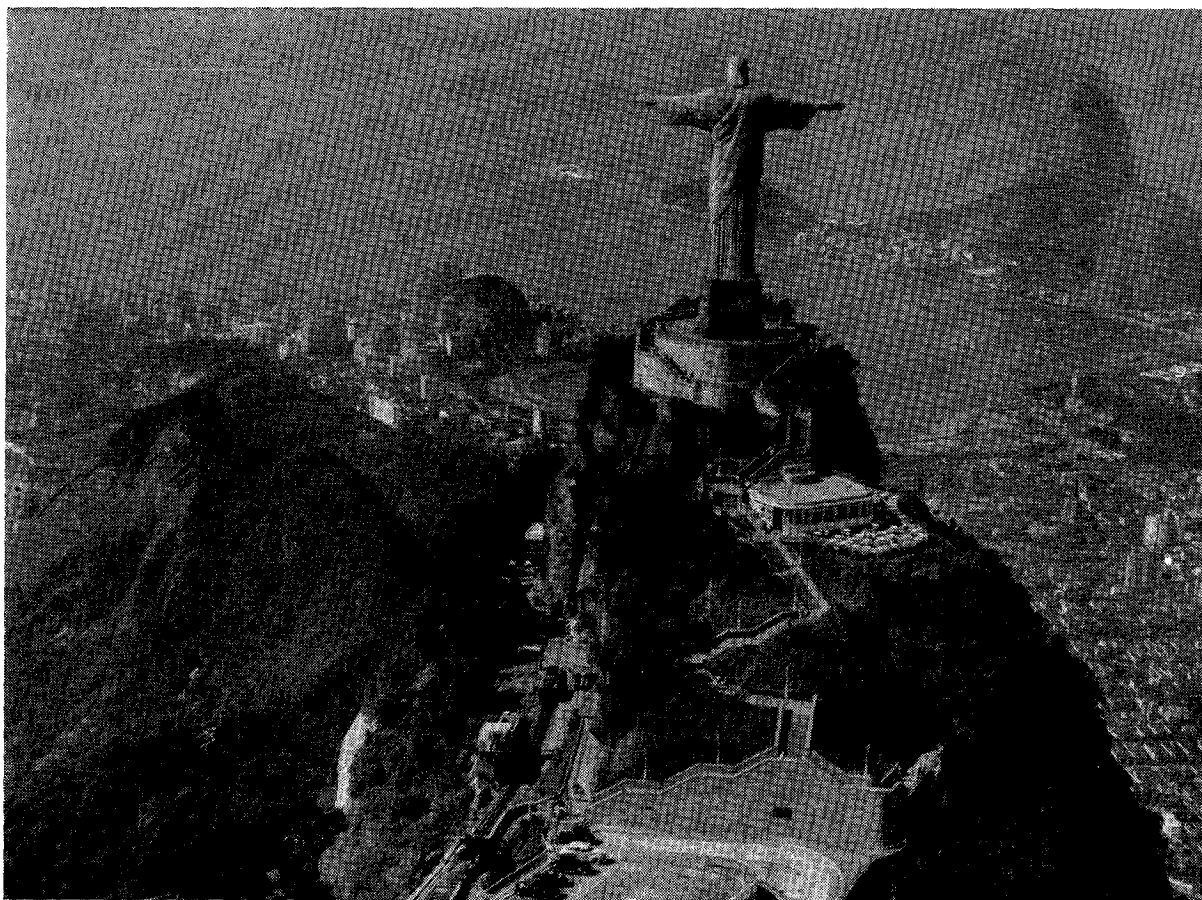
do turn out better when followed exactly, and that any changes are likely to cause failures.

The other day I started to make a dress, but the pattern was too small. All I would have to do, I thought, would be to cut it a little larger, which would be very simple. Now, I have done a moderate amount of sewing, but I'm far from being an expert seamstress. As long as I follow the pattern I can do fairly well, but to cut something larger is not nearly as simple as I had thought. So, before finishing the garment, I ran into no end of trouble; and from now on, I have decided, I will follow the pattern as specifically as a road map.

After all, isn't that what patterns are for? And recipes? When we try to alter them to suit ourselves we can expect trouble, for those who make patterns and recipes are much more experienced than we. They have gone to a great deal of work in perfecting them. Experiments have already been made so that we don't have to experiment, and as long as we follow the directions we will come out all right.

I wonder why it is that we so often try our own imperfect ways in fashioning a pattern for our lives, when it would be so much easier to follow the tried and true—the Perfect Pattern—and have no regrets, no failures.

By  
**W. R. BEACH**  
Secretary  
General  
Conference



COURTESY OF THE BRAZILIAN EMBASSY

Rio de Janeiro, with Sugar Loaf Mountain in the distance. Our Hospital Silvestre is located under the brow of Corcovado, the mountain in the famous statue of Christ.

# GOD'S WORK Is Onward in Brazil

**B**RAZIL was already a geographic name on the maps in the Middle Ages. It was attached to a legendary island in the Atlantic Ocean where heroes went after death. Irish lore had given to this parcel of land the Gaelic name of Braes-ail, and it signified a blessed, or fortunate, isle. Later on this word was used to designate a wood found in Brazil from which red dye was extracted. The name was extended to the entire country by Manoel of Portugal (A.D. 1469-1521).

Brazil is the largest of the South American nations and embraces a territory 10 per cent larger than continental United States of America. It is comprised of 20 states, a federal district, and 5 territories administered by the federal government. This vast land of rivers, plateaus, and moun-

tains constitutes 48 per cent of South America's land and population. It really is a colossal island surrounded by the Atlantic Ocean and the Amazon and Paraguay river systems.

In the north is the tropical Amazon valley, flat and heavily forested. The central and southern sections are chiefly plateaus ranging from 1,000 to 3,000 feet in altitude, cut by numerous river valleys. In point of fact, more than half the territory of Brazil is covered by forests. About one fourth of all the world's known vegetable species, that is, about 50,000, are found in Brazil. Some species of wood are so hard that they can be cut only with special machinery. The most remarkable of these woods, of course, is *Pau brazil*, which is the bright-red wood famous since colonial days.

The people of Brazil have diverse

ancestors. The first and largest group of settlers were Portuguese, in whose veins flowed Celtic, Iberian, Phoenician, Latin, Moorish, and Jewish blood. This basic inheritance became mixed to some degree with the aboriginal Indian and later with the Negro. Brazil has never known racial prejudice. Brazil's statesmen, heroes, scientists, and artists have descended from the various strains of ancestry. No statistics on racial make-up are available. The law forbids this and every other distinction of race or color in the census or in any other manner.

The vastness of Brazil and the diversity of race and climate have developed striking differences from one region to another. There is a very strong local patriotism. Immediately you are made aware of the fact that

ound on which stands

your conversationalist is from one or the other areas of Brazil. This is particularly true of the Paulista, from São Paulo. This city played a major part in the making of the Brazilian nation. The Paulistas are conscious of this, and they are perhaps the most progressive of all Brazilians in industry and modern development. São Paulo today is the Chicago of South America. It is a great metropolis, with many broad avenues and towering skyscrapers.

In this area of Brazil and to the south the work of Seventh-day Adventists was first established. The territory is now known as the South Brazil Union Conference. Here are located strong field organizations and important institutions. The first conference organization in Brazil was that of Rio Grande do Sul, with the city of Porto Alegre as the capital and headquarters for our work. Organized in 1906, it has given countless workers to the cause in Brazil, and is developing nicely today. I spent an unforgettable weekend in the Rio Grande do Sul Conference, meeting with our people and visiting institutions.

The South Brazil Union includes three conferences and three mission organizations. The total membership is nearly 27,000. When you add the membership of the East Brazil Union Mission (14,000), with headquarters at Rio de Janeiro, and that of the North Brazil Union Mission (9,000), with headquarters at Belém on the Amazon, you have a total membership approaching 50,000. This represents fully 50 per cent of the total Adventist membership in South America.

It was most interesting to meet with responsible committees, to visit institutions, and to study the reasons for the fine growth of the work in Brazil. These reasons no doubt are numerous, but I think two are very apparent.

First, evangelism is the watchword of our leaders in Brazil. For years they have pursued an integrated program of evangelism, taking advantage of every line of activity, field and institutional, to bring souls to a decision for the everlasting gospel. I found this to be true in every field of Brazil. In one union 38 evangelistic efforts were held in 1957. Of these 38, approximately 50 per cent were held in cities and towns where there were no Seventh-day Adventist churches.

A second very evident factor in the success of our work in Brazil has been the development of strong institutions. Thus there are numerous primary and secondary schools. In addition, there is a senior college in the São Paulo area, and a junior college near Recife. We also have a very fine publishing house at Santo André, some 17 miles from the center of São Paulo. The medical work is represented by two important hospitals and a number of minor institutions.

#### Publishing Work Important

I found the Brazil Publishing House to be one of the finest and best-administered institutions we operate anywhere. It is well-equipped and well-staffed, and is pouring into the field an endless stream of first-class publications. Some of these are most original in their presentation and their contents. B. E. Schuene-mann, the manager, and Luiz Waldvogel, the chief of the editorial staff, are an outstanding team, and are leading out in a remarkable work.

A look at the field causes one to recognize the importance that is given to the publishing work by conference leaders. The São Paulo Conference has 120 regular colporteurs. In fact, this local conference holds first place in the world field in the number of colporteurs. Two students last summer delivered 1,900 large books and 7,300 magazines, a total equal to 20 scholarships. Last year the colporteurs of Brazil raised up eight new groups of Sabbathkeepers. In the canvassing field, the Cavalieri family holds the record. Of this family, seven members are colporteurs.

The second large institution in Brazil is the college. It is located in an agricultural setting of some 400 acres. The enrollment this year is 735. Since the founding of the school in 1915, approximately 600 students have been graduated and made available to the field. Both the agricultural and industrial programs of the school are successfully operated. President Dario Garcia, a Brazilian citizen, graduated from Pacific Union College in 1943. The dean of the college is Prof. Walter E. Nelson, also a graduate of Pacific Union College. He is the son of

Elder and Mrs. Walter A. Nelson, of the Canadian Union.

Plans are being implemented at present to bring the Brazil College to full senior-college status, and God is blessing this undertaking. A survey of the institution some months ago by E. E. Cossentine, of the General Conference Department of Education, and national representatives of the field, outlined a strong program for the development of the Brazil College. A recent board meeting gave study to this program and undertook to implement it.

I was privileged to visit all the major medical institutions of Brazil. One that impressed me greatly was the Penfigo Adventist Hospital at Campo Grande. It is located in the heart of the state known as Mato Grosso ("great jungle"). This is one of the areas where the disease known as savage fire has caused great suffering and despair. The penfigo hospital was established to treat this disease. Penfigo means "boil." The disease usually reveals itself on the face, the chest, or around the waist, in a mass of heretofore incurable boils. The penfigo hospital has developed a method of treatment that is giving surprising results. Last year 40 per cent of the patients were completely cured. In the case of 25 per cent more, the disease was arrested. Another 25 per cent have remained incurable. The percentage of mortality has been reduced to 10 per cent. These results are considered an outstanding contribution to the science and art of healing in Brazil.

I visited this institution. Night and day there is wailing and despair until the therapeutic procedures take effect. Such patients are very accessible to religious teaching. A church of 28 members has been formed at the hospital. Many others have been baptized. Some have returned to their homes radiant messengers for God's truth. One woman, cured after several years of treatment, returned to her home and prepared 18 people for baptism.

Moving up to the Rio de Janeiro area, we find a very fine group of workers and a well-developed organization. Of course, there is only one Rio de Janeiro in the world. This world center has been the capital of the country for more than a century. In 1961 the capital will be moved to Brasília, now under construction 450 miles to the northwest. We were the second church to open services in this new city, with a group of 37.

Rio is located in the Federal District, an area of some 450 square miles. The city winds in and out along a broken sea front for more than six

(Continued on page 20)

# Bible Texts Explained

By RAYMOND F. COTTRELL

and DON F. NEUFELD



## When Probation Closed for Satan

*When did probation close for Satan?*

The record of Satan's fall is described in Isaiah 14:12-16 under the figure of the king of Babylon and in Ezekiel 28:12-14 under the figure of the prince of Tyrus. Additional information concerning his downfall is found in Revelation 12:7-12, but that passage seems to focus particularly on the further casting out that took place when Christ died on the cross (see *The Seventh-day Adventist Bible Commentary*, on Rev. 12:7-12). That there was a further casting out at the time of the cross in no way implies that Satan had an opportunity for reinstatement up till that moment. His doom was sealed when he and his angels were originally cast out of heaven.

The revelations of the Holy Spirit through Ellen G. White supply certain details of the great controversy not found in the Scripture record. For some time after his original defection Lucifer was given opportunity to return to God and to be reinstated in his office (*Patriarchs and Prophets*, p. 39), but by the time of his casting out of heaven he had already gone too far to return (*ibid.*, p. 41). For this reason his request later for reinstatement could not be granted (see *The Story of Redemption*, pp. 26, 27).

## Singular or Plural Usages of Possessive Pronoun

*Does the "your" in the expressions "your seed" and "your name" in Isaiah 66:22 refer to each individual redeemed person or to Christ's church as a group in the new earth?*

If the question resolves itself around the problem as to whether the pronoun "your" is a singular or a plural, the answer is simple, for the Hebrew pronouns used here are plural. There is not the ambiguity in the Hebrew that is present in the English. Hebrew is a more highly inflected language, distinction being made in the pronouns under consideration, not only in number, but also in gender.

By contrast the Hebrew pronouns

"thy," "thee," et cetera, in Isaiah 60 are singular and feminine. The reason for this is that Jerusalem is being addressed. This is made clear in Isaiah 62:6, where the pronoun translated "thy" in the phrase "thy walls, O Jerusalem" is feminine singular as in chapter 60. Of course, not the buildings of the city, but the inhabitants of the city, are addressed.

It is doubtful, however, that much should be made of the number of these pronouns so far as a possible indication as to whether individual redeemed persons or the church as a group is concerned. The usage in this part of Isaiah seems to fluctuate back and forth. For example, after the singular being used throughout in Isaiah 60, the author suddenly changes to the plural in chapter 61, though carrying on the same form of conversation (see verses 4-7).

## An Explanation of the Term "Lawful"

*What is the original rendering of "lawful" in 2 Corinthians 12:4? Is this the same sense in which "law" is used in 1 Corinthians 14:34?*

The word "lawful" in 2 Corinthians 12:4 is the translation of the Greek *exon*, a participial form of the impersonal verb *exesti*, which means "it is permitted," "it is possible," "it is proper," "it is lawful." The verb is not built on the word for "law," *nomos*, though at times the meaning "lawful" in the sense of "being permitted" is an appropriate rendering. For examples see Matt. 12:10; 14:4; John 18:31; Acts 22:25.

For other uses of *exesti* the following examples may be cited: "Let me freely speak unto you" (Acts 2:29) is literally, "it being permitted me to speak freely." "Thou mayest" (Acts 8:37) is literally, "it is permitted." "May I speak . . . ?" (Acts 21:37) is literally, "Is it permitted for me to speak?" Whatever reference to law may exist in *exesti*, is indirect.

In 1 Corinthians 14:34 the word *nomos* is used for "law." *Nomos* is variously used in the New Testament. Sometimes it describes the Pentateuch, at other times the moral law or the law of Moses, at other times the system of Judaism. Sometimes it refers to other systems or arrange-

ments. In 1 Corinthians 14:34 *nomos* most probably refers to the Pentateuch, for the reference in the "law" seems to be to Genesis 3:16.

A distinction ought therefore to be made between the term "lawful" when it is the translation of *exesti* and direct references to law where "law" is the translation of *nomos*.

## Reconciling an Apparent Discrepancy

*Please explain the apparent discrepancy between 1 Kings 15:2 and 2 Chronicles 13:2.*

In 1 Kings 15:2 Abijam (called Abijah in Chronicles), the son of Rehoboam, is said to be the son of Maachah, who in turn is called the daughter of Abishalom, that is Absalom. In 2 Chronicles 13:2 Abijah is said to be the son of Michaiah, who in turn is called the daughter of Uriel of Gibeah.

It is verses like these that the Bible critic exploits with great delight as evidence that the sacred record is unreliable. However, it is possible to combine all the various elements of the narrative into a consistent account. When the Bible is permitted to define its own terms, all seeming inconsistency vanishes.

Michaiah is probably a variant of the name Maachah, just as Abijam is a variant of Abijah, and Abishalom of Absalom. This leaves the matter to be solved as to how Michaiah, or Maachah, could be the daughter of both Absalom and Uriel.

The word for "daughter" or "son" in the Hebrew is used for descendants no matter how remote. Thus Christ was called the "son of David," and David the "son of Abraham" (Matt. 1:1). In 2 Kings 8:18 Athaliah is described as the daughter of Ahab, and in verse 26 as the daughter of Omri, the father of Ahab. By our modern terminology Athaliah was really the granddaughter of Omri, but the Hebrews designated this latter relationship by the same term by which they designated a daughter relationship.

Coming now to the case of Abijah, the following presents a consistent picture: Michaiah, or Maachah, was the daughter of Uriel as 2 Chronicles 13:2 states, and granddaughter of Absalom as 1 Kings 15:2 should be understood. Absalom had three sons and one daughter (2 Sam. 14:27). The three sons apparently died early, for Absalom reared up for himself a pillar because he had no son to keep his name in remembrance (2 Sam. 18:18). Tamar, it would then seem, married Uriel of Gibeah, to which union Michaiah, or Maachah, the mother of Abijah, was born.



# News From Home and Abroad

## South Philippine Union Mission

By A. L. Ham, *Vice-President  
General Conference*

The South Philippine Union Mission biennial session was held in the East Visayan Academy buildings located near Cebu City, January 2-11, 1958. The theme of the session was, "Jesus, Saviour, Pilot Me." An enlarged reproduction of the familiar picture of the Master piloting a boat through a storm, its decks awash by the stormy waves, was placed over the platform.

Before the business of the day was undertaken, time was devoted to the singing of well-known inspirational songs of the message. This was followed by a devotional sermon and prayer bands. It appeared that almost all took part in the prayer bands.

The president, V. M. Montalban, prefaced his fine report by reading Psalm 111:1-4: "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."

This was a very fitting acknowledgment

of the mighty works of the Lord, revealed in many ways, during the biennial period. There are now 37,428 baptized believers in the 402 churches of the union; 45 new churches have been organized in four mission fields. There has been an increase of 81 per cent in membership since January 1, 1951. The president reported 2,985 baptisms during the two-year period, and plans were laid for many evangelistic efforts during this year. J. R. Spangler, the division evangelist, is to conduct a large effort in Cebu. A wonderful location has been found for this meeting, right at a prominent intersection.

This is an indication of how the work is growing in the union—there are from 18,000 to 20,000 children and youth of school age in this union. At present there are 3,594 enrolled in our church schools, academies, and Mountain View College, which has been in operation only a few years. It has an enrollment of more than 400, and it is expected that this will increase to 600 for the next school year. At the session a very encouraging and challenging report of school activities and possibilities was given by the president, T. C. Murdoch, assisted by teachers and students of the college.

Educational facilities must be provided for the hundreds of youth and children not now in our schools.

Owing to the organization of the mission field and the need to provide experienced leadership for it, some changes were made in the union staff. The work of the nominating committee and the election proceeded with complete unity and satisfaction.

We have a loyal and devoted people in the Philippines. They are most cordial and appreciative of all that we tried to do for them spiritually and in counsel regarding the plans for the work. W. P. Bradley and the writer were happy to be associated with the division and union leaders and our faithful believers during this meeting. The leadership is capable and loyal. We shall continue to pray earnestly for the work and workers in the South Philippine Union, where the message is going rapidly and where the fruits of the Spirit are so abundant.

## Lay Evangelism in South America

By T. L. Oswald, *Secretary  
Home Missionary Department  
General Conference*

"Thy people shall be willing in the day of thy power" (Ps. 110:3). Throughout the entire South American Division our church members are taking their places in the front lines of soul winning. There is an earnestness on the part of the members to do their share in the finishing of God's work on earth.

In 1957 more than 10,000 new believers were baptized in the South American Division. This accomplishment speaks well for the work on that continent when we remember that the countries of South America are predominantly Catholic. Forty per cent of the converts last year were won to the message by the lay members of the church.

At Belém, North Brazil, W. R. Beach and I had the privilege of attending a lay congress. In that city we have seven organized churches. On Sabbath there were about 800 people in attendance. Of that number some 200 had brought in one or more souls during 1957. Thousands of the people in South America who are under the influence of the Catholic Church are reaching out for something better.



## Successful Evangelism in Great Falls, Montana

As a result of meetings conducted by the Stanley Harris and Lloyd Wyman evangelistic team, more than 60 new members have been added to the Great Falls, Montana, church. Many others are preparing for baptism. Part

of the large group of recent converts and the worker group are shown above. The Harris-Wyman team will open its next campaign in Missoula, Montana.

STANLEY HARRIS



Commissioning service, Campanis, Brazil. Presenting the "120" pins are, left to right: Juan Riffel, W. E. Murray, and T. L. Oswald.

When they come into this message they are very happy, and immediately they want to bring the love of God, which means so much to them, to their neighbors, friends, and loved ones.

W. J. Streithorst, president of the North Brazil Union, told us that if they could have a few more workers to supervise the laity in their soul-winning work they could double their membership in less than two years. Truly, the harvest is ripe and the laborers are few. In that field they depend to a large extent on the lay members of the church to bring the message to the people, and many seem ready to accept it.

In company with Juan Riffel, home missionary secretary of the South American Division, I spent two weeks in Chile, where we conducted a number of lay congresses and institutes. Thousands of the people in this country are searching for truth, consequently our workers are having very good success where efforts are being held. To a large extent our lay members interest the people in the truth, and then after the workers give them a little more instruction they are baptized.

How eager the people were as they attended these congresses to learn how to become better soul winners. O. R. Scully, president of the South Chile Conference, and Niels Wensell, president of the Central North Chile Conference, have a tremendous responsibility in seeing that the message is brought to the thousands of people that are without hope and without God in their territories.

Many of our people related their experiences in soul winning. Some have been very successful in bringing a number of people into the message every year. What we found in the Republic of Chile was also true in Mendoza, Argentina, where we held a lay congress. There a public effort was in progress. Francisco Scarcella, who is president of the Cuyo Mission at

Mendoza, was holding a series of meetings. Already 100 have been baptized. A number of others are interested in the truth and are being prepared for baptism. Delegates from the churches in that mission came in to the lay congress. They were very eager to get help so that they could be more efficient in leading others into the light of this truth.

A lay congress was held for the Central Argentine Conference. This field is one of our strongest, financially speaking. Here the work first began in the Argentine Republic. Delegates from the churches came to the congress to become better qualified in their soul-winning work.

God is blessing the work in a most remarkable way in all of these fields. During the year 1956 our brethren and sisters in Bolivia pledged themselves to be responsible for 1,000 baptisms. Not only did they reach the goal of 1,000 but more than 1,200 people were baptized on a single day. Seventy-five per cent of these people were brought into the light of this truth by the laity.

The work in the South American Division is onward. God is blessing the leadership in the division and in all of the conferences and mission fields. Laity and ministry are cooperating for the finishing of God's work. God's people are willing in the day of His power.

## God's Work Is Onward in Brazil

*(Continued from page 17)*

miles of a narrow alluvial strip between mountains and sea. The mountains take weird shapes from ages of weathering. The two most famous peaks are Sugar Loaf and Corcovado ("hunchback"). Astride the hunchback is the famous statue of Christ, which dominates this great city day and night. Our Hospital Silvestre is located under the brow of Corcovado

and in full sight of the statue of our Lord, who went about doing good.

This institution is housed in a good, modern structure. We are very fortunate to have Dr. Edgar Berger as medical director. His two associates are fine Christian physicians too. With the nursing and institutional personnel they are doing their best to get the hospital on a sound operating basis. The manager of the institution, Max Fuhrmann, is an important member of the institutional team. The hospital was a full year without a medical director, and as can be imagined, many problems—financial and others—arose to harass this struggling institution. However, occupancy has been increased to 35 per cent of capacity, and contracts are now in hand that will soon increase occupancy to a minimum of 60 per cent. A maternity wing, considered to be the best equipped in Rio, will open shortly.

Another important institution for the work in Brazil is the Brazilian Voice of Prophecy, located in Rio. Since 1943, when it was organized, steady progress has been reported. To date more than 225,000 students have been enrolled, 17,000 have graduated, and at present approximately 8,000 students are studying the truth through this avenue. R. Rabello is the Voice of Prophecy speaker. Through the years he has produced a very fine, convincing program. E. Zorub is the manager.

At the present time money is in hand to provide a permanent home for the Voice of Prophecy in Rio de Janeiro. Land has been secured in a very acceptable area of the city. At a recent committee meeting the plans for building were approved. Soon construction will be under way. This will mean a more efficient institution and larger results. It is estimated that to date more than 2,000 people in Brazil have been baptized into the Seventh-day Adventist faith as a direct result of the work of the Voice of Prophecy.

Much could and should be said about the work in northeast Brazil. The junior college at Recife is a good institution. Joao Bork, the president of the school, has done a remarkable work. The enrollment has been built up to 350. New classrooms have been built and facilities have been added to dormitories. Much of this has been done with funds provided by the thirteenth Sabbath overflow in 1956. A remarkable administrative feat performed by Professor Bork is that during the last seven years doubtful student accounts have been kept below Cr 5,000 (approximately \$60)!

Brother and Sister L. C. Scofield and their family arrived in Brazil less than two years ago. They were given

charge of the medical launch *Luminar*, operated on the São Francisco River. The home port for the medical launch is the city of Januária, in the state of Minas Gerais. This floating clinic and evangelistic unit was partially rebuilt early in 1957, and now with new equipment and better installations it is doing a marvelous work.

The Scofields, both of whom are degreed nurses, are outstanding missionaries. Hundreds of people have been contacted through their labors. In fact, to date 22,000 treatments have been given and 16,198 people have attended meetings. In the city of Januária, as the result of a spearhead evangelistic meeting, a church has now been organized and a building will soon be erected. A year ago we had nothing in Januária. Four others groups have been organized.

And so the work is onward in Brazil. The laymen are joining wholeheartedly in the evangelistic program. In one church they have organized 14 lay efforts. A large number of youth congresses have been held during the past Golden Anniversary year, and nearly 3,000 young people took their stand for Christ at these meetings. Overseas workers and national workers are marching hand in hand

into the future. M. S. Nigri, of Brazil, and Roger Wilcox, of North America, have had outstanding vision and ability in leading the total forces of the church to success.

We have met some very fine overseas and national workers. The brethren and sisters who have thus given their children to the cause and the others who have supported them faithfully with sacrificial giving can be happy and proud. Everything in God's cause seems to be on the upward trend in Brazil. We can be thankful for this. It gives us inspiration and courage to renew our consecration to finish quickly the work that God has entrusted to us.

## Graduation at Jones Missionary School, New Guinea

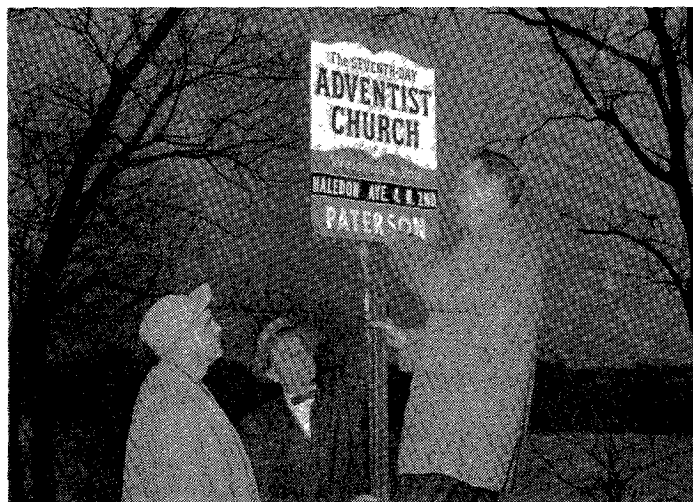
By R. A. Adair

It was my pleasant lot recently to give the graduation address at Jones Missionary School on the island of New Britain, in New Guinea. The letter inviting me to take part in the graduation exercises was signed by Kata Richards Ragoso, son of Pastor

Kata Ragoso, well-known native minister who has attended two sessions of the General Conference. The class motto was "Any time, anywhere, in the Lord's service."

L. N. Lock is the principal of this school, which is a memorial to the pioneer missionary, Capt. G. F. Jones. Captain Jones opened up the work in the Solomon Islands and New Guinea. In 1929 he had asked for the opportunity to go to New Guinea and to take with him as his companions two young Solomon Islands teachers, Oti and Salau. The evening before Brother Jones left for this field a group of us knelt in prayer with Captain Jones to ask God to bless these workers as they journeyed to a land where there were no Seventh-day Adventists. From this small beginning the work has continued to grow under the blessing of God. How appropriate it seems to have this training school named for Captain Jones, one of God's faithful servants.

There are about 200 students in this school from various islands and groups of islands. They come from New Guinea, Mussau, Emirau, Bougainville, and the Solomon Islands. One of the graduates was from the far-away little island of Bellona. There



## Road Signs at Paterson, New Jersey

A strong program of evangelism is under way in Paterson, New Jersey. As a part of this soul-winning campaign the church is erecting eight new roadside signs at various approaches to the city. J. A. Toop, public relations director for the New Jersey Conference, reports that the entire church is enthusiastic about the signs. They have already made a contribution to the evangelistic objectives of the Paterson church, according to Boston L. Raith, pastor, shown in center, with Charles Lambertz, left, and Herman Lambertz.

Every Seventh-day Adventist church is encouraged to make a strong effort to secure these denominationally sponsored, attractive, yet inexpensive signs and post them at every avenue of approach to the city.

Pastors and conference public relations secretaries have complete information.

HOWARD B. WEEKS



## Madison Again Minute Man Church

On December 28, 1957, the Madison College church reached the Ingathering Minute Man goal for the second year in succession.

The picture above was taken at the time of the Kentucky-Tennessee Conference Ingathering victory banquet, when it was announced that the conference also had once more reached the Minute Man goal. O. J. Mills, pastor of the Madison College church, is seen giving E. L. Marley, president of the Kentucky-Tennessee Conference, a check for \$15,084.59. Those looking on are, from left to right: Ruth McClellan; Mrs. Felix Lorenz, Sr.; Pat Neeley; S. S. Will, Southern Union home missionary secretary; William C. Hatch, Kentucky-Tennessee Conference home missionary secretary; Don R. Rees, president of the Southern Union, and W. B. Ochs, vice-president of the General Conference for the North American Division.

S. S. WILL

# DO YOU KNOW

that in 1958  
more than 15,000,000\* people will meet  
at least one Seventh-day Adventist  
through Ingathering?

What impressions will  
they receive as you  
hand them the paper?

Mrs. Martha Naquin met her  
first Seventh-day Adventist,  
Mrs. C. L. Lee, during the 1950  
Ingathering campaign. Now  
Mrs. Naquin and her chil-  
dren are members of the church.



## 1958 OFFICIAL CAMPAIGN DATES APRIL 5-MAY 17

Minute Man Goal	\$23.92
Our Objective	\$4,850,000

\* This figure is based upon actual orders for Ingathering papers.

Throughout the year there will appear on this page the announcements of the special Sabbath programs, campaigns, and offerings that have been voted by the General Conference.



were eleven graduates. All were called to serve either as preachers or teachers, or to accept other responsibilities in the Lord's work.

The graduation service was held on Sunday afternoon, December 15, 1957, and as is usual in an institution such as this it was a day of excitement. Friends from the villages for miles around came in to enjoy the blessings of the day.

Among the visitors who came a great distance to enjoy the proceedings were a number of distinguished government educators from Rabaul. A week or so before the graduation was to take place Pastor Lock invited the district director of education to attend the service. He gladly responded, and stated that he felt several of his colleagues would also enjoy the experience. At the conclusion of the conversation the director asked whether it would be all right if he brought all his colleagues with him. On the morning of graduation a group of about 30 arrived in one of our mission vessels and landed on the beach in dinghies. The government district officer was among these distinguished visitors.

After inspecting the school plant and the work done by the students, the visitors attended the wedding of Kata Richards Ragoso and Elizabeth, and later the district officer and the director of education were invited to take part in the graduation exercises. Both of the officials highly commended the work of the faculty and stated their pleasure at the wonderful progress the school had made. Each official urged that the good work be continued.

The Solomon Islands group of students had invited a Solomon Islands man who had been a government official for about 30 years to attend the graduation. These boys had worked as a group to provide sufficient funds to pay the fares of their friend from

the Solomon Islands. This official was a man who had been honored during the years, and on this occasion came with his medals and ribbons representing his service to his country. He also was asked to address the student body. He stated that he was a Methodist, but was amazed at what his eyes were seeing. He, too, urged that the good work be continued, and exhorted the students to be faithful.

The experience was a happy one, for it was not many years ago that no such school existed. Today one can see the Lord's hand in the upbuilding of a school that is producing young men and young women whose hearts join with ours in finishing the work of the Lord.

## One Thousand Miles in Search of a Grave

*(Continued from page 1)*

times before. Its very age made its fulfillment seem a necessity.

Fourteen years before, in 1911, O. E. Davis, president of the British Guiana Mission, had made the first personal contact. He had lived with members of the Akawai tribe, sharing their meager food and primitive hospitality. These were uninhibited people of the forest, nomadic by custom, inclined to view all strangers with suspicion and hostility. But they welcomed Pastor Davis.

He had made the long, hazardous journey deep into the forest for a single purpose: to survey the spiritual and physical needs of these Indian people. Was a mission practical for them? Would these people greet a teacher with friendship or with murder in their hearts? Could the necessary facilities be supplied with a minimum of expense? To find the answers to these and other questions was his goal. Unfortunately, his conclusions were never known.

After three short weeks with his Akawai friends his resistance to disease, doubtless weakened by exposure, crumbled. He died of malaria, alone, in a hand-woven Indian hammock within the shadow of the bare rocks of Mount Roraima.

The Christian personality of Pastor Davis must have been one of great power and appeal. Despite the fact that he spent less than a month with these unlettered primitives, he managed to triumph over the barriers of race, language, and culture to alter completely the lives of those with whom he came in such brief contact.

And the change was complete. These Indians had been given a fleeting insight into a better way of life. Desperately they wanted to learn more. The tribe's chief picked two of his sturdiest men and sent them several days' journey downriver to a small mining camp. There an understanding interpreter was able to translate their crude message and forward it to Georgetown, capital city of Guiana and site of mission headquarters. "Please," they said, "please send us a teacher like Pastor Davis. Please . . . please."

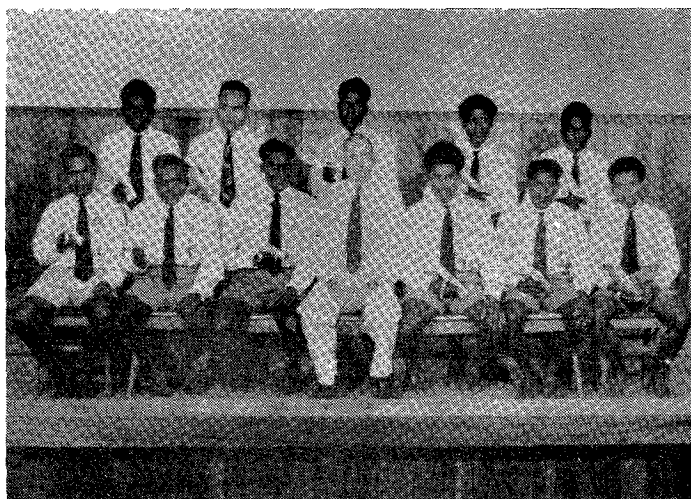
For 14 years, at irregular intervals, this same appeal was delivered to the mission. For 14 years it had gone unanswered.

Now this call could be ignored no longer. There was still no money to establish a permanent mission. However, the delegates unanimously voted to appropriate \$500 to send two of their number to visit these patient Indians, by now known to all, fittingly enough, as the Davis Indians. The two selected: William E. Baxter, Caribbean Union president, and Charles B. Sutton, union publishing secretary.

These two men were given the challenge, surely as powerful as that ever faced by any Seventh-day Adventist missionary: find the grave of Pastor



Jones Missionary School, New Guinea.



Graduating class at Jones Missionary School, with principal, center.



Davis, contact the friendly Akawai tribe, report on their needs, and recommend a practical solution.

Today the trip from Georgetown to Mount Roraima can easily be made by airplane in a couple of hours. But not in 1925. Then careful preparation had to be made for a long, tedious, uncertain journey. Death was not remote. Disease, wild animals, unfriendly Indian savages—all made death a silent partner on any venture such as this.

To complicate their planning, only the sketchiest time schedule could be set. Who could tell how long it might take to accomplish the goals of this journey? To find the grave of a man buried 14 years before on the wild, open prairie; to find a nomad people who moved their thatched village headquarters whenever the mood struck—these were not goals that promised easy attainment.

Yet such was the intense Christian devotion of the two men picked for this venture that all these negative ideas did not deter them from their task. They were too busy to really think much about the adverse possibilities of their approaching adventure.

Finally, in the early autumn of 1925, all was ready for the mission safari. It was time to tell family and friends good-by, and begin the first phase of the thousand-mile journey to the jungle.

No reporter could possibly describe with accuracy the thoughts native to such an occasion. For the wives and children, it was a time to be brave, to hold fast to their faith in God and His familiar promises of protection. Despite all, there was also an understandably human feeling that admitted a nagging fear of what the future might bring.

For the men, assigned to a mission for God, there was full confidence in His direction. However, this confidence was also mixed with a poignant feeling of sadness at leaving home and loved ones for a journey that had ended so tragically for the one whose steps they were trying to retrace.

This, then, is the story of that trip as recalled by my father, who used his diary, personal letters, and official reports to refresh his memory of those events now nearly a third of a century old:

"The morning of September 18, 1925, was fresh with tropic beauty. It was with quite a feeling of excitement that we boarded the small river boat at the Georgetown (British Guiana) pier, and prepared for a 50-mile trip up the muddy Demerara River. Our destination—the small mining town of Wismar, where we hoped to make contact with an English-speaking In-

dian who could accompany us and serve as interpreter.

"As soon as we left Georgetown, civilization as we knew it slipped behind us in the early morning mist. Just a few miles upriver and we were flanked by thick jungle on both sides of the river. Occasionally we would pass a small clearing with a thatched hut or two, but for the most part we had left the familiar world behind. We were entering a new, a strangely different, world.

"At Wismar we were delighted to meet a young intelligent Indian named Hubbard. He spoke the Akawai language fluently, and we were able to persuade him to accompany us as a guide as well as an interpreter.

### Disaster Averted

"With this important item settled, and our last-minute purchases made in what passed for a shopping center in Wismar, we prepared to move our considerable gear to a narrow-gauge train for the short overland trip to the Essequibo River.

"There was nothing plush about the accommodations. The seats were unpadded, and the coal-burning engine made it certain that all passengers would be covered with a fine black dust after the first 20 minutes of travel. However, we agreed that it was better than walking, and climbed aboard for the trip.

"Just before we reached our destination for the day, our train had to puff slowly over a steep ridge before reaching the Essequibo River terminal. We had just cleared the summit and had started down the other side when we discovered with some shock that another freight train was slowly puffing its way toward us—on the same track!

"Our brakes failed to work properly. At this point it seemed as if our trip would end before it had a chance to really begin. Our head-on collision, however, merely resulted in some minor cuts and bruises, plus a good scare. We gave thanks to God that the results were not more serious.

"At the Essequibo, we were ready to move upriver on one of the small river craft common to that area. The facilities on these river boats were extremely meager. There was no such thing as meal service. All passengers were expected to cook their own food, and they did, crowding together on the stern for that purpose.

"Every hour or so, shallow sand bars stretching across the river would cause us to go aground. When this would occur, the crew and most of the passengers would jump overboard to help lighten the craft, and together they would push it across the obstruction. Then all would pile into the

boat again and wait until another sand bar made a move necessary.

"We traveled this way for two days. There was never any chance for real relaxation. Shade from the hot, tropical sun was limited to a little canvas-covered area amidships, space long since staked out by farsighted passengers.

"We never had a chance to get bored. When we weren't worried about sand bars, we were helping unload the ship for the rapids. By-passing the rapids was a science in itself. This required not only that all passengers disembark but that all baggage be unloaded as well. So, whenever we came to one of these dangerous spots in the river, all baggage would be unloaded and carried downriver past the rapids to a quiet spot where we could again come aboard with safety. In this fashion we got our daily exercise.

"Finally we reached the government resthouse, our last contact with anything approaching civilization. These resthouses are designed to serve the needs of British civil servants, other government officials, and Europeans who might be traveling in the remote areas of the colony. As such, they are quite comfortable, and we enjoyed the opportunity to relax before plunging into the most difficult portion of our trip."

*(To be continued)*

## • In Brief •

### NORTH AMERICA

#### Atlantic Union

- Extension courses from the SDA Theological Seminary are being offered at the New York Center. Classes in the Reformation and in sermon preparation began March 10.

- Waldo Alger of Boston delivered \$11,427.45 worth of our literature in 1957. This was the highest amount delivered by any colporteur in the Atlantic Union. In recognition of this achievement a gift of a leather-bound Bible and hymnal from the Southern New England Conference was presented to him by M. L. Mills, conference president.

- A dramatic presentation of the Sabbath truth was given at the Masonic Hall in Falmouth, Massachusetts, in the form of a court trial scene, in which L. O. Cummings, evangelist, acted as prosecuting attorney, and S. A. Renzi, pastor of the New Bedford and Cape Cod district, served as judge.

- Mrs. Winifred Faison, president of the Home and School Association of the Bethel church in Brooklyn, New York, was honored at a banquet recently be-

cause of her years of service to the association.

- Mrs. Florence Mauro, press secretary of the Hudson, Massachusetts, church, leads the Southern New England Conference in the number of inches of copy printed in the newspapers. The two next highest are Mrs. Rochelle P. Kilgore of the Atlantic Union College church and Mrs. Norma Bork of Taunton, Massachusetts.

#### Canadian Union

- On Sabbath, January 25, 11 persons were baptized after a series of meetings held at Vernon, British Columbia, by W. B. Streifling and L. R. Krenzler. •

- Mr. and Mrs. Murray Robinson, of Hamilton, Ontario, have recently accepted a call to connect with the Vincent Hill School in Mussoorie, India, where Mr. Robinson will be teaching and Mrs. Robinson will be matron of the cafeteria. The Robinsons first were interested in the message by Mr. and Mrs. Henry Friesen, and were baptized by G. S. Remick in October, 1954.

- Twenty-three cadets of the Oshawa Missionary College Medical Cadet Corps were reviewed in a half-hour execution of drill by a three-man reviewing staff, February 9, in the college auditorium. Everett N. Dick, associate secretary of the National Service Organization of the General Conference, Lt. Col. F. Stephen Wotton, commander of the Ontario Regiment and director of Civil Defense for Oshawa, were assisted by Edmund M. Peterson, Missionary Volunteer, temperance, and educational secretary for the Canadian Union, as they examined the cadets.

#### Central Union

- Wyoming reports a 50 per cent gain over 1956 in the number of people baptized in 1957. The church school enrollment exceeds that of a year ago. Tithe in 1957 showed a 9 per cent gain over 1956, and mission offerings a comparable increase.

- D. B. Reid, pastor of the Denver district of the Central States Conference, recently baptized 16 persons and received one on profession of faith, making a total of 17 additions to the Denver church.

- Forty-two persons of South Kinloch, Missouri, were organized into a church by F. L. Bland, Central States president. The members are raising money for their new church.

- W. B. Ochs, vice-president of the General Conference for North America, was the 11 o'clock speaker on the Sabbath the St. Louis Emmanuel church was dedicated. Theodore Carcich represented the union at this special service. The speaker for the afternoon service was C. E. Bradford, former pastor. F. L. Bland, conference president, worked closely with the pastor, C. Sampson Myles, in completing the necessary work of renovating and remodeling the church and school and also in clearing the indebtedness for this occasion.

- As the result of Mr. and Mrs. Albert Bryant sharing their faith in a small com-

munity, seven new members have been added to the seven active members of the Jericho Springs, Missouri, church. Bible studies are still being given, and with the blessing of the Lord other souls will be won.

#### Columbia Union

- The Hyattsville, Maryland, church in the Potomac Conference raised \$12.64 per capita for Sabbath school Investment in 1957, according to Mary Cronk, church press secretary. The total amount was \$2,667.15.

- One boy was killed and three were injured in a train-auto accident in Staunton, Virginia, recently. The unfortunate incident took place as a group was returning home from the Staunton church school.

- MV Leadercraft courses have been held recently in Erie, Pennsylvania; Richmond, Virginia; Newark, New Jersey; Mount Aetna, Maryland; and Charleston, West Virginia, according to A. J. Patzer, union MV secretary.

- A total of 86 persons have been baptized thus far as the result of evangelistic meetings conducted in Columbus, Ohio, by C. D. Brooks, pastor in the Allegheny Conference.

#### Lake Union

- Mrs. Clara Stephens, who is more than 70 years of age, gave many hours of her time in the recent Ingathering campaign in Traverse City, Michigan. She did house-to-house work in rural areas, helped with the business, and missed only two nights of caroling between Thanksgiving and Christmas. The Lord abundantly blessed her efforts by helping her raise \$350.

- An impressive youth day was carried out at the Shiloh church in Chicago on Sabbath, January 25, under the leadership of Henry Flowers. E. E. Rogers of Oakwood College presented the challenge to the overflow audience. Music was furnished by the Philharmonic Youth Choir under the direction of Earl Calloway. Elder Rogers and J. Malcolm Dean, dean at the college, participated in a discussion of Christian recreation at the afternoon hour.

- The Emmanuel Missionary College chapter of the American Temperance Society, under the leadership of Donald Stephan, president, Robert Wilson, activity secretary, and sponsored by Dr. H. F. Halenz, has a total of 750 members. Saturday night, February 15, the annual oratorical contest was held. A beautiful ATS trophy was presented to the first-place winner, Walter Sherman, and plaques were given to second-place winner Sharon Kidd and third-place winner David de Waal.

#### Northern Union

- B. L. Hassenpflug, Southern Union evangelist, conducted meetings at Lehr, North Dakota, from March 1 to 15. A second series began at Goodrich, North Dakota, March 16, and will continue until April 5.

- L. J. Meidinger, pastor at Rapid City, South Dakota, reports that the new church building there is now enclosed and the furnaces have been installed.

- Church members from the Bowdon Country and Manfred churches in North Dakota won three out of the four Wells County Soil Conservation District awards. Leo Widicker won first place and Emil Widicker and Ben Miller were also honored.

- Students of Oak Park Academy in Iowa led out in a midyear week of devotion that was entirely self-initiated, stemming from the seminar and student-staff organization of the school. At chapel each day two students led out in the devotional, and vesper service on Friday was conducted entirely by students. The student-staff organization is under the student leadership of Bob Smith and the seminar is headed by Ann Grogan.

- An interesting project known as Woodland Industries has been started in the northern section of Minnesota. It was organized by a number of men from the Middle River church as a means of contributing not only to the economic welfare of the area but primarily to assist our churches in providing attractive furniture at reasonable prices. As an experimental run, one hundred chairs for children were manufactured.

#### Pacific Union

- The Pacific Union College Board of Trustees voted to name the new library at the college the W. E. Nelson Memorial Library. Professor Nelson served as president of the college from 1921 to 1934. Dedication services for the new library will be held on Founders Day, April 11. Featured speaker will be C. L. Bauer, retired chairman of the PUC Board of Trustees and former president of Pacific Union Conference.

- The January 31 to February 9 Voice of Prophecy evangelistic meetings conducted at the White Memorial Center in Los Angeles met with exceptional success. A total of 2,242 individuals requested complimentary copies of the book *What Jesus Said*. Participating pastors pursued an aggressive follow-up program in which these books were presented in person.

- J. D. Hardt, pastor of the Richmond, California, church, reports a series of soul-winning endeavors in Richmond which began with a Voice of Youth campaign in October and November and was climaxed recently with a week of intensive meetings by the Henry-Holt evangelistic team.

- Sunday night, March 9, the King's Way Bible Series group of the Southeastern California Conference began meetings in the Escondido church. As in other series of meetings conducted by this group, services were held each night for a period of three weeks.

- R. A. Anderson, secretary of the General Conference Ministerial Association, visited the Pacific Union College campus recently where he spoke at weekend services and conducted a ministerial institute for theology students.

● The San Jose Voice of Youth Crusade, directed by Emil Seibel, principal of Alta Vista school, began an eight-week campaign on Sunday evening, March 9, at the Spanish church in San Jose, California.

### Southwestern Union

● J. S. Jameson, pastor of the Monroe, Louisiana, district, reports that a new church will be built in one of the newest sections of Monroe.

● I. M. Evans, president of the Arkansas-Louisiana Conference, sends word that progress is being made on the new boys' dormitory at Ozark Academy, at Gentry, Arkansas.

● Dudley Tomblinson, formerly connected with the medical extension work in the Texas Conference, has accepted an invitation to take over the administration of the Santa Anna and Menard hospitals.

● G. E. Carter, formerly of the Houston district, has been named to lead out in the medical extension and legal work in the Texas Conference.

● Mrs. J. H. Dortch, a member of the Keene church and a resident of the college community, celebrated her 98th birthday recently by attending Sabbath services as she has done for the past 77 years. For 75 of her 77 years in the message she has been a regular teacher of the Sabbath school. It was only last year that she resigned from this responsibility, which she has carried in the Keene Sabbath school for many years.



**ABBOTT.**—Florence Abbott, born April 7, 1877; died Jan. 9, 1958. She was a church member for 60 years. For 46 years she labored to raise up a church in Jonesboro, Ark., and now a church building has been erected there. The bereaved are three daughters, five grandchildren, and four great-grandchildren.

**ALSBERGE.**—Richard W. Alsberge, born July 29, 1876, in Illinois; died in Oakland, Calif., Dec. 30, 1957. Although educated at Battle Creek, Mich., he resided in Portland, Oreg., a number of years before moving to California. Surviving are his wife, Levon; 3 children, Mrs. Blenn Le Marquand and R. Carey Alsberge, M.D., both of Santa Cruz, Calif., and Mrs. Thyra Wheeler of Colusa, Calif.; 2 grandsons, and a sister.

**AMES.**—Mary Elizabeth Ames, born in 1873; died in Mountain Grove, Mo., Jan. 14, 1958. She leaves to mourn, her husband, Dr. A. C. Ames; three daughters, and one son.

**ANDERSON.**—Sovereign Anderson, born April 13, 1873, in the Central States; died Feb. 10, 1958. She attended a Lutheran seminary in preparation for ministry, and in her study of the Bible found the distinctive truths that caused her to become a Seventh-day Adventist. She served the church for many years—as a Bible worker, dean of women, and in ministerial lines. After her retirement she moved to Paradise, Calif. She leaves one brother and five sisters.

**BEVINS.**—Pearl Gail Bevins, born Sept. 22, 1910; died at San Jose, Calif., Dec. 22, 1957. In the autumn of 1955 she accepted the third angel's message. Three sons, Dennis, Craig, and Riley, and her parents, Mr. and Mrs. Harry Gardner, survive.

**BROCKETT.**—Theodore Brockett, born Sept. 12, 1875, in Enfield, Ill.; died at Loma Linda, Calif., Jan. 27, 1958. In 1900 he married Ivy Miller. They were baptized in 1917. He is survived by his wife; three children, Leonard Brockett of Galt, Calif., Elder Miller Brockett, Berrien Springs, Mich., and Mrs. Virginia Kiser, Glendale, Calif.; three grandchildren; a sister, and two brothers.

**BROOKS.**—Mary Grace Brooks, born April 14, 1868, in Niagara County, N.Y.; died in Takoma Park, Md., Jan. 26, 1958. She joined the church 64 years ago. In 1896 she was married to Rollin T. Brooks. She leaves her husband; three children, Mrs. Hazel Snide and Mrs. Vera Peer of Takoma Park, Md., and Manning M. Brooks of Cheverly, Md.; four grand-

children, Dr. Rollin Snide of Indochina, Mrs. June Hooper of the Vincent Hill School in India, Mrs. Bonnie Meacham of Athol, Mass., and Mrs. Ruth Fandin of Napa, Calif.; and several great-grandchildren.

**CAMPBELL.**—Malcolm Neal Campbell, born March 26, 1874, on Prince Edward Island, Canada; died at Mount Vernon, Ohio, Feb. 2, 1958. He began ministerial work in 1895. Two years later he married Ida Lillian Frohmader, and together they served for almost 61 years. From 1895 until his ordination in 1906 he was pastor in La Crosse, Wis., and Kalamazoo and Grand Rapids, Mich. At the age of 32 he was sent to Battle Creek, Mich., as pastor, where he had to deal with the apostasy of Dr. J. H. Kellogg and his efforts to control the Battle Creek Tabernacle. Sister White was his counselor, and the cause of God triumphed. In 1908 he entered administrative work as president of Iowa. In 1912 he was called to be president of the Eastern Canadian Union, and in 1917 he went overseas to be president of the British Union Conference. In 1922 he returned to North America, where he served in the office of the General Conference secretary until he became the secretary of the Bureau of Home Missions. In 1932 he returned to Canada, this time as president of the Canadian Union Conference, where he served until he became president of the North American Division in 1936. This position he held until his retirement in 1939. Mourning their loss are his wife; 2 daughters, Mrs. Eric Beavon of Alamosa, Colo., and Mrs. Laura Kennedy of Mount Vernon, Ohio; 1 son, Elder Maynard V. Campbell, president of the Southern European Division; 7 grandchildren; 13 great-grandchildren; 2 brothers, and 3 sisters.

**CARMICHAEL.**—Carrie Mae Carmichael, born Nov. 18, 1893, in Moorley, Wis.; died in Martinez, Calif., Feb. 1, 1958. She grew up in the church, and during the past 15 years has been a member of the Richmond, Calif., church. She is survived by her husband, Thomas J. Carmichael; a son; two daughters; five grandchildren; three sisters, and four brothers.

**COLBATH.**—Engenia M. Colbath, born May 23, 1876, at Greenfield, New Brunswick, Canada; died at Presque Isle, Maine, Oct. 10, 1957. She was a charter member of the Westfield church in the Northern New England Conference. She is mourned by a sister, Mrs. Idella Coughle of Mars Hill, Maine. [Obituary received Jan. 30, 1958.—Editors.]

**COOPER.**—Alfred John Cooper, born March 30, 1899, in Battle Creek, Mich.; died at San Diego, Calif., Jan. 12, 1958. As a child he was taken by his parents to Mexico City, where they had been missionaries for a number of years. He attended academy at Keene, Tex., and received his B.A. degree at Washington Missionary College. In 1925 he received his M.D. degree from the College of Medical Evangelists. Left to cherish his memory are his son, Wilfred N. Cooper of Los Angeles, Calif.; his daughter, Mrs. Carole Parrish of Glendale, Calif.; and his mother, Mrs. May C. Cooper of San Diego, Calif.

**CRAWFORD.**—Edwin Leonard Crawford, born Dec. 25, 1885, in Elroy, Wis.; died in Vicksburg, Miss., Jan. 11, 1958. At an early age he was baptized. He leaves to mourn one sister, Mrs. F. G. Hallock of Loma Linda, Calif.

**DAVY.**—William Ludlow Davy, born Jan. 19, 1886, in Plymouth, England; died at Modesto, Calif., Dec. 25, 1957. Four events profoundly influenced his life—the perusal of the experiences of David Livingstone in Africa, an evangelistic campaign conducted by Evangelist Torrey and Singing Evangelist Alexander in Plymouth, seeing and hearing John G. Paton of the South Sea Islands, and receiving the third angel's message indirectly through ship missionary La Rue's work in Hong Kong, China. In 1907 he migrated to Canada, and in 1911 married Elsie Annie Little. He conducted Bible studies and was instrumental in raising up the Macrorie church in Saskatchewan, Canada. In 1920 he was called to mission work in the interior of Africa. After four years his wife died of blackwater fever in Nyasaland. In 1926 he married Lydia Gertrude Stickle and returned to mission work. In 1955 he came back to the United States because of ill health. Surviving are his wife; three children, Elder Arthur L. Davy of Ruanda-Urundi, Africa, Dorothy Anne Moore of Nyasaland, Africa, and June Gilchriese of Glendale, Calif.; two sisters, and a brother.

**DYBDAHL.**—Anton Dybdahl, born Nov. 9, 1884, in Tisted, Denmark; died in Richmond, Calif., Jan. 7, 1958. He came to the United States when 16 years of age. During the past 42 years he has been a church member. He is survived by his wife, Katharine; a son, Carl; three daughters, Mrs. Mary Jane Mitchell, librarian at the Theological Seminary, Mrs. Elsie Rice, and Mrs. Anna Mae Loynd; seven grandchildren; four brothers, and two sisters.

**FENTER.**—Mark J. Fenter, born March 6, 1891, in Arizona; died at Sanitarium, Calif., Jan. 13, 1958. For 12 years he was barber at the St. Helena Sanitarium and Hospital. He was a member of the St. Helena church. Survivors are his wife, Fern N. Fenter; a son; a daughter; one brother, and two sisters.

**FIREBAUGH.**—Nellie Montgomery Firebaugh, born Sept. 8, 1865, at Lynn County, Kans., in the old fort built by John Brown and her father, Colonel James Montgomery; died in Long Beach, Calif., Oct. 22, 1957. In 1880 she was married to Elias Harvey Firebaugh. During the earlier years of her marriage she heard the third angel's message and united with the church. There are two living daughters, Mrs. Etta Edwards of Ione, Calif., and Mrs. Delsie Loeffler of

Long Beach, Calif. Other mourners are 9 grandchildren and 12 great-grandchildren. [Obituary received Feb. 24, 1958.—Editors.]

**FORSYTH.**—Edna Maude Dolson Thompson Forsyth, born Nov. 22, 1871, in Kent County, Ontario, Canada; died at Tallahassee, Fla., Jan. 29, 1958. Shortly after her marriage in 1892 to Theodore Thompson she studied dentistry at the University of Chicago, and was later on the staff of Northwestern University. Mr. Thompson passed away after a few years, and in 1903 she married William B. Forsyth, owner and manager of the Berry Cosmetic Co., of Chicago. Their earnings made possible a number of missionary projects, among them a leprosarium and a church building in Africa, and the New Castle Sanitarium and Hospital in New Castle, Ky. Shortly after Mr. Forsyth's death in 1947 she purchased a hospital in Tallahassee, Fla., naming it in memory of her husband the Forsyth Memorial Sanitarium and Hospital, and donating it to the Florida Conference.

**FRANCIS.**—Amiel B. Francis, born March 11, 1885, near Wells, Minn.; died at Sanitarium, Calif., Jan. 31, 1958. He was a member of the first class at Maplewood Academy. In 1915 he was married to Pearl Jones. In 1918 he connected with the St. Helena Sanitarium and Hospital as a painter. He retired in 1950. The survivors are a daughter, three grandchildren, and two sisters.

**GOFF.**—Ernest Abner Goff, born March 24, 1872; died in Seahurst, Wash., Dec. 6, 1957. In 1903 he was united in marriage with Maude Forsyth. He was baptized in 1912. Some time after the death of his first wife he married Edna Seely. They bore the cost of building a church and donated it to the organization. Mourning their loss are his wife, a daughter, four sons, and seven grandchildren.

**HAFFNER.**—Katie Steinnie Haffner, born April 6, 1879, in Russia; died July 3, 1957. She came with her parents from Russia and settled in Kansas. At the age of 14 she was baptized. In 1896 she was united in marriage with John Haffner. In 1901 she came with her family to Oklahoma, where she resided until her death. She leaves to mourn a daughter, a son, a grandson, and a brother. [Obituary received Jan. 29, 1958.—Editors.]

**HETHERINGTON.**—Marie D. Hetherington, born in 1889, in Springfield, Minn.; died in Orlando, Fla., Jan. 11, 1958. At about five years of age she was adopted by Elder and Mrs. Marshall B. Van Kirk, because of her mother's death. She graduated from Union College, receiving her B.A. degree in music. In 1927 she was married to Dr. A. J. Hetherington. Left to cherish her memory are a daughter and a sister.

**HOFFMAN.**—Albert Lester Hoffman, born Nov. 6, 1885, at Hiawatha, Kans.; died at Hurley, S. Dak., Feb. 11, 1958. He became a church member in 1915. In 1920 he was united in marriage with Hanna Larsen, who died in 1928. In 1939 he married Neva Aalborg. He is survived by his wife, two brothers, and a sister.

**HOPKINS.**—Caroline S. Hopkins, born Jan. 24, 1876, near Chatfield, Minn.; died at Loma Linda, Calif., Jan. 29, 1958. When just a young girl she accepted the truth. She graduated from high school at the age of 17 and taught continuously until her retirement in 1953. She graduated from the University of Minnesota, and when Maplewood Academy was founded, she was its first dean of women as well as one of its teachers. In 1913 she was called to connect with the Theological Seminary at Hutchinson, Minn., where she taught until she was asked to teach at La Sierra College in 1928. She remained there until she retired, having completed 60 years of teaching. She is survived by a sister, Mary D. Hopkins.

**HOWARD.**—John Francis Howard, born March 22, 1888, in Westfield, N.Y.; died at Guyton, Okla., Jan. 28, 1958. He was united in marriage with Agnes Scroggin. In 1928 he was baptized into the church. Surviving are his wife, a son, and three grandchildren.

**HUPP.**—E. Blaine Hupp, born June 1, 1907, in Alliance, Ohio; died in Chillicothe, Ohio, Jan. 27, 1958. In 1949 he was baptized, and this same year was married to Mrs. Helen Lytle Hurst. He is mourned by his wife, two daughters, a son, and four brothers.

**JOB.**—Mary Alma Coc Jobe, born May 31, 1886, in Guilford County, N.C.; died in Greensboro, N.C., Jan. 13, 1958. As a young woman she accepted Christ. In 1924 she married Lacy W. Jobe, and they accepted the truth together in 1938. Those who survive are her husband; a son, Dr. F. W. Jobe; two grandsons; two sisters, and a brother.

**KUIST.**—Louis William Kuist, born May 4, 1893, at Lake Wilson, Minn.; died at Fletcher, N.C., Dec. 19, 1957. In 1919 he was baptized. Left to mourn are his wife, Eliza Humell Kuist; one son; his mother; two sisters, and two brothers.

**LAM.**—Sin Tet Lam, born Aug. 25, 1867, in Hong Kong, China; died in Honolulu, T.H., Jan. 17, 1958. He was a member of the Central church in Honolulu. The survivors are five daughters, three sons, and a stepson.

**LAURSEN.**—Nellie M. Messer Laursen, born Nov. 9, 1892, in Spencer Brook, Minn.; died in Paradise, Calif., Jan. 22, 1958. She attended Maplewood Academy, and in 1915 was married to L. P. Laursen. They lived in College View, Neb., where her husband was connected with the International Publishing House. Later they served the same institution in Brookfield, Ill. Surviving are her husband; a daughter, Mrs. Paul Gregoroff of Mount Vernon, Ohio; a son,

Elder DeVer Laursen of Calcutta, India; and two sisters.

**LOCKEN.**—Lora May Locken, born Oct. 10, 1870, in Paw Paw, Mich.; died in Orlando, Fla., Feb. 6, 1958. She was the wife of Elder J. B. Locken, who preceded her in death. Left to cherish her memory are four daughters, one son, and a sister.

**MC GAUGHEY.**—Alan Leslie McGaughey, age 7; Don Grant McGaughey, age 6; Joan Yvonne McGaughey, twin of Don Grant; and Scott Warren McGaughey, age 3, died Jan. 6, 1958, in Moab, Utah, when their home was completely destroyed by fire. The parents are Kenneth L. and Lois McGaughey.

**MILLER.**—James Edward Miller, born June 10, 1876, in Penfield, Ill.; died Jan. 11, 1958. In 1927 he became a church member. Besides his companion, Mrs. Olga Miller of Escondido, Calif., he leaves one brother and two sisters.

**MITCHELL.**—George Alexander Mitchell, born in 1897, in Dundee, Scotland; died at La Sierra, Calif., Jan. 11, 1958. As a young man he came to the United States and found the third angel's message. He became a colporteur and then entered the ministry. He labored in various parts of New England. At the age of 35 Elder Mitchell was married to Roberta Marjorie Greene. To their marriage was born a son, George Robert, a student at La Sierra College.

**MORRIS.**—Ethel O. Morris, born Oct. 10, 1869, in Cass County, Mich.; died Jan. 9, 1958. She married Elmer Morris in 1899. She was a member of the Decatur, Michigan, church.

**NELSON.**—Blanche Elizabeth Nelson, born Feb. 26, 1875, in Kaysville, Utah; died in Santa Ana, Calif., Jan. 12, 1958. In 1893 she was married to John Nelson. From early childhood she was deeply religious, and through the influence of a converted train dispatcher, the distinctive message of Seventh-day Adventists came to the Nelson family. Mourning their loss are a son, Dr. H. E. Nelson of Salt Lake City, Utah; 2 daughters, Mrs. Bernice Irene Jensen, wife of Elder F. B. Jensen of Santa Ana, Calif., and Mrs. Marjorie Florence Remington of Santa Monica, Calif.; 6 grandchildren; 12 great-grandchildren; 1 sister, and 1 brother.

**NELSON.**—Harry Charles Nelson, born Nov. 26, 1885, in Bertrand, Nebr.; died Jan. 9, 1958. He attended Union College, and in 1911 was graduated from our school in Keene, Tex. The same year he was united in marriage with Lela Woodruff, and in 1916 he graduated from the College of Medical Evangelists. After graduation he served on the medical staff of four denominational institutions. At Champaign-Urbana, Ill., he initiated the construction of a hospital. He spent most of 1924 in Nicaragua while the hospital there was under construction, assisting his brother, Dr. Clarence, in medical missionary work. From his home base of Santa Ana, Calif., he carried on medical missionary service in Mexico. He was the co-founder and president for two years of Liga Mexico-Panamericana, an organization established to aid in education and to provide medical and welfare care for people in Mexico. The Liga helped establish ten schools in Sonora, which now have more than 500 students. In recent years he had taken flying trips to Mexico, where he would go to a mountain clinic and spend time caring for the patients. He was active in church work for more than 50 years, having been baptized in 1905. Left to cherish his memory are his widow, Mrs. Lela Nelson of Santa Ana, Calif.; a son, Dr. Harry Charles Nelson, Jr., of Miami, Fla.; two foster daughters, Mrs. Pearl Martin, a missionary in Singapore, Malaya, and Elsa Nitsch of Los Angeles, Calif.; five grandchildren; and three brothers. Dr. C. E. Nelson of Whittier, Calif., Arthur G. Nelson of National City, Calif., and Fred M. Nelson of Roswell, N. Mex.

**NOBLE.**—Eva Almira Rickard Noble, born April 10, 1887, at Fitch Bay, Quebec; died in Newport, Vt., Jan. 17, 1958. After attending school at Fitch Bay and graduating from South Lancaster Academy, she taught school for a number of years. In 1915 she was united in marriage with Reginald Noble. Together they went to British Columbia, where they taught at Grandview for two years and at Battleford Academy in Saskatchewan. The survivors are her husband; two daughters, Althea Schneider of Mountain View, Calif., and Marjail Gilson of Irasburg, Vt.; and four grandchildren.

**ORTNER.**—Minnie Neufeld Ortner, born March 16, 1887; died in Clinton, Mo., Jan. 12, 1958. In 1906 she became the wife of John J. Ortner. She leaves to mourn a son, Alvin L. Ortner, of Clinton, Mo.; one granddaughter; three great-grandchildren; two brothers, and two sisters.

**PINYAN.**—Jessie Belle Schmoker Cary Pinvan, born June 8, 1890, at Dodge City, Kans.; died in Seattle, Wash., Dec. 11, 1957. In 1916 she married Ernest F. Cary, who died in 1921. She was baptized in 1922, and in 1925 was married to Ivan Pinyan. Surviving are her husband; a son, Dugald A. of Seattle, Wash.; a daughter, Waunita Hoffman of Auburn, Wash.; five grandchildren; one sister, and three brothers.

**PITKIN.**—Alice M. Pitkin, born Dec. 16, 1870, in Kirksville, Mo.; died in Oklahoma City, Okla., Jan. 5, 1958. She was a member of the Central church in Oklahoma City. Surviving are a daughter, Mrs. C. C. Wolfe of Oklahoma City, Okla.; a son, Edgar Ziegler, of Oklahoma City, Okla.; five grandchildren; and eight great-grandchildren.

**POLLACK.**—Mathew Stephen Pollack, born May 25, 1880, in Austria-Hungary; died in Turlock, Calif.,

Dec. 5, 1957. In 1903 he emigrated to the United States, and in 1907 was married to Elizabeth Timura. He accepted the truth in 1919. Left to cherish his memory are his wife; a son; four daughters; six grandsons; one brother, and one sister.

**REED.**—Myrtle Atkinson Reed, born April 28, 1881; died near Sweet Home, Oreg., Jan. 2, 1958. She joined the church at the age of 14, and was a teacher for many years. Surviving are her husband, Earl E. Reed, companion of nearly 62 years; a son, Richard E. Reed; daughters, Mary Genevieve Reed and Ellen Frances Vielhauser, all of Sweet Home, Oreg.; Daphne Ruth Arnold of Michigan and Dora Myrtle Reed of the Central American Union office in San Jose, Costa Rica; four grandchildren; nine great-grandchildren; a brother, and her mother.

**SCOTT.**—Laura Lashier Morris Scott, born May 6, 1866, in West Union, Minn.; died in Portland, Oreg., Nov. 4, 1957. At the age of 12 she was baptized. In 1892 she was married to William Morris, to which union eight children were born, three of whom survive. Mourning their loss are three daughters, Mrs. Eva Fry, Portland, Oreg.; Mrs. Julia Killion, Yakima, Wash.; Mrs. Juanita Turnidge, Lebam, Wash.; seven grandchildren; nine great-grandchildren, and a sister. [Obituary received Feb. 12, 1958.—Editors.]

**SHIMOMURA.**—Fred Ichiro Shimomura, born Aug. 23, 1916, at Spreckelsville, Hawaii; died at Takoma Park, Md., Jan. 26, 1958. He served in the U.S. Army from 1942 to 1945, and joined the church at the close of his military service. After graduating from La Sierra College and the Theological Seminary, he was called to be pastor of the Japanese church in Toronto, Ont., where he served until his return to the Seminary for advanced study in 1957. He is survived by his wife, Betty; a son; a daughter; his mother; three brothers, and a sister.

**SINGER.**—Charles F. Singer, born Nov. 2, 1879, at Mount Pleasant, Pa.; died at Reed City, Mich., Jan. 30, 1958. In 1950 he accepted the third angel's message. Besides his wife he is survived by five sons; a daughter; seven grandchildren; two brothers, and two sisters.

**SLATER.**—Mabel Retta Slater, born Aug. 23, 1891, in Lincoln, Nebr.; died at Palo Alto, Calif., Dec. 12, 1957. She served the Lord all her life. Left to mourn are her husband, O. D. Slater; two sons; a daughter, and a sister.

**SPIVEY.**—Ruby Morris Spivey, born Aug. 27, 1880, in Kansas; died in Modesto, Calif., Feb. 1, 1958. She became a church member 20 years ago.

**STANNARD.**—Junior St. Vrain Stannard, born Dec. 11, 1911, in St. Louis, Mo.; died in Sepulveda, Calif., Jan. 14, 1958. Left to mourn are his wife, Mildred; a daughter; his father and mother.

**TENNESON.**—Alfred Tenneson, born Jan. 1, 1873, in Haugesund, Norway; died in Fullerton, Calif., Dec. 28, 1958. He had been a church member for 35 years. In 1895 he married Amanda Petrick. He is survived by his wife; two sons; three grandchildren, and four great-grandchildren.

**VARNEY.**—Curtis Varney, born Jan. 8, 1893, in Atlanta, Ga.; died in Sacramento, Calif., Dec. 26, 1957. At the age of 14 he began a term of service at the Southern Publishing Association. At 17 years of age he went to Graysville Academy, Graysville, Tenn. He became treasurer of the Georgia-Cumberland Conference, which position he held until 1916, when he was called to the South American Division. In 1917 he was married to Esther Pearce. He was secretary-treasurer of the Inca Union Mission, of the East Brazil Union, and of the Austral Union. In 1929 they returned to America, where he connected with the Loma Linda Sanitarium and Hospital. In 1940 he completed his medical training and then practiced in Hermosa Beach and Sacramento, Calif. Left to mourn are his wife and two brothers.

**WALTERS.**—Thomas W. Walters, born March 6, 1882, in Seward, Nebr.; died at La Sierra, Calif., June 5, 1957. For nearly 30 years he was a member of the La Sierra church. He leaves his wife, Ada M.; three sons, Thomas W., Richard D., and Ben J.; a daughter, Mrs. Barbara Blount; ten grandchildren, and two brothers. [Obituary received Feb. 3, 1958.—Editors.]

**WATKINS.**—Julia A. Watkins, born Jan. 1, 1886, at Pueblo, Colo.; died in San Diego, Calif., Dec. 22, 1957. In 1908 she was married to A. E. Watkins. She was baptized in 1950. Left to mourn is a brother.

**WRIGHT.**—Walter Ralston Wright, born March 24, 1885, in Fontanelle, Iowa; died in Denver, Colo., Feb. 13, 1958. At Creighton University of Omaha he received credentials to become a pharmacist. In 1907 he was married to Hattie Stouffer. In 1944 they accepted the truth, and he became pharmacist for the Porter Sanitarium and Hospital, which position he held until his retirement in 1936. Surviving are his wife, two daughters, two grandchildren, three brothers, and two sisters.

## NOTICES

### Cleveland Evangelistic Effort

Evangelistic meetings will be conducted in the city of Cleveland, Ohio, immediately following the General Conference session in June of this year. We urgently request the names and addresses of people you would like to have invited to these meetings. Please send them to the address below as soon as

possible. Visiting lists are now being prepared for this great crusade for Christ.

HAROLD J. BRENDEN, Evangelist  
33807 Lakeshore Boulevard  
Willoughby, Ohio

## Literature Requests

Catalina L. Tupas, Peal Oton St., Tigbauan, Iloilo, Philippines, desires a continuous supply of *Life and Health*, *Signs*, *Instructor*, songbooks, old Bibles, and other missionary material.

Clean, used copies of *Signs*, *Present Truth*, and all suitable missionary literature are wanted by H. P. Lawson, Comfort Hall, Jamaica, B.W.I.

Mrs. Lucille Ross, 9652 18 SW., Seattle 6, Wash., requests back numbers of S.S. quarterlies.

Betty Tayo, Cadiz Negros Occidental, P.I., wishes to receive *Instructors*, *Guides*, *Reviews*, *Little Friends*, and old Bibles for missionary purposes.

WANTED by Ninfa Juridico, Caduha-an Cadiz, Negros Occidental, P.I., *Instructors*, *Guides*, *Little Friends*, *Reviews*, and old Bibles.

A request for old Bibles, songbooks, and other missionary literature comes from Isidro Agtuca, Km. 116, Paco, Kidapawan, Cotabato, P.I.

Eugenio J. Tanguan, P.O. Box 2494, Manila, Philippines, desires used Sabbath school materials, especially those of about six months ago, which are at present being used in the Philippines. In addition to *Our Little Friend* and *Sabbath School Worker* the Memory Verse cards for children are needed.

A continuous supply of *Life and Health*, *Listen*, *Message*, *These Times*, *Instructor*, *Signs*, old Bibles, hymnals, tracts, Sabbath school supplies, and all types of missionary magazines is wanted by Onofre Beltran, Patindeguen, Midsayap, Cotabato, Philippines.

Annie Seemagang, Mapang Rizal, Zamboanga del Norte, P.I., wishes *Guide*, *Instructor*, *These Times*, *Review*, small books, and flannelgraph material.

*Signs of the Times* and other missionary literature is wanted by Leah Tumpag, Tuyom, Cauayan, Negros Occidental, P.I.

Mollie Martinez Alalar, Hawaiian Central, Negros Occidental, P.I., desires *Primary Treasure*, quarterlies, and other missionary magazines.

I. O. Akwalaka, N.C. 14 Muri Rd., Kaduna, Nigeria, wants old *Reviews* for use in missionary work.

All types of missionary literature are wanted by Orville Woolford, 12 Forde St., Arouca, Trinidad, B.W.I.

A continuous supply of small books and other Christian literature is wanted by Dornel Downs, Cora Island, Nicaragua, Central America.

Carolyn Francis, 8A Delhi St., St. James, Port-of-Spain, Trinidad, B.W.I., wishes a continuous supply of missionary literature, including *Signs*, *Review*, *Instructor*, *Little Friend*, *Guide*, *Message*, *These Times*, *Liberty*, *Listen*, and small books.

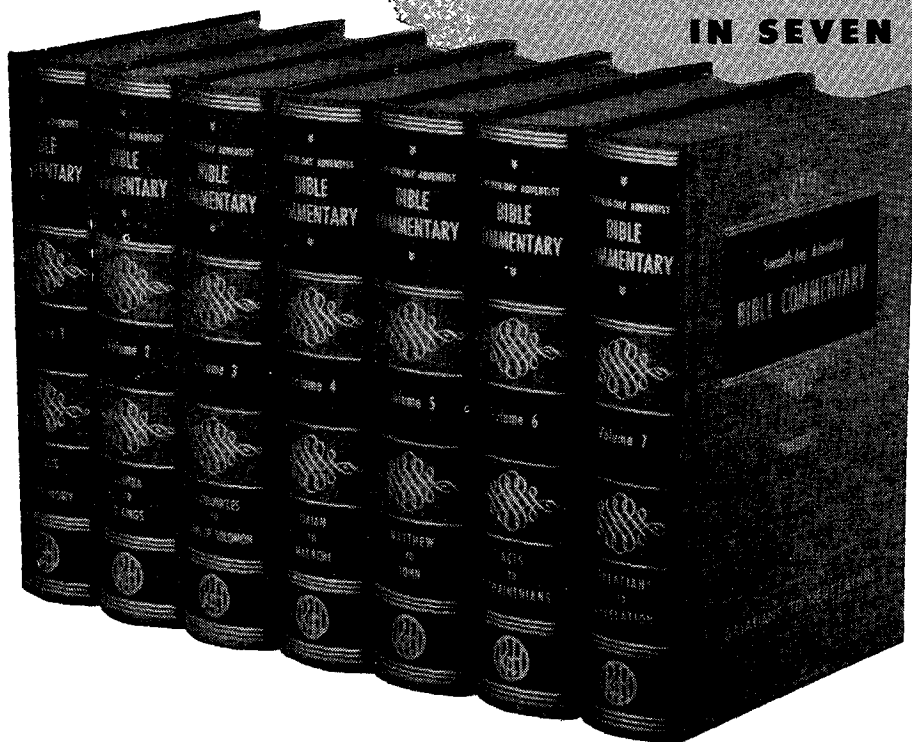
## Church Calendar FOR 1958

<i>Signs of the Times</i> Campaign		February and March
Thirteenth Sabbath Offering (Southern European Division)		March 29
Ingathering Rally Day		April 5
Ingathering Campaign		April 5-May 17
Home Missionary Offering		April 5
Spirit of Prophecy Day		April 12
Dorcas and Welfare Evangelism		May 3
Home Missionary Offering		May 3
Servicemen's Literature Offering		May 10
College of Medical Evangelists Offering		June 14
Million-Dollar Offering for Evangelism:		
In all our churches		June 7
At General Conference session		June 21
Thirteenth Sabbath Offering (Australasia)		June 28
Medical Missionary Day and Offering		July 5
North American Missions Day and Offering		July 12
Enlightening Dark Counties		August 2
Home Missionary Offering		August 2
Educational Day and Elementary School Offering		August 16
Oakwood College Offering		August 30
Literature Evangelist Rally Day		September 6
Home Missionary Offering		September 6
Missions Extension Day and Offering		September 13
JMV Pathfinder Day		September 20
Sabbath School Rally Day and 13th Sabbath Offering (Inter-America)		September 27
Neighborhood Evangelism (Bible school enrollment)		October 4
Home Missionary Offering		October 4
Voice of Prophecy Offering		October 11
Temperance Day and Offering		October 25
Missionary Periodicals Campaign ( <i>These Times</i> , <i>Signs of the Times</i> , and <i>Message</i> )		October
Witnessing Laymen		November 1
Home Missionary Offering		November 1
Review and Herald Campaign		November 1-22
Week of Prayer and Sacrifice		November 15-22
Week of Sacrifice Offering		November 22
Home Missionary Day and Offering		December 6
Thirteenth Sabbath Offering (South America)		December 27

# SPECIAL NOTICE

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Volume 2	
Volume 3	
Volume 4	
Volume 5	
Volume 6	—April 1, 1958
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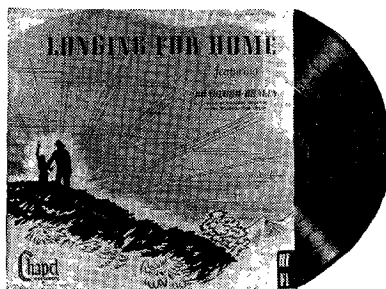
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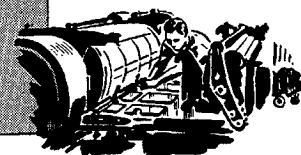
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# As We Go to Press



## Death of Carlyle B. Haynes

It is with sorrow that we announce the death of Carlyle B. Haynes at the Washington Sanitarium and Hospital, Takoma Park, Maryland, on March 11, 1958. Funeral services were held in the Takoma Park church on March 14, at 2 P.M.

Elder Haynes began work in the denomination as a minister in the New Jersey Conference in 1905, and labored as pastor and evangelist in various locations. Later he served as president of the Greater New York and Michigan conferences. In overseas service, he was president of the South American Division from 1926 to 1931. During the years 1940-1954 he was secretary of the General Conference War Service Commission.

Through fifty years of unstinted devotion to duty, Elder Haynes stood as a stalwart in the Advent cause. His voice will be greatly missed in the councils of the church.

To the bereaved family we express our sincere Christian sympathy.

W. R. BEACH

## A. N. Anderson Dies at Hinsdale

We regret to announce the death of Alfonso N. Anderson at the Hinsdale Sanitarium March 16, 1958. He spent a lifetime of service with the Japanese people, going out to Japan in 1913 and continuing in the work there until 1945, when he came home from internment camp. His years of retirement here in America have been spent visiting the Japanese when his strength permitted. A life sketch will appear later.

W. H. TEESDALE

## Seed-sowing and Harvest in Sweden

To those who sometimes feel discouraged because of the lapse of time between the seed sowing and the harvest, the story related by K. Utterback, radio-TV and Bible correspondence school secretary of the Swedish Union, will be an encouragement.

"Thirty years ago a colporteur sold a book to a family in a remote and desolate place in Sweden. There were several boys in the home. One of them

read the book and enjoyed it. When he became a man he began to ponder the things he had read in that book. One day he learned of the Voice of Prophecy Bible Correspondence Course and enrolled. The truths he learned reminded him of what he had read in the book. He studied the lessons earnestly, and recently was baptized by the very colporteur—now an ordained minister—who had brought the book to his home so many years before. The transformation in this man's life was so marked that the wife enrolled in the Bible course also. Now she too is a member of the church." The colporteur and the Bible school go hand in hand to win souls where no preacher or Bible worker has made contact.

ELMER R. WALDE

## Medical Work in Nepal Our Newest Mission Field

Word has just been received from our first workers in the newly opened country of Nepal to the north of India, Dr. and Mrs. Stanley Sturges. Dr. Sturges comes from a missionary family, his brother being located in Ethiopia, his sister in Tanganyika, East Africa, and his father, who served many years in Africa, is now serving as relief doctor in Western Ethiopia during his son's well-earned furlough.

Dr. Stanley Sturges, located in the town of Banepa, writes: "Banepa is about 14 miles from Katmandu [the capital city of Nepal] and is the trading center for perhaps 80,000 people who have absolutely no other medical help. Banepa is situated at an elevation of 4,500 feet, has a temperate climate and, of course, with the malnutrition and unsanitary conditions, there is much tuberculosis and other respiratory disease. In an average clinic day I see perhaps ten people who would benefit by chest X-ray, not to mention the many orthopedic problems that I must care for in the absence of modern equipment. At present we are holding clinics on Monday, Wednesday, and Friday at Banepa.

"The medical need is so great in this area, I am sure we will have to develop a hospital here in the near future. The reception by the people is something that would warm your heart. They received us with a procession announcing our arrival, throw-

ing red dust in our faces and sprinkling us with puffed rice and leis from the upper stories, like ticker tape. We are very happy and content in our work, even though we are living in a mud-floored house and are a bit isolated."

This is the spirit of these fine pioneering young people developing our first medical missionary endeavor in the land of Nepal. Let us pray earnestly for their success.

T. R. FLAIZ, M.D.

## Publishing Progress in Indonesia

Recent word from the Far Eastern Division informs us that our publishing house in Bandung, Java, is running until midnight to keep up with the demands of the field. Several new books have been printed during the past two years, and these are having a remarkable sale.

The literature evangelists in Indonesia delivered 30 per cent more literature during 1957 than during the previous year. Last year 150 new converts were baptized as a result of their work.

In the South Celebes Mission the publishing department secretary went into the interior to check on an interest created by two of these devoted bookmen. In one village he baptized 21 converts.

One brother, working in the interior in a bandit territory, has not been heard from for many weeks. They fear for his safety. Let us pray for the workers in Indonesia.

W. A. HIGGINS

## New Publishing Secretary Columbia Union Conference

Bruce Wickwire, publishing department secretary of the Southwestern Union Conference for the past four years, has accepted the invitation of the Columbia Union Conference executive committee to become the publishing secretary of the Columbia Union. He takes the place of J. F. Kent, who recently accepted a similar position with the Central Union Conference. Elder Wickwire comes to the Columbia Union with a wide background of publishing experience both at home and overseas.

V. G. ANDERSON