

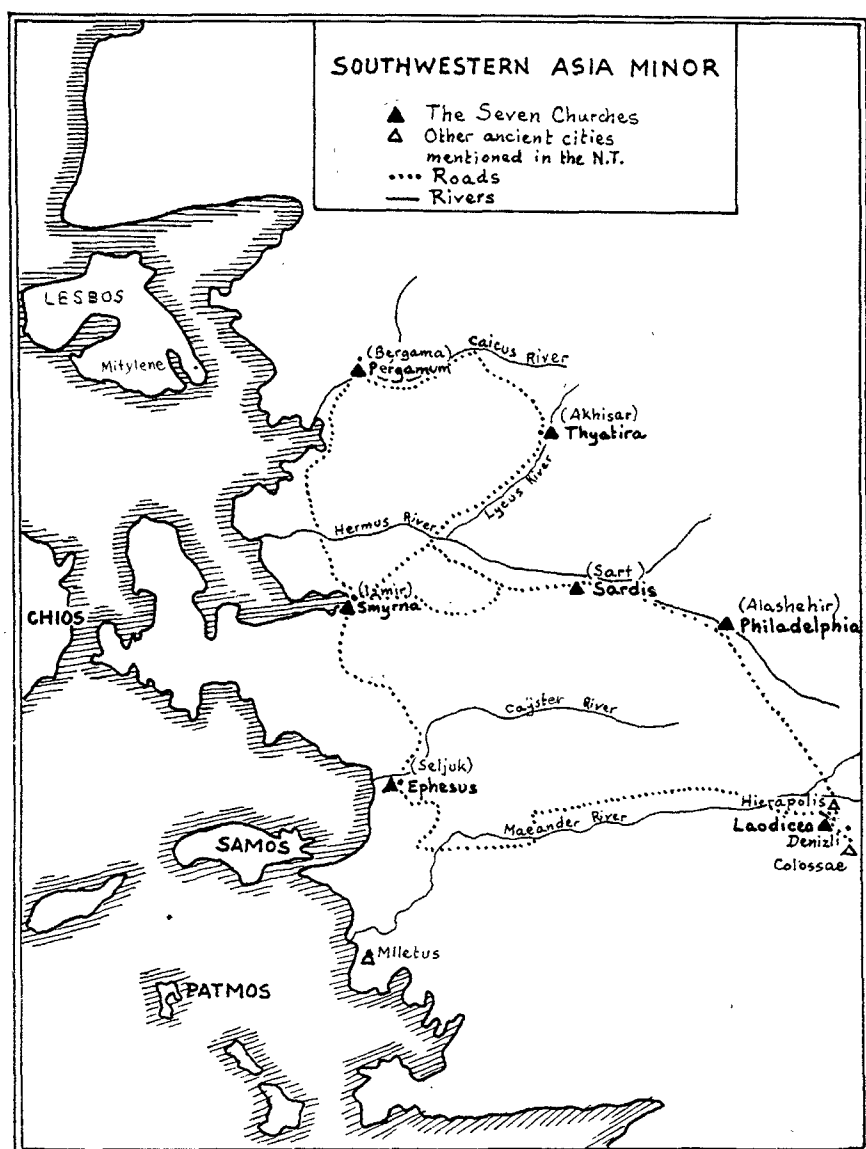
THE ADVENT **REVIEW** AND **HERALD** SABBATH

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

VISITING THE *Seven Churches of Revelation*

FIRST ARTICLE IN A SERIES

By **SIEGFRIED H. HORN**



A VISIT to the ancient sites where the seven churches of Revelation were located is a never-to-be-forgotten experience, an experience I wish every Christian might have. One follows not only the footsteps of great monarchs such as the fabulously wealthy Croesus, the mighty Cyrus, or the adventurous young Alexander but also those of famous apostles such as Paul of Tarsus and John, the beloved disciple.

The area is by no means unknown territory, and has been visited by many thousands of Christian travelers through the centuries. Numerous descriptions of these seven cities and their remains have been published during the last five centuries, but even after one has read much of what has been written about them, their attraction and charm remain.

The whole area in which the seven churches of Revelation were found is rich in historical memories of the early Christian period, and played a great role in ancient history. This brief introductory article is not the place to follow the history of this interesting country through the centuries; only a few of the historical high lights will be mentioned, sufficient to show that western Asia Minor has had a rich past.

Most of the coastal cities of western Asia Minor were founded by Anatolian tribes, but at an early time they were taken over by Greek colonists. For this reason western Anatolia possessed a strong Greek culture for many centuries. During the seventh and sixth centuries B.C. the powerful Lydian kingdom, which ruled over more than half of Asia Minor, had its capital at Sardis, site of one of the seven churches of Revelation. This

(Continued on page 23)

In This Issue

COVER	Visiting the Seven Churches of Revelation	
THE PRESIDENT'S PAGE		Page 3
GENERAL ARTICLES		Page 4
	Locating God's Present Truth for Our Day—Pain, Life's Instructor—On the Religious Front—Three Sisters From Paris	
EDITORIALS		Page 8
	Watch the Sunday Movement—More Proofs but Less Ardor—Thoughts on Easter	
SABBATH SCHOOL ACTIVITIES		Page 10
SABBATH SCHOOL LESSON HELP (For Sabbath, April 19)		Page 11
	The Seven Seals	
OUR HOMES		Page 12
	Across the Plains, and Beyond (The Westward Trek, 1)—The King's Cupbearer	
FOR ADVENTIST YOUTH		Page 14
	Five Minutes With the Vice-President—Have You Tried Being Kind?—Youth in the News	
FEATURE ARTICLE OF THE WEEK		Page 16
	Prophetic Guidance That Launched a College, Part 1	
NEWS FROM HOME AND ABROAD		Page 18
	Progress in Nyasaland—Literature Evangelist Institute, North Pacific Union—Loma Linda Foods, A Story of Progress—World Welfare Service, West Coast Depot—Evansville, Wisconsin, Church Dedicated—Biennial Session of the São Paulo Conference—Paraná Conference, Brazil, Biennial Session—Potomac Conference Ordination Service—Calgary, Alberta, Caroling Success—Potomac Conference Constituency Meeting—One Thousand Miles in Search of a Grave, Part 2—In Brief—Notices—Church Calendar for 1958	
POETRY		
	My Lord, p. 4; Wonderful Saviour, p. 6	

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A Thought

FOR THE WEEK

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

"While I Am Waiting, Yielded and Still"

It is reported that in a letter to a certain newspaper editor there appeared a query regarding a robin that had injured a wing. "I'd like to do something for the robin's wing," the writer said, "because though his wing droops and he cannot fly, he sits all day in an old cherry tree and sings."

The editor's reply has counsel in it applicable to our human problems. "Let the wing alone," he advised. "A robin's wing is of gossamer texture proportionately stronger than much material of greater density. If you refrain from applying human methods to that wing, the robin will let his wing droop until Mother Nature restores its strength."

Would that the wisdom of the crippled robin could be appropriated by people whose lives are maimed by circumstances beyond their control. When injured by slander and gossip, by physical disability beyond the help of medical care, by spiritual frailty that keeps them from rising above despair, many there are who frantically cast about for some means of restoration, only to find that science and human reasoning and institutional organization do not have all the answers to our everyday problems.

Yet Jeremiah's story of the potter implies that God has healing agencies for the restoration of impaired usefulness. The prophet saw a vessel marred in the hand of the potter. Its clay was too fragile for the discipline of the wheel. But no time was wasted in vain regret. The record says, "He made it again another vessel" (Jer. 18:4). The divine Potter can likewise take the life botched by sin or untoward circumstances and remold it according to His original plan. The clay had to be but quiet and pliable in the potter's hands.

If God's immutable laws work for the healing of robins' wings, will not He who knows when the sparrow falls do "exceeding abundantly above all that we ask or think?"

H. M. TIPPETT

Well Said

The noontide sun is dark, and music discord, when the heart is low.—Young.

No padlock, bolts, or bars can secure a maiden so well as her own reserve.—Cervantes.

When we read, we fancy we could be martyrs; when we come to act, we cannot bear a provoking word.—Hannah More.

Nothing in the world is more haughty than a man of moderate capacity when once raised to power.—Wessenburg.

REVIEW AND HERALD

THE GENERAL CONFERENCE PRESIDENT
SPEAKS TO THE CHURCH



THERE was a fire in Ephesus one day back in apostolic times. Articles valued at around \$10,000 were going up in smoke. Curious spectators encircled the fire. They had never seen anything just like this before. Men and women fed the flames, casting in costly books. The people seemed to be doing so with an air of finality, clearly demonstrating they were through with things like that. And so they were. The treasured possessions of the past were turning into ashes. For them a new life was beginning.

These were the newly converted believers of Ephesus burning their books on magic. By these books they had lived. By them they had been held in superstitious bondage. Now they were reducing them to ashes. They were doing it "before all men." Henceforth they wanted nothing to do with "curious arts" and superstitious books, no matter how many other people believed in and followed them. Their severance with such things was complete.

There is something moving about this purposeful gesture on the part of those new Christians, breaking so completely with the past, and entering so fully into the new life. Though but babes in Christ, they had grasped a fundamental principle of successful Christian living. The apostle expresses it well in the words: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

One day out in the Philippines I was told of a sister who had become discouraged and had turned back to the world. Immediately I called on her and found her ears and fingers bedecked with jewelry. When asked how

it was that she had so soon adorned herself thus, she replied, "Oh, I have been saving these jewels in case I should need them again." Of course "the need" arose. The devil saw to that.

Too often Christians are like that, maintaining ties with the past, making it not too difficult to turn back to the world when disappointment and discouragement come. Not so with the Ephesian Christians. They saved nothing that tied them to the past and to the world. They turned their once-prized worldly possessions into ashes.

Years later, writing one of his wonderful epistles to the church in Ephesus, Paul said, "And you hath he quickened [made alive], who were dead in trespasses and sins" (Eph. 2:1).

By dying to their past life of sin, they had been made alive to spiritual values. One can feel certain that, as the years came and went, the new life became increasingly satisfying to the Ephesians. It always does to those who have fully chosen it.

The challenge to us today is to break with the past and cast our lot wholly with God, making no "provision for the flesh, to fulfil the lusts thereof." Christians should burn their bridges behind them and make no plans for a retreat.

R. R. Figueira

Locating God's Present Truth for Our Day

By J. L. Shuler

We face a situation today in the religious world that is perplexing to many people, and challenging to all. There are hundreds of different denominations, each of which claims to teach the right way to heaven. This presents a challenge to every soul. Among these hundreds of religious ways, how can you be sure which is the way Jesus wants you to go?

An adequate basis on which to take one's stand for God's truth cannot be determined by numbers, the antiquity of the doctrines held, the alleged historical descent of the church, the ornate cathedrals or large institutions it possesses, the popular regard in which it is held, the miracles it works, the voices of the learned in its midst, or the favor granted it by the law of the land. The only safe and sure way to decide which church is right is to discover which religious body is preaching the truths and doing the special work God has appointed in His prophetic Word for this particular time.

When God ordains certain appropriate truths for a certain age, these are bound to be the way of the Lord for that time. To illustrate: In Isaiah 40, verse 3, there is a plain prophecy of what would constitute God's present truth for those who would live just before the appearing of the Messiah at His first advent. This prophecy says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

John the Baptist knew that he was preaching God's present truth for his time, and that his teachings were the way of the Lord, because he taught what God had appointed in the prophecy of Isaiah, to be preached, believed, and obeyed at that time.

In order for the Jews of that day to be sure which religious teaching was the true way of the Lord, there was only one item to settle: Is this teaching of John the message that God appointed in the prophecy of Isaiah 40:3 for this hour? When they compared his teachings with this prophecy of Isaiah, it was evident that he was preaching the very truths that God had ordained to be preached, believed, and obeyed at that time. Since John's teachings were the divinely appointed message for their

time, and since they professed to follow God, the only consistent course for them to pursue was to accept John's teachings and identify themselves with his movement. This was the conclusion that Jesus urged upon them in Matthew 21:25-27.

In the same way all who want to be sure what is God's present truth for today may find in Revelation 14:6-12 a prophecy of God's truth and work for these last days, preceding the second advent of our Lord. This is God's special message for our time just as Isaiah 40:3 was a prophecy of God's truth and work for the days of John.

Let us examine this prophecy of Revelation 14:6-14. In verse 14 we read, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

Every Bible student knows that this is a representation of the second coming of Christ. The crown on His head shows that when He comes He will be King of the entire universe, the King of kings. The sickle in His hand indicates that He will gather all the good, the pure, and the holy of all ages and all lands into His heavenly kingdom when He comes again.

My Lord

By C. A. LARSEN

So often when I ponder
The blessings in His Word
Then I must stop to wonder
And praise my loving Lord.

He willingly came from glory
To cleanse my soul from dross
And write salvation's story
In blood upon the cross.

How can I ever fathom
So rich and deep a love
Sent from the Father's bosom,
To earth from heaven above?

O wonderful completeness,
My Saviour paid it all,
And I have found forgiveness,
Strength to rise when I fall.

His mercy sweet and tender
From sin has set me free,
And soon He'll bid me enter
The mansion built for me.

In the eight verses that precede this description of the second coming of Christ is found an outline of the special truths that Christ wants us to follow in these last days. These truths are set forth in three connected messages that are represented as being preached to every nation by three angels flying through mid-air.

Verse 14 shows that after these special truths are preached to every nation, Jesus Christ will come the second time. This makes it plain and sure that these special truths of these three angels' messages are what God has ordained to be preached, believed, and obeyed in these last days, when Jesus is about to come.

In this prophecy of Revelation 14:6-14 these three angels are represented as preaching these special truths to every nation. What next? The next item in God's program as outlined in the prophecy is the coming of Christ to gather the harvest. Mark this. Since the preaching of these special truths of these three messages leads directly into the second coming of Christ, is it not plain that these truths are what Jesus Christ wants us to know and heed in these last days when His coming is near?

This means that we have discovered the real truth for our day. It means that we have found the way of Jesus for these days. Then the next step is to learn from the Word of God the meaning of these special truths that Jesus wants us to follow.

This prophecy does not mean that three angels will appear in visible form and fly through mid-air and announce these truths to every nation in audible tones. Why not? Because these three messages are the everlasting gospel, and the preaching of the gospel has been committed to men and women, not angels. So it is plain that these three angels represent a body of the Lord's people, whom God will raise up in the last days to preach these special truths to every nation.

See how simple it is to find the way of Jesus for our day, the way He wants us to take? All we need to do is to find the religious movement that is preaching the special truths of these three angels' messages, and connect ourselves with it.

Here are some questions that can be answered easily. How many true saviors are there? Only one. The Lord Jesus Christ is the one true Saviour of men from the time of the first man to the time of the last one. In Isaiah 43:11 He says, "I, even I, am the Lord; and beside me there is no saviour."

Here is another question: How many true gospels are there? Only one. Only one true Saviour from the

beginning to the end, only one true gospel from the beginning to the end. Another question: How many true faiths, or true ways in religion, from the beginning to the end? Ephesians 4:5 tells us, "One Lord, one faith, one baptism." Here is a summary of all truth: one true God, one true Christ, one true Holy Spirit, one true gospel, one true faith.

Mark this well: When we understand and follow this threefold message, we have the one true gospel and the one true faith for these last days. Here is the evidence in Revelation 14:6, 12. Did you notice that the first angel had "the everlasting gospel"? This last-day message is the everlasting gospel, or the one true gospel of the ages. This threefold message is the true gospel in God's appointed form for the last days.

Did you notice what the people have who follow this threefold message? This is important. Look at verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The faith of Jesus is the one true faith. The people of this threefold message keep the commandments of God and the faith of Jesus.

When you take a journey by automobile to a distant place, you watch the signs along the road and take guidance therefrom. The Christian is on a journey to heaven. He needs guidance. God has graciously and lovingly provided this guidance in the Bible. "Thy word," says the psalmist, "is a lamp unto my feet, and a light unto my path." In the Bible we find many signboards that God has erected along the road to give guidance in this world of confusion and perplexity.

Notice how the prophecy of Revelation 14 points out the truth for our day. In the diagram a picture of God's last-day gospel movement, just before the return of Jesus, is shown as set forth in the prophecy of Revelation 14 and 15.

Notice that there are three successive stages indicated in the upper part of the diagram. First, the closing age of history—the last days, in which we are now living. This closing age will be followed by the end, the second advent of Christ. Then after the sec-

ond coming of Christ, according to His own promise in John 14:3, the redeemed will be in the new earth forevermore.

Take note how these three successive stages fit into the prophecy of Revelation 14 and 15 and reveal the real truth for our day, as set forth on the lower part of the diagram. This closing age of history, our day, is the time to which the three angels' messages of Revelation 14:6-12 apply: When the truths of these three messages have been preached to every nation, the second coming of Christ will take place as set forth in Revelation 14:14-16. Then after the second coming of Christ will come the triumph of the threefold-message movement on the sea of glass in heaven as set forth in Revelation 15:2, 3.

The question naturally arises, Which religious movement in the

world today is Christ's threefold-message movement of Revelation 14, into which He is calling His followers? We are not left to take any man's word for this. The Bible presents certain identifying specifications of the movement that fulfills Revelation 14:6-12, so that we can find it for ourselves.

The first part of this threefold message, as set forth in Revelation 14:6, 7, shows that this last-day threefold-message movement was to arise on the earth when the hour of God's judgment began in heaven. So our next step in finding the religious movement that represents the threefold-message movement of Revelation 14:6-12 is to ascertain from the Word of God when the judgment began in heaven. The Bible prophecy that shows when the judgment began in heaven will be unfolded in the next article.

Pain—Life's Instructor

By Inez Storie Carr

It is possible to finish college, attend university, take postgraduate work, and still never attain to some simple truths, some understandings of life's real values, and some beauty of intellect that a short course in pain can give.

In Jacob, Joseph, Job, John, and many others we find it was misery that made the messenger.

If the Lord had touched Jacob with increased strength instead of pain, no telling how long it would have taken him to understand, to become a prince, and to have his prayers answered.

A counterpart of this we find in a more recently chronicled incident. "I was shown that God had suffered this affliction to come upon us to teach us much that we could not otherwise have learned in so short a time."—*Testimonies*, vol. 1, pp. 614, 615.

"Joseph gave himself up to uncontrolled grief and terror" as he realized he was not now a favored son but a slave at the mercy of his heathen captors, but during this agony

"he had learned in a few hours that which years might not otherwise have taught him."—*Patriarchs and Prophets*, p. 213.

Job's greatest riches were not property and gold but boils! "The faithful Job, in the day of his affliction and darkness, declared:

"Let the day perish wherein I was born."

'O that my grief were thoroughly weighed,

And my calamity laid in the balances together!'

'O that I might have my request; And that God would grant me the thing that I long for!

Even that it would please God to destroy me;

That He would let loose His hand, and cut me off!

Then should I yet have comfort.' . . .

"From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. . . . When Job caught a glimpse of his Creator, he abhorred himself, and repented in dust and ashes. Then the Lord was able to bless him abundantly, and to make his last years the best of his life."—*Prophets and Kings*, pp. 162-164.

Of John the Baptist it is said, "Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished

(1) The closing age of history	(2) The end Second Advent	(3) The redeemed in the new earth forevermore
The three angels' messages of Revelation 14:6-12	Coming of Christ Rev. 14:14-16	The triumph of the threefold message movement on the sea of glass in the New Jerusalem. Rev. 15:2, 3

Diagram showing events that help locate God's truth for today.

alone in the dungeon. 'Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*The Desire of Ages*, p. 225.

Our pain releases God's power in that it urges us to seek for, to see, and to achieve that which we would otherwise miss. "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

"The purification of the people of God cannot be accomplished without their suffering. God permits the fires of affliction to consume the dross, to separate the worthless from the valuable, that the pure metal may shine forth."—*Testimonies*, vol. 4, p. 85. This pure metal attracts others heavenward. What a science, yet how little studied compared to recent research concerning air, space, and speed!

"Prayer is the key in the hand of faith to unlock heaven's storehouse." But Satan instructs his angels to keep us so busy, so rushed, so confident of our own strength, that often we feel no need of unlocking heaven's storehouse until pain or distress turns our eyes upward.

Miracles were wrought by the paintbrush of the artist Pain. It puts delicate tints on the character flowers in God's garden of prospective saints. The other day I called on an elderly woman once of restless, vivacious energy but now confined to her bed. As I looked down into a face of sweet, smiling, patient beauty, I seemed to see a lily that surpassed Solomon in all his glory, and I came away with the gift of her words: "It may be I can help someone by just bearing my cross patiently and thankfully."

"The fact that we are called upon to endure trial proves that the Lord Jesus sees in us something very precious, which He desires to develop. . . . Christ does not cast worthless stones into His furnace. It is valuable ore that He tests."—*Ibid.*, vol. 7, p. 214. "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers" (Isa. 30:20).

Strange that pain can succeed where riches, honor, praise, and popularity fail! How glad our Maker would be if He could use only the above instruments to fit us for a life of bliss, for all use of pain and trial also means heartache for Him. But we do not respond to certain influences or catch the necessary vision

until, like Paul, we have that thorn in the flesh to turn our hearts heavenward.

There are thousands—no doubt millions—of worlds besides ours in the universe. And it is God's design that in the ages to come the history of our planet's terrible experience in rebellion and sin will be a perpetual safeguard to all. As a reward, we who live through this painful ordeal will be greatly honored. "Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God."—*The Desire of Ages*, p. 26.

An Apparently Strange Reward for Rightdoing

As a result of his faithfulness, Daniel, God's servant, was permitted to be cast into a den of hungry lions. What a reward for rightdoing! Down through the ages this experience has been a guiding star for armies of youth, and throughout all eternity Daniel will have occasion for continual rejoicing, gladness, and thankfulness to God for the trials and hardships that he endured.

"If we suffer, we shall also reign with him" (2 Tim. 2:12).

"Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8).

"Forasmuch then as Christ hath

Wonderful Saviour

By ERNEST L. SHELDON

Wonderful Saviour, from glory He came
Down to the depths of our sin and our shame.

Wonderful life of the one perfect Man,
Sinless and pure as in God's perfect plan.
Wonderful mercy, compassion, and grace,
The glory of heaven revealed in His face.

Wonderful Healer of body and soul;
Whatever the sickness, His word made them whole.

Yes, wonderful still in the Garden alone,
Wonderful love for our sins to atone.
Sacred the cross where for sinners He died,
Wonderful death of our Lord crucified.

Wonderful triumph when Jesus arose,
Victory gained o'er the last of His foes.
Ascended to heaven, He now intercedes
For us in the judgment, His own blood He pleads.

Wonderful Name that avails when we pray,
Blessed assurance of help day by day.

Wonderful Saviour abiding within,
Victory gaining in us over sin.
And soon we shall see Him in glory appear;
Wonderful day is the day drawing near;
With Him to dwell in the mansions above,
Eternally saved by His wonderful love.

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 Evangelical Churches Ask Prayer for Civil Marriages

Evangelical churches of Spain designated Sunday, March 2, as a Day of Special Intercession and asked Christians in other countries to join them in prayer that legal means might be found to obtain civil marriages for Spanish evangelicals. Difficulties have been encountered by non-Catholics in Spain in gaining civil marriages, the statement claimed. Applications are often denied on the ground that "the non-Catholicity of the parties was not sufficiently proved."

Warns Against Non-Orthodox Activity in Yugoslavia

Patriarch Vikentije, at a special meeting of Serbian Orthodox clergymen in Belgrade, criticized the "increased activity" of non-Orthodox sects in Yugoslavia. The patriarch called the meeting after priests had complained that "pestering preachers" were circulating in town and villages "trying to attract people to their ideas and thus causing confusion." The meeting urged Orthodox parish priests to establish more frequent contacts with the parishioners so they could alert them against the attempts by the sects to "create a split among the faithful." Serbian Orthodox bishops have recently issued warnings against the activities of the sects. They made particular mention of Seventh-day Adventists.

Archbishop Cushing Credited as Inspiration for Hoover Book

Roman Catholic Archbishop Richard J. Cushing of Boston was credited by J. Edgar Hoover as the inspiration of the FBI director's new book, *Masters of Deceit*. The prelate received an advance copy of the new book with a handwritten inscription from the author. The book is described by the publisher as "a firsthand account of American Communism from its beginning to the present, written by a man more intimately familiar with the complete story than any other American."

Baptist Alliance President to Visit Colombia

Dr. Theodore F. Adams, president of the Baptist World Alliance, with headquarters in Washington, D.C., announced plans to visit Colombia, April 15-21, in the interest of religious liberty. Dr. Adams, who is pastor of the Richmond, Virginia, First Baptist church and head of the world Baptist organization since its last congress in London in 1955, said he planned to talk not only with Baptists but with leaders of other evangelical groups and government officials in Colombia in an effort to acquire full information on the status of religious liberty there.

suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1).

"Beloved, think it not strange concerning the fiery trial which is to try

you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (verses 12, 13).

Three Sisters From Paris

By Clifton L. Taylor

Not from gay, glittering Paris in France, but from staid old Paris in Maine three girls came—Angeline, Harriet, and Frances.

The object of this article may be stated briefly: To introduce the readers of the REVIEW to one of the earliest Adventist families in the State of Maine. And why not? Every American knows all about the boy who could not tell a lie, is acquainted with the stories about the giant rail splitter from Kentucky, and knows considerable about the sprightly Dolly Madison. Students of the Bible are familiar with the appearance and characteristics of those famous twins, Jacob and Esau, with the tender tale of Ruth and Naomi, with talkative Peter and cautious Thomas. So why should not Seventh-day Adventists today be well acquainted with the pioneer Adventists of yesteryear? Let us look back a little, and meet these maidens who became mothers of the first generation of Seventh-day Adventists. First of all, their parents.

Cyprian Stevens and his good wife Almira were among the very first Sabbathkeepers in Maine, having embraced the truth in 1845, the same year as did Joseph Bates. They had accepted the teachings of William Miller in 1842, and when the disappointment came in 1844 had refused to give up their faith. It was Cyprian Stevens who with his neighbor Edward Andrews had raised money to pay for the first tent to be used in evangelism by our people in the State of Maine. That was in 1855. Less than a year later, Cyprian Stevens, with his family, joined the westward migration of Adventists, settling in Waukon, Iowa.

Eldest of the three Stevens children was Angeline, aged twenty-one when her people went to Iowa. Soon afterward the Andrews family of Paris, Maine, also moved to Waukon. We have no record of how John Andrews and Angeline Stevens became acquainted. Perhaps they had been schoolmates back in their old home town. We know only that they were married in the autumn of 1856. John was hardly a good matrimonial risk,

for his health was quite broken from overwork in the ministry.

Of this marriage A. W. Spalding wrote in his excellent history, *Captains of the Host*, pages 255, 256, "Angeline Stevens, his bride, was a brave lass to undertake to hold back from the grave such a wreck as John Andrews describes himself to have been." Much unwritten history of work, patient nursing care, and good home comfort lies behind the simple statement: His life was saved. Elder Andrews returned to the ministry and never put off the armor until his death in Switzerland in 1883.

Angeline had the satisfaction of seeing her husband make a great success of his calling to the ministry. He served as president of the General Conference from 1867 to 1869. We may never know the details of what his incessant labor and singlehearted devotion to duty in the cause of God cost his wife in hard work and nervous strain. We can only guess, knowing conditions as they were then. Following her death in 1872 from paralytic shock, Elder Andrews wrote in the REVIEW: "She faithfully shared my burdens, and that to an extent that was little known to others. I here bear record to the fact that she has done the utmost in her power to help me to go out to labor in the cause of God, and has never once complained when I have remained long absent."—April 2, 1872.

Harriet was the second daughter of Cyprian and Almira Stevens. Her thirteenth birthday was on October 21, 1844. On the very next day came the great disappointment to the tens of thousands who were expecting the return of their Lord on October 22. Since her parents were Millerites, "the scenes and experiences of that time were indelibly impressed upon her mind."—*The Review and Herald*, March 30, 1911, p. 23.

During the time that the REVIEW was published in her home town of Paris, Maine, she contributed a long poem in blank verse about the Sabbath. Following are the last lines of a five-stanza poem that she composed for the REVIEW a little later, when it

was published at Saratoga Springs, New York:

"Lo! it comes, the morn of gladness!
We its dawning light descry;
Flee the shades of grief and sadness,
Glory gilds the eastern sky.
Dry for aye the tear of sorrow,
All the night of weeping past!
Hail, the bright unending morrow,
Long expected—come at last!"

Harriet became connected with our publishing work while the REVIEW and Herald office was in Rochester, New York. There she became acquainted with the young man who was later to serve so many years as editor of our church paper, Uriah Smith. After the REVIEW office was moved to Battle Creek, Michigan, she reentered the work there in the spring of 1857. In the summer of that same year she was married to Uriah Smith. It was a happy home, blessed with four sons and one daughter. Sorrow came in 1903, with the sudden death of her husband. She survived him by eight years.

Youngest of the three sisters from Paris was Frances Jennette. She accompanied her parents to Waukon, Iowa, in 1856. In this little colony of Adventists she met the young man of her choice, John P. Farnsworth. It seems to have been the way of these sisters to choose wisely from the best characters of their acquaintance, for John Farnsworth was the son of William Farnsworth of Washington, New Hampshire, a strong pioneer in Sabbathkeeping.

Theirs was a happy home, a devoutly Christian place of prayer and good works. Brother Farnsworth was a farmer, a strong supporter of the cause. It is sad to record that their happiness was to last only four years. The marriage took place in 1864; in 1868 the young wife died, leaving a twelve-day-old son.

From the meager details we have concerning these three quiet, unassuming Christian women, we can tell little about them, except as we observe the achievements of their husbands. They were content to be silent partners in the evangelism of John Andrews, the publishing work of Uriah Smith, or the diligent toil of Farmer Farnsworth. Never, so far as we know, did they complain or feel their own lives unfulfilled, but they made a happy home paramount to all other interests, thus setting their husbands' creative abilities free to work for God.

Because of the debt every man owes his wife for her share in his success, we shall do well to remember the three sisters from Paris—Angeline, Harriet, and Frances Jennette Stevens, of Paris, Maine.



• EDITORIALS •

Watch the Sunday Movement

Recent months have witnessed an unprecedented avalanche of efforts to compel the American public to honor Sunday as a day of rest. Each day there comes to our desk a sheaf of dispatches from the Religious News Service, an organization that gathers and disseminates information on Protestant, Jewish, and Catholic activities in the United States and around the world. Without fail, in recent weeks every daily RNS release has contained one or more items of news on attempts in various parts of this country to exalt Sunday and to compel recognition of it. Occasionally there are as many as five or six such items.

Three aspects of the present crusade for Sunday are of particular significance to Seventh-day Adventists. The first of these is the insistent, persistent, and widespread pressure back of the present campaign. It is developing rapidly in tempo and intensity. Second, we note that for the first time the Roman Catholic hierarchy in the United States is uniting with Protestant clergymen in a coordinated endeavor to secure Sunday legislation. Third, we observe that organized labor is everywhere, and for the first time, actively backing the Sunday movement.

It appears that these three forces—Protestantism, Catholicism, and the labor movement—have joined in a concerted effort on a national scale to secure their objectives with regard to Sunday. We do not say that this necessarily reflects a high-level, behind-the-scenes conspiracy on their part, but we do affirm that it would be difficult to imagine a more consistent pattern of cooperation on so widespread a scale if there were, indeed, such a conspiracy. However this may be, recent developments convince us that a sinister force is actively at work behind the scenes in this country to rob America of its priceless heritage of religious freedom.

Like his predecessor, the present Secretary of Labor is a Roman Catholic. According to yesterday's news dispatches the present Secretary, James P. Mitchell, told the annual congress of the New York-New Jersey region of the National Federation of Catholic Students, "It's time that Christians, particularly Catholics, come out of their ghetto and get to work in the world" and referred to the "kind of society envisioned by Pope Leo XIII and his spiritual heirs" as the ideal toward which American Catholics should strive. Another Catholic labor leader is reported in yesterday's dispatches as urging a labor convocation at St. Benedict's College in Atchison, Kansas, to maintain "the historic kinship between the [Catholic] Church and labor in the U.S."

Inspiration has foretold the very situation we now see taking shape. We read that "the Sabbath question is to be the issue in the great final conflict in which all the world will act a part" (*Testimonies*, vol. 6, p. 352), that in this conflict Catholics will unite with Protestants to enforce Sunday observance, and that the eventual national decree enforcing Sunday is to be a sign that "the end is near" (*ibid.*, vol. 5, p. 451). We consider it appropriate to suggest that every Seventh-day Adventist review most carefully such passages as the chapters entitled "Aims of the Papacy" in *The Great Controversy* (pp.

563-581) and "The Coming Crisis" in *Testimonies*, volume 5 (pp. 449-454). Let us keep one eye fixed on the sure word of prophecy and the other on the steady trend of events taking place about us, that, knowing where we are in the stream of time and whither we are tending, we can tell better what to do and how to do it. Also, let us pray for wisdom to conduct ourselves in harmony with God's will as we enter upon the closing crisis of earth's history.

R. F. C.

You and the Coming General Conference—2

More Proofs but Less Ardor

We wish to expand further the thought presented here last week, that it is a serious and solemn thing to be a Seventh-day Adventist today. The reason? "Unto whomsoever much is given, of him shall much be required." Has any religious movement before us had so great a message placed in its charge? We think not. Ours is the message of the end of all things, the close of probation for all men, the conclusion of a great tragedy, the climax of a mighty plan of God. Great was the announcement of the First Advent. Surely greater still is the announcement of the Second, for the Second brings to fruition the great investment made at the First: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Do we need any more evidence than we now possess to persuade us that we are preaching the truth and not fable when we preach the prophecies on the nearness of the day of the Lord? The answer again must be No. How amazing have been the developments in these recent decades. How startlingly they have supported what the pioneers of the Advent Movement declared would develop. When the pioneers preached, men laughed. When we preach, no one laughs. Sometimes it is because people are too frightened by what the scientists have said, to feel like laughing. Sometimes it is simply because the evidence all around in the world makes our declarations sound anything but laughable. There is only one great event remaining to be fulfilled—the climactic event of the Advent. True, there are some prophetic features that lie in between, but not many, and these could develop very rapidly today.

Here we are as a people who started out with all the great time prophecies fulfilled, and now witness the moment when virtually all the other prophecies concerning the end of time have been fulfilled. If ever there was a people who lived on borrowed time, we are that people. By our own preaching, by the logic of our own interpretation of Scripture, we are borrowing right now a little time from eternity, drawing day by day on the bank of God's long-suffering.

Ever and anon the headlines of the newspapers seem to underline all that we have said, all that we have anticipated. With the whole world in such an explosive ferment, there seems only one explanation why we are not in the throes of a final war of mutual destruction—the angels of heaven are holding the four winds of strife

till the servants of God are sealed in their foreheads. How sobering a thought that we today witness the continuing miracle of God's holding back world destruction—holding it back because we have not yet completed the work that we are commissioned to do.

There is something equally sobering on which we ought to focus our thoughts. We today have overwhelming evidence that the prophetic preaching of the Advent pioneers is coming true. We live in the last hours of earth's history, as they declared we indeed were facing. We have reasons for faith in the Advent preaching beyond anything they could have hoped for. But, paradoxically, we act and speak with definitely less consciousness of the immediacy of the Advent than did the pioneers. That paradox ought to give us pause and lead us to make a new appraisal of the quality and vitality of our Advent hope. To the extent that our vision and conviction of the nearness of the Advent dims in our mind, to that extent the significance of the Advent Movement departs. No wonder the devil works so untiringly to dull the edge of our conviction. No wonder our Lord uttered the warning:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

The Warning Is for Us

This warning is addressed not to the world but to the church. There was no need that our Lord should tell His disciples that the end would come upon all the world unawares. No, the warning is plainly to the household of faith, the people of God, the Advent people in the year 1958, to be painfully explicit. For us there is the danger that this great day, the occasion for all of our hope and all of our preachings, might come upon us unawares.

What an appalling thought! If we had invented this thought as a speculation, we might well pardon our readers for spurning the idea. Why should the people of God, preaching the prophecies of the day of the Lord, have that day come upon them unawares? Unreasonable it sounds, exceedingly so. But this thought is no human speculation. It is the word of our Lord, a word on which we ought to spend more time and thought. We are the people above all others to whom it applies, and the nearer we come to the day of the Lord, the more timely the warning is.

Our Lord gave two major reasons why His coming might overtake us as a thief in the night. The first could be "surfeiting, and drunkenness." We believe these words should be understood as descriptive of an attitude of pleasure-seeking in general, of concern for creature comforts, of inattention to heavenly things. Is there danger that some of us might fall before this temptation? If not, then pray tell, why did our Lord give the warning? May God protect us from the delusion of the ancient Pharisees that because we belong to the people of God we are automatically protected from the temptations of the devil. We are not. Rather is it true that the devil is tremendously interested to employ every devious variety of temptation upon those who make any profession of obedience to God.

What of Your Free Hours?

Are there those among us whose free hours are devoted to pleasure, diversion, entertainment? Let each one answer for himself. We have no desire to be an inquisitor. God forbid. But we do have a very great and growing

desire to stir up the hearts of our people to do a work of inquisition for themselves, to examine themselves whether they be in the faith. None of us will ever reach heaven by accident. We shall never attain to the heights on the momentum of those around us. How true the words of our Lord, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Sometimes an Adventist preacher is chided for speaking too earnestly and solemnly when he calls on the Advent believers to have more serious, meditative concern for their souls. We would escape this charge and still fulfill our solemn duty by the simple expedient of laying the responsibility upon our Lord and the holy prophets and the apostles. We would quote *their* words. Indeed, no one can read the words of Holy Writ that deal with the day of the Lord without coming to a new and most solemn conclusion, that there must be great preparation in order to stand.

Is it a light thing to walk toward the day when the heavens shall open and the Son of man appear in unveiled glory? Is it something casual, the coming of the angels from above to gather God's elect from the four corners of the earth? When that great day does come, there will be those who in terror flee, crying out: "The great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17). But we are a people who declare that we are making ready to stand. What an amazing declaration to make. How well are we supporting it by the pattern of our living day by day? What do we do with our free hours as regards social activities, entertainments, and pleasures?

"What's Wrong in This?"

How often do we hear the question raised by many who are young—and by too many who are not so young—"What's wrong in this?" "This" may refer to any one of a number of social activities, entertainments, or sports that are widely accepted in the world all about us, but which the Advent Movement has traditionally either viewed with misgivings or has openly condemned. Now it is no proof that God is not with us because many of us are tempted to ask this question. Fortunately, temptation is not sin. But how quickly temptation can produce sin, unless we are watchful unto prayer and constantly conscious that the successful traveling of the road to heaven does not permit us to turn aside to this, that, or the other social diversion, entertainment, or sport. An aged saint wrote us not long ago telling of his joyous journey toward the kingdom, of the singleness of his determination to reach the gates of heaven. He remarked that as he journeyed up the road toward the kingdom, he had never found any side path safe enough for him to travel. How true.

F. D. N.

(To be continued)

Thoughts on Easter

Each year as Easter approaches, a large number of Seventh-day Adventists wonder what should be their attitude toward this annual religious holiday. Should they denounce it? Should they ignore it? Should they enter into it with certain reservations?

One thing is certain—of all Christian peoples, none believe more wholeheartedly in the resurrection of Christ than do Seventh-day Adventists. With certainty they proclaim the joyful news that the power of death has been broken by the risen Saviour. They believe in the living Christ who as a great high priest "ever liveth to make intercession for them" (Heb. 7:25). And they look

forward with eager anticipation to the Second Advent, when as King of kings and Lord of lords Christ shall return in power for His people.

With the living Christ so much the center of their beliefs, should Seventh-day Adventists, then, join other Christian bodies in officially celebrating Easter? We think the answer must be No. In the first place Adventists hold that the Bible is the one supreme guide of faith and practice. Inspiration, not tradition, must be the authority for their every teaching and belief.

Did Christ ask Christians to memorialize His resurrection by celebrating Easter? He did not. He did command them to be baptized "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). And the apostle Paul makes it clear that this rite is a likeness of the death, burial, and resurrection of our Lord (see Rom. 6:3-11). Baptism by immersion is a public witness that the old man of sin is dead, and as he is buried in the waters of baptism, the Christian rises to live a new life in Christ Jesus. Baptism is the true memorial of Christ's resurrection, the only memorial of this great event acknowledged by the disciples. According to the *Encyclopaedia Britannica* (1945), "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic Fathers."—Volume 7, p. 859, art. "Easter."

Since Easter was not originated by Christ or His inspired apostles, obviously it must have been originated by uninspired—though perhaps well-meaning—men. History shows this to be true. Moreover, even a cursory examination of the question brings forth overwhelming evidence that many of the customs now associated with Easter were firmly rooted in paganism long before the Christian Era. Few religionists make any attempt to conceal this fact.

Consider, for example, the Easter egg. Many devout Christians wonder how eggs became associated with the beautiful resurrection story. One writer explains it like this: "The egg itself is a symbol of the Resurrection—while being dormant, it contains a new life sealed within its walls. The idea of the egg as a symbol of fertility and of renewed life goes way back to the ancient Egyptians and Persians who had the custom of coloring and eating eggs during their spring festivities. One of the earliest known uses of the egg in religion was in connection with the Egyptian sun-god Ra. . . . This ancient idea of the significance of the egg as a symbol of new life readily

became the symbol of the Resurrection of Christ to the people of the early Christian Church."—ELIAS G. KARIM in *Pulpit Digest*, April, 1957.

Who is the author of religious practices that have insidiously made their way into Christianity from paganism? Satan, the mortal enemy of Christ. Through the adulteration of truth, through compromise, and through introducing heathen customs into the church, Satan has ever sought to obscure the way of holiness. Images in the Roman Church, the custom of sprinkling instead of baptism by immersion, and Sunday instead of the true Sabbath—all show how well he has succeeded.

The Call to Be Separate

Sometimes the question is raised: "Why should not Seventh-day Adventists adopt religious customs that are apparently harmless even if they are not commanded in the Scriptures?" One danger of such a course would be that the church might go on adopting one "apparently harmless" practice after another until the only outstanding difference between the remnant and Christendom in general would be the observance of Saturday as the Sabbath. Would that please God? We think not. God's people anciently were to differ sharply from the nations around them. The same must be true today. Heaven's call is to "come out" from Babylon, and this call involves a separation from all of Babylon's man-made religious customs. This does not mean that children should be denied the pleasure of a tree at Christmastime or be forbidden to engage in the innocent fun of coloring eggs at Easter; it does mean that no religious significance should be attached to these or other traditions commonly associated with these holidays.

As Christ observes the intense religiosity of many professed followers at this season of the year, we wonder whether He does not say: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9).

"If ye love me, keep my commandments" (John 14:15), said Jesus. This is more important to Him than a one-day-a-year acknowledgment of the resurrection truth. How much do we love Him? Enough to be separate from the world? Enough to let the risen Christ have His way in our lives not just one day a year but every moment throughout the 365?

K. H. W.

"Investment" is a very popular term in this commercial age. It is the chief means of financial profit to individuals and corporations, and, of course, also involves risks of loss and even financial ruin. To Seventh-day Adventists, the most important business on earth is the Second Advent world-embracing movement; its ultimate success is certain, and in it no investment can fail. It is the best and safest investment available.

The Sabbath school Investment is one of the methods of increasing the income for the proclamation of the gospel message throughout the world, and in it more and more of our people, old and young, are taking part. It has become an important source of income for the mission program of the church.

By virtue of his position, the pastor is the over-all leader in every branch of church work, and to him comes the divine counsel, "Be thou an example of the believers," or "Be an example to your fellow Christians" (Weymouth). In fact, generally more is accomplished by setting the right example than in mere appeals from the pulpit. Counsel is



often nullified by the example set by the one who gives it. There is a saying that "what you do makes so much noise I cannot hear what you say." This is often true in various features of missionary endeavor.

A pastor can hardly expect to persuade others to arrive at Sabbath school on time if he is habitually late, or to attend if he is careless in this respect. His urging others to study the Sabbath school lesson will have but little weight if he does not study it himself. And his promotion of the Investment plan will accomplish little unless he is wholeheartedly behind it in actions as well as in words. Example, therefore, occupies first place in the influence of a pastor in all church activities.

There is a saying that "a true leader is

one who knows the way, keeps ahead, and causes others to follow." A guide can know the way only by having been over it, and he must keep ahead of those he is leading. Also confidence in his knowledge, ability, and experience is essential to success in getting the cooperation of those he leads. This principle applies to all features of church work.

In the seven divisions of the Sligo Sabbath school, Takoma Park, Maryland, the leaders and members are very cooperative in making the Investment program a success. Some of the children's divisions pass the \$1,000 goal each year, and the total for the entire Sabbath school has been increasing each year from \$5,742.43 in 1952 to \$9,050.45 in 1957. We are hoping for \$10,000 during the present year. Much of the credit for these accomplishments goes to the general Investment leaders and their assistants in the various divisions. It is wonderful what can be accomplished when all work together in any project in the Lord's work.

TAYLOR G. BUNCH
Pastor, Sligo Church

Sabbath School Lesson Help

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

FOR SABBATH, APRIL 19, 1958

The Seven Seals

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

Novelists have made one phase of this week's lesson (Rev. 6 and 8:1) well known. They have seized on the phrase "the four horsemen of the Apocalypse," but they have given their own fanciful twists to its meaning, leaving the context almost entirely alone.

1. *The Rider on the White Horse.* Rev. 6:1, 2.

"The Lamb opened one of the seals." This indicates that chapter 6 can be understood only in the context of the two previous chapters. The heavenly assize (Dan. 7:10) is set and the Lion of Judah breaks the seals of the book, so that John sees a panorama of the events of the Christian Age (see *The Great Controversy*, pp. 480, 481, on the judgment in heaven).

"A bow; and a crown." The crowned rider (the only one so described) bearing a bow is "a beautiful symbol of the triumphs of the gospel in the first century of the Christian dispensation."—ANDERSON, *Unfolding the Revelation*, p. 63. It reminds us of such Old Testament passages as Habakkuk 3:8, 9 and Psalm 64:7-9.

2. *The Red Horse and Its Rider.* Rev. 6:3, 4.

"Another horse that was red." This fiery steed well represents an age of strife, discord, and schism. As the "first love" was lost (Rev. 2:4), regard for purity of doctrine declined. Formalism, ritual, ecclesiasticism, arose, and the idea of "the one true church" founded by Peter was put forward by Cyprian, bishop of Carthage (d. A.D. 258). It was an easy step to deny salvation to all outside of that church, and thus the basic philosophy of the Roman Catholic hierarchy was established.

3. *The Black Horse and Its Rider.* Rev. 6:5, 6.

"Lo a black horse." From the power of its pristine purity the church succumbed to the forces of darkness. The blackness of defeat always follows corruption. "The colour

is indicative of the mournful nature of the employment of the rider."—ALFORD, *New Testament for English Readers*, p. 1832. Black indicates death and famine in Jeremiah 14:1, 2; compare Lamentations 5:10.

"A pair of balances in his hand." Some see in this "a symbol of undue concern for the material necessities of life," thus indicating the church's condition after Christianity was legalized in the fourth century (see *The SDA Bible Commentary*, on these verses). Balances may also indicate scarcity. The church has passed from victorious faith (white horse) to bloodshed (red horse), and now to famine.

"A measure of wheat . . . and three measures of barley." The fact that a quart of wheat was offered for a penny, which represented a day's wages for a laborer, indicates spiritual poverty in the period A.D. 313-538, when Christianity became a legal religion. Poverty of spirituality can be seen in the superstitions, stories of purgatory, veneration of saints, relics, images, et cetera—substitutions for the pure gospel.

"Hurt not the oil and the wine." These, like wine and milk (Isa. 55:1), are symbols of faith, truth, love, and the Holy Spirit.

4. *A Pale Horse Ridden by Death and Followed by Hell.* Rev. 6:7, 8.

"A pale horse." "As pale as death" we say, and when death rides on a pale horse the terrible simile indicates how fearful were the conditions seen by John. When hell (Gr. *hadēs*, the place of the dead) follows, then these personifications become a tragic emphasis on evil. Death belongs to the devil (Heb. 2:14), and from A.D. 538 for nearly a thousand years death was visited upon God's people over a large part of the world.

5. *The Fifth Seal Opened.* Rev. 6:9-11.

"Under the altar the souls of them that were slain." "We are not to suppose that this literally occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical"—BARNES, *Notes*, on Rev. 6:10.

"How long, O Lord?" "As the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults: 'How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?'"—*Testimonies*, vol. 5, p. 451. This indicates God's remembrance of wickedness. It is not a vindictive cry for vengeance.

"Then they were each given a white robe" (R.S.V.). White robes are in this connection emblems of God's approval, symbols of Christ's righteousness (ch. 19:8), given to the "noble army of martyrs" (ch. 7:13, 14) when "from garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself."—*Christ's Object Lessons*, p. 179.

6. *Events Under the Sixth and Seventh Seals.* Rev. 6:12-17; 8:1.

"A great earthquake; . . . the sun became black . . . , the full moon became like blood, . . . the stars of the sky fell to the earth" (R.S.V.). (a) "The powers of the heavens shall be shaken," said Jesus (Matt. 24:29), before the coming of the Son of man. The prophets foresaw a period of shaking in the day of the Lord. (Joel 2:10; Isa. 13:9-11; Amos 8:9.) (b) The Lisbon earthquake of 1755, the darkened sun of 1780 (Isa. 13:10), the discolored moon (Matt. 24:29), the great star shower of 1833 (Isa. 34:4), have been identified as fulfilling these prophecies. Would it be pressing things to regard them, not as the end of these fulfillments, but as the beginning of a period during which God will shake all nature to the utmost in order to apprise men of the imminence of judgment day?

"Hid themselves . . . ; and said to the mountains . . . , Fall on us, and hide us," et cetera. "The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. 'Our God shall come, and shall not keep silence.'"—*The Great Controversy*, pp. 641, 642. The terrified wicked prefer burial by the rocks of the mountains to facing the Son of man (Matt. 24:30).

"There was silence in heaven." An awesome silence in heaven marks the transference of universal interest to the Redeemer's glorious appearance to resolve forever the problem of sin on this earth. Compare *Early Writings*, pages 15, 16; *The Desire of Ages*, page 693.



OUR HOMES

HOW TO KEEP THEM
HAPPY
AND HEAVENLY

CONDUCTED BY PROMISE JOY SHERMAN

ACROSS THE PLAINS—AND BEYOND

By Ruth Conard

The Westward Trek—Part 1

[In response to a number of requests, we are reprinting this story of pioneer days that appeared in the REVIEW many years ago.—EDITORS.]

"Push along!"

The challenging command, given by the grizzled, erect figure on horseback at the front of the caravan, echoed back over the nine huge prairie schooners lined up along the country road. The canvas covers of the wagons, almost as white as the snow on the ground under them, stirred like sails in the icy breeze. The oxen, their heads drooping under the heavy yokes, stamped impatiently.

Hearing the signal, the farmer folk who had gathered under the leafless sugar-maple trees on that early morning in April—they represented practically the entire population of Sugar Grove, Illinois—broke up into two distinct groups, those who were staying and those who were going. The men of the latter group, broad-brimmed hats pushed back to reveal tanned, weathered faces and steady, clear eyes, strode hurriedly toward the wagons. The women travelers, their cloaks held close around them for warmth, terminated those important last-minute conversations, and with final affectionate farewells to loved ones and neighbors, followed their menfolk, and were helped awkwardly up wagon tongues to the high front seats of the schooners.

Children of the departing families, with one last intriguing shout about Indians and buffaloes to their playmates who were remaining behind, clambered up into the wagons by way of the back canvas openings.

Youths on horseback at the rear rounded up the extra horses and cattle. "Push along! To the Oregon!"

A second time the leader gave the order from his vantage point beside the front wagon.

Long black whips—black snakes, they were called—cracked in the air, oxen bent to their loads, wheels creaked, and the caravan of the plains rolled slowly off on its two-thousand-



mile trek to the Promised Land on the shores of the Pacific.

"We'll see you in Oregon next year," the intrepid leader called in farewell, and with a sweeping wave of his hat, he turned his horse's head into the west.

Alvin Clark, standing in the forefront of the group by the roadside, gave an almost imperceptible nod to the challenging words.

His wife, Mary, beside him, dropped little Hannah's hand for a moment to wave an answering farewell to her indomitable father, Isaac Miller, who, at the age of sixty-two, was leading this caravan to Oregon.

Then she turned to watch the canvas-topped prairie schooners, filled with relatives and friends, pass slowly by. The singing, laughing group, calling out cheery, lighthearted good-bys, acted more like a crowd bound for a Sunday school picnic on the green banks of the Edwards River a mile away, than like a company of pioneers heading out across unknown plains filled with the lurking specter fears of Indians and wild beasts, with sand holes and drought and disease. But time enough to think of those things later! The travelers felt that they were prepared for anything. Even the unexpected snowstorm of three days before, which had cloaked all nature in white, and the tenacious cold which still held everything in its frozen grip, had not caused these pioneers to change their time of starting from the pre-

arranged date of April 9, in the year 1851.

Mary Clark's uncle, Abraham Miller, went by at a gallop. At fifty-six he was as agile as the spirited bay horse he was riding, and was as delighted as a schoolboy starting on a fishing trip to be off to a new country where there was "elbow room."

The seventh wagon was driven by another uncle, fifty-nine-year-old John Miller.

"I'll tell George you're looking fine," he called to Mary, as he passed by.

George was the eldest of the intrepid Miller brothers, sixty-six now, and the most fiery, adventuresome one of the group. He had set out for the Oregon country last spring. No one had yet heard from him—there hadn't been time in those days of tediously slow communication. But no one worried about whether he had reached his destination. Of course he had. George Miller always reached the place he wanted to go.

The ninth wagon passed. Then came the herd of milch cows and extra oxen and horses. The Miller brothers had laid their plans carefully. Though each wagon required only two yoke of oxen at a time for



All honor is due the great army of stalwart men and courageoushearted women who, bringing their homes with them under the canvas canopies of prairie schooners, traveled the Oregon Trail during the middle years of the nineteenth century to extend the boundaries of civilization into the vast stretches of the western American wilderness.

motivating power, three extra yoke for each wagon were being taken along, to fill in the gaps which were sure to occur during a journey of this length and difficulty.

Mary's younger brother, Isaac Newton Miller, rode at the rear of the herd, prodding along the cows which might seem intent on lingering, heading off any oxen which might be inclined to wander off into the grove.

The road turned at the top of the hill, about a quarter of a mile from the starting point, and the white-topped wagons swung out of sight, one after another. Then the slow-moving herd was urged around the bend.

Finally there was just one lone figure on horseback silhouetted against the western sky. Isaac Newton turned, lifted his hat, and raised it in a broad farewell salute before he, too, disappeared from sight.

The crowd left behind sent up a shout to cheer the travelers on their journey. Then they broke up into little homeward-bound groups.

The Clark family cut through the sugar-maple grove toward their farm, just over the hill. The two irrepressible boys of the family, DeWitt, thirteen, and Howard, seven, along with their stepsister, Libby Moore, who was twelve and a real tomboy, banged away with imaginary guns at imaginary Indians and buffaloes, in an effort to forget their disappointment at not being in that favored company which was at that moment bumping along rocky roads headed for those very dangers in real flesh and blood.

Thoughts of Those Who Remained Behind

Emeline, a slim, pretty girl of seventeen, walked hurriedly ahead of the others. She was the oldest of Alvin Clark's children living at home, and upon her slight shoulders had rested the burden of the Clark household and the three younger Clarks—DeWitt, Howard, and Hannah—from the time her mother had died several years before until her father had married the gentle Mary Miller Moore the previous year. Her ears did not hear the crunching of feet on the frozen ground, but were hearing instead the whispered promise of Isaac Newton, "I'll be waiting for you"; her eyes did not see the path she was following, but were seeing instead a lone figure on horseback at the top of the hill, as he lifted his hat and raised it in a broad farewell salute before rounding the turn toward Oregon.

Alvin Clark himself was not so much aware of the surroundings of his Illinois home community as of extensive grainfields, fruit orchards, and grazing land—the panorama that had been painted for him of the para-

dise of farmers in that land of the setting sun. And the words of his adventurous father-in-law, "We'll see you in Oregon next year," rang in his ears. A move to a new, unsettled country held no fright for him. His father, John Clark, had been a pioneer Baptist minister in the frontier States, moving in the early days from New York State to Ohio, and later to Illinois, when that State was new.

Mary Clark, still clasping little Hannah tightly by the hand, was also absorbed in thoughts far from present surroundings. She recalled the stories she had heard since childhood of how the invincible Millers—her father, Isaac Miller, and his brothers, George, John, and Abraham—had in 1815 packed up their effects and moved from their Tennessee home to virgin Indian country, settling on the White River, in territory that the following year became the State of Indiana. She herself recalled faintly—or had been told about it so often that she thought she remembered—the journey, when she was three years old, to a new frontier, still farther west in Indiana.

The Move to Illinois

And there was indelibly etched upon her memory the move they had made out here to Illinois. Her father and his brothers had grown restless as civilization had started to hem them in, and towns began to choke out the wild beauty of the wilderness frontier, and when she was seventeen years old they decided to make another westward thrust. In the spring of 1835 the four brothers had filled their saddlebags with grain seed, mounted their horses, and ridden into the setting sun, finally stopping close to a maple-sugar grove beside the Edwards River in Illinois. Here they had planted the seed, so that they would have crops waiting for them when they returned in the fall. Then they had gone back to pack their families and earthly possessions into great Indiana schooners, each drawn by five or six yoke of oxen, and take them to their new homes. Arriving at Sugar Grove—as they named the settlement they established—they found that Indians and wild animals had dug up most of their grain, but there was enough left to tide them through the first winter and keep them until early spring crops came.

It did not seem strange or fearsome, then, to this daughter of pioneers to see her father once more pack all his belongings into covered wagons and set out for the untamed wilderness. And it did not seem beyond possibility that before long she also might follow that westward trail to a new frontier home.

(To be continued)

THE Children's Story

The King's Cupbearer

By ARTHUR S. MAXWELL

About twelve years after this a man by the name of Hanani traveled from Jerusalem to Shushan, a city near the Persian Gulf where the king had one of his palaces. Just why he went on so long a journey nobody knows, but when he got there Nehemiah, the king's cupbearer, sent for him.

"What news is there from Jerusalem?" asked Nehemiah, who also was a Jew. "How are the people getting along? What has happened to Ezra and those who went back with him? Have they rebuilt the city walls yet?"

Hanani's report was not a cheerful one. From what he had seen, the people who had returned from captivity were "in great affliction and reproach." Things were not going well. True, the Temple had been rebuilt and services were being held in it, but as for the city wall, it was still largely broken down and the gates which had been burned with fire remained just as they had been for many, many years.

On hearing this Nehemiah felt very sad. For several days he mourned "and fasted, and prayed before the God of heaven."

As he prayed, the thought came to him that perhaps he should go to Jerusalem and do what needed to be done there. But how could he leave his job? Was he not the king's cupbearer?

So he prayed that if God wanted him to go to Jerusalem He would "grant him mercy in the sight of this man"—King Artaxerxes.

Soon after this, as he was waiting on the king, the whole matter came up in a most unexpected way.

As the king's cupbearer, Nehemiah was expected to be always smiling and cheerful, but this particular day he was so upset by the news he had heard from Jerusalem that he felt more like crying than laughing.

The king noticed that he was not happy. "What's the matter?" he asked. "Are you sick?"

At this Nehemiah became very frightened, for he knew only too well that the king hated to have sad-faced people about him.

"Your majesty," he said with deep respect, "why should my face not be sad when the city where my fathers are buried is all broken down?"

"Have you a request to make?" asked the king kindly.

Sending up a silent prayer to God, Nehemiah replied, "If it please the king, send me to Judah, to the city where my fathers are buried, that I may build it."

"How long would this journey take?" asked the king. "When will you return?"

Nehemiah named the time he thought it would take, and, to his great joy, the king agreed to let him go. Not only that, but he sent with him "captains of the army and horsemen" to see him safely to Jerusalem.

Thus Nehemiah's prayer was answered in a very wonderful way; and the king's cupbearer—to his own great surprise—came riding into Jerusalem with an escort of cavalry, and royal authority to make his dreams for the city come true.

Five Minutes With the Vice-President

By D. A. Roth

I remember the day distinctly—for two reasons. One, it was cool and overcast—something unusual for Washington, D.C., in early June. Second, but more important, it was the day we had an appointment with The Honorable Richard M. Nixon, Vice-President of the United States. As might be expected, the No. 2 man in United States Government affairs always has a very busy schedule, so it took several weeks of negotiations before we were notified of the day and time set aside for us.

V. G. Anderson, president of the Columbia Union Conference, A. J. Patzer, union youth leader, and I were to receive personally from Mr. Nixon a letter to the youth of the Seventh-day Adventist Church to be read at the 1957 Golden Anniversary Memorial Service at Mount Vernon, Ohio. My job: take pictures.

The appointment was for 11:00 A.M. I was up bright and early that morning, somewhat excited. I made sure that my best suit was pressed

and that my shoes were shined to a high gloss. Everything had to be just right. My colleagues were of the same mind. It isn't every day that one has an appointment with the Vice-President of the United States.

Needless to say, we left our Takoma Park offices in plenty of time and checked into the high-ceilinged waiting room in the Capitol building a full thirty minutes early. After leaving our names with the secretary, we withdrew to a corner of the room to wait for the appointed hour.

Within a few minutes a tall, handsome young man (Mr. Nixon's personal assistant and appointment secretary) strode into the room. He had an apology: "The Vice-President has been called to a special meeting of the National Security Council at the White House and will be late for his appointments this morning. Would it be possible for you to wait for his return?" We assured him that we could wait. He then briefed several other waiting delegations.

I took advantage of the time to make final checks on my Speed Graphic press camera. I wanted to make sure that nothing would hinder me from taking good pictures. Only a few weeks previous to this day I had taken photographs in the office of Honorable Theodore R. McKeldin, governor of Maryland, but as the result of a thoughtless error on my part, I had a perfect set of double exposures for my efforts. Even though I was able to secure a second appointment with the governor for retakes, I didn't want to repeat my error this time. With the Vice-President it might be impossible to get a second try!

As the minutes passed, expectancy heightened. What would Mr. Nixon be like? Would we feel at home in his presence? Would he be friendly and cordial? Or would he be "stuffy"? Our appointment was to last for only five minutes, but even this length of time—300 seconds—can be a long time.

Further Delay

Once again the appointment secretary stepped out to say that we would have to wait another ten minutes because of unscheduled delays at the White House after the meeting. He was very apologetic because his "boss" could not keep his appointment on time. We immediately began to wonder how many times we had kept people "cooling their heels" at our office doors with no attempt by anyone to make explanations.

A third time Mr. Appointment Secretary stepped into the room. "Mr. Nixon is just leaving the White House and will be here in eight minutes," he said. "Would you step into his office now, so that you will be there when he arrives?" He led us through a corridor into a large paneled office with a magnificent mahogany desk in the center of the room. I quickly surveyed the photo possibilities and then focused my camera on the official insignia of the Vice-President, in front of which, no doubt, Mr. Nixon would want to pose for the official presentation ceremony.

In a very few minutes we heard a group approaching the office. One voice was unmistakable—Richard Nixon's. He paused briefly outside the door to greet members of his staff, then stepped into his office. After I had been introduced by the appointment secretary, I had the pleasure of introducing our union president and our youth leader.

Our questions concerning Mr. Nixon were answered within seconds after he stepped into the room. He was warm, friendly, cordial, and made us feel very much at home. His im-



Richard M. Nixon, flanked by Verner G. Anderson, president of the Columbia Union Conference, left, and Arthur J. Patzer, MV secretary of the Columbia Union Conference. The picture was taken by the author of the accompanying article in Mr. Nixon's office in the Capitol building, Washington, D.C.

maculate garb, his dignified bearing, and his graciousness immediately impressed us.

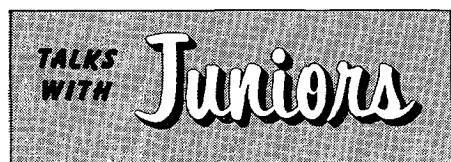
Upon learning that we were Seventh-day Adventists, he launched into an account of his previous contacts with the church. "Yes," he said, "I had the pleasure of being the speaker at the dedication of your White Memorial Hospital wing in Los Angeles, California, some time ago. I also went through your very fine hospital at Karachi; and on my trip to Africa last year I saw your fine missionary activities." Thus he pinpointed his every contact with the church and even remembered a very brief contact I had made with him previously at the cornerstone-laying ceremony of a Washington, D.C., television station.

After other pleasant exchanges he posed unhurriedly for pictures, which I snapped as fast as I could.

Out of the corner of my eye I could see that the appointment secretary was getting nervous because the Vice-President was running past the five minutes allotted to us. Many other groups were waiting. We took the cue and quickly made our departure.

Our mission accomplished, we left the gleaming white Capitol building. As we headed home the three of us thought of the time when we would have the opportunity of seeing and meeting Someone much more important than the Vice-President of the United States. For years our expectations and hopes have been centered on the time when we would meet the King of kings and Lord of lords, Jesus Christ. I asked myself, "Am I making as careful preparation to see Jesus Christ as I did for our meeting with the Vice-President?"

Yes, having an appointment with an important person in this life is a thrilling experience, but meeting the Saviour of the world will be the most exhilarating event of all time. Am I ready for that experience? Are you?



Have You Tried Being Kind?

By D. A. Delafield

Have you ever been out on an overnight hike when it was very cold and you had to kindle a fire? With darkness around you, the light of that fire looked so good. And as the flames spread and the fire became bigger and you could feel the warmth radiating

from the blaze, you rubbed your hands together and sighed with relief. Fires are such wonderful friends when you are out in the cold!

Do you know what the fire is that warms the hearts of men when their spirits are cold? It is kindness, juniors. Kindle kindness and you will have a fire in your heart. One of my favorite texts is Ephesians 4:32: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Here the Lord is telling us to put our Christianity to work, to act out our good thoughts and intentions. "Little children," said John, "let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

An Illustration

A little story will illustrate how kindness is really love at work. Adlai Esteb tells this story in a little booklet he wrote. He describes "a man . . . who owns a flower shop. His name is Penn, Henry Penn. At one time he was president of the American Floral Association. He makes his living selling flowers. . . ."

"One day three little children came in and said, 'We want to get some flowers.' He showed them some flowers, and then they said, 'No, those won't do. We want yellow flowers.' So he showed them some yellow flowers. Then the children shook their heads and said, 'No, those aren't good enough.' Then he said, 'Well, who are these for that those beautiful flowers aren't good enough? Come over and sit down and tell me all about it.' Then the little spokesman answered, 'These are for Mickey.'"

"'But who is Mickey?' asked the florist.

"'Well, Mickey was our little playmate, and yesterday a truck ran over him and killed him. This morning the kids on our street got together and we have taken up a collection of eighteen cents to buy flowers for the funeral.'"

"'Now that is different,' said Mr. Penn. 'I understand now. Come with me and we'll find some flowers. But you say that they must be yellow flowers. Why must they be yellow?' thinking, no doubt, of so many other beautiful colors.

"'The little lad was quick to answer, 'Cause Mickey always wore a yellow sweater, and we think Mickey would like it better that way.'"

"Mr. Penn replied, 'Now I understand perfectly. Come with me.' He then took them to a special room and showed them a great bank of yellow rosebuds. 'How would those yellow flowers do?' he asked.

"The children exclaimed, 'Wonderful! Those would be wonderful, Mr.

Penn.' Then he replied, 'Well, I happen to have a special on those rosebuds today for only eighteen cents.'

"'Oh,' they said. 'We'll take them, Mr. Penn. Those would be swell.'"

"He asked, 'Where shall I send them?'"

"The children talked to one another a moment; then the little spokesman said, 'Please, Mr. Penn, we'd rather take them with us. We think Mickey would like it better that way.'"

"So he filled their arms full of beautiful yellow rosebuds."

Brother Esteb remarks that this was "a clear loss of many dollars to Mr. Penn, but a clear gain of an ecstasy that lasted for days. Who can say that Mr. Penn did not reap a far richer reward for being kind than mountains of gold could ever buy?" (*Kindle Kindness and Conquer With Christ*, pp. 4-6.)

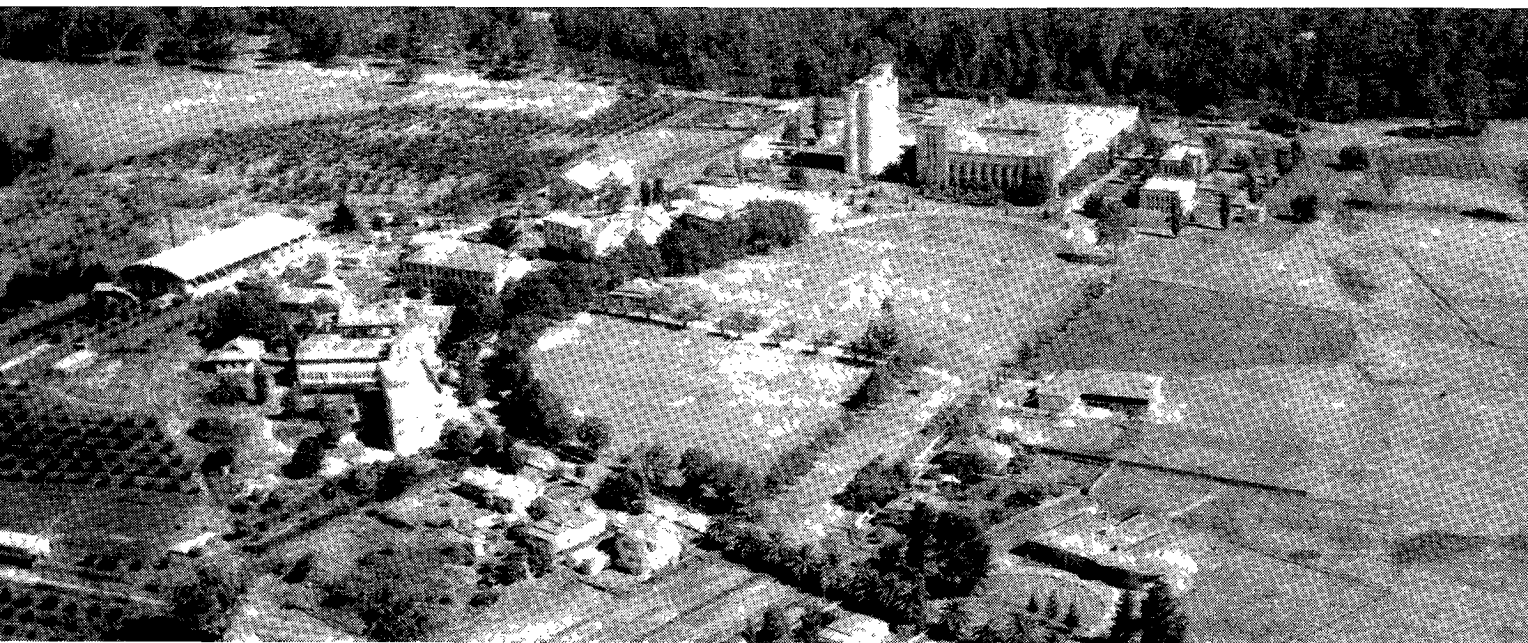
Don't wait to be kind, juniors, until your friends are dead. Be nice to them while they are still living. And even be kind to your enemies. Flowers smell sweet only to people who are alive. Think of the people who would enjoy the fragrant bouquet of a kind look or word or act, not just your pals, but strangers too. The world needs kindness. Let Christians kindle this fire in their hearts and warm the whole world!



● In the temperance oratorical contest held at the New England Sanitarium on March 1, in which contestants from academies of the Atlantic Union took part, prizes were awarded as follows: first, Henry Felder of Northeastern Academy; second, Deanna Parlee of Greater Boston Academy; and third, Marion Tron of Greater New York, Carol Franklin of South Lancaster, and Phyllis Caster of Union Springs.

● The students of Upper Columbia Academy chose as the topic for their Week of Prayer, "Steps to Christ." The following student speakers used the book *Steps to Christ*, chapter by chapter, adding their thoughts and illustrations: Vallee Carman, Donna Coffield, Eva Lou Carlson, Norma Bolton, Barbara Jenicke, Ron Anderson, Dick Williams, Carol Lynn Pester, Floyd Bryan, and Dale Wendt.

● President P. W. Christian and three students of Walla Walla College—Don Bauer, Frances Welch, and Joe Thompson—represented the threefold educational aspects of the college on a live TV program on station KING-TV, Seattle, Friday morning, February 21. The last portion of the program revealed the end results of the three-phase education, showing pictures of alumni working in various parts of the world.



Prophetic Guidance

That Launched a College

By **ARTHUR L. WHITE**, *Secretary, Ellen G. White Publications*

THIS is the story of God's special guidance in the establishment of a college—a college that in many respects was destined to become a pattern school. The place—Australia. The time—the mid 1890's when the continent down under was in the depths of a depression and the church constituency was small. The big factor in the unfolding of the story—God's guiding messages presented personally by Ellen G. White, who was in Australia at the time.

The account we present here is not of the accomplishments of a strong personality dictating to others, but rather of the response of sincere men and women to a voice known to be from God urging, "This is the way, walk ye in it." The manifestation of the Spirit of prophecy in the Seventh-day Adventist Church was never ordained of God to take the place of faith, initiative, study, or hard work.

[This article is based on contemporary records, manuscripts, letters, diaries, published articles in the journals of the denomination, and upon the personal investigation of the writer on the ground during the Seminary Extension School held at Australasian Missionary College, Cooranbong, New South Wales, Australia, December 8, 1957, to January 29, 1958.—EDITORS.]

Rather, it was to point the way, to lead to right action, to guide, to admonish, to encourage, and at times to sound warnings.

Arriving in Australia, in response to the invitation of the General Conference, in December, 1891, Ellen G. White and her son William C. White proceeded to Melbourne at the southern tip of the continent to attend the annual session of the Australian Conference. At that time the constituency was no more than 500 in the entire continent.

It was inevitable that Mrs. White should urge the establishment of a school, for her vision of the work before the church indicated that Australia would not only become a strong fortress for the message but would also be a home base for the training of workers to carry the third angel's message to other shores. It seemed preposterous to the small Australian constituency that they should attempt to establish an educational institution, especially at that time. As they listened to the appeal for a college in the country, away from the cities with their temptations—a college

with industries and agriculture and a broad educational program—they thought, How could it be? One man who was later to become a strong worker in the cause one day declared to Mrs. White's son William:

"This plan of building such a school is not an Australian plan at all! The demand for having such a school is not an Australian demand! The idea of establishing a school at this time, when our cause is so young and weak, is not an Australian idea!"

Such understandable lack of enthusiasm did not daunt Mrs. White, who knew from revelation and experience the value of a school in saving our young people and in building up a strong work. Plans were laid for operating a school on a temporary basis in rented buildings in the suburbs of Melbourne to meet the immediate need of better equipping our colporteurs and Bible instructors for their work. In an effort to hasten the beginning of the work of preparation so needed, 30 students were gathered together to spend a term.

Mrs. White was thrilled with this beginning, humble and unpretentious

REVIEW AND HERALD

Feature Article OF THE WEEK

as it was. Seeming to lose sight of the small constituency, of the adverse financial conditions, and the mere handful of students, and with a vision of an unfinished task in a world with many continents yet untouched by the third angel's message, she declared in her address at the opening of the school:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."—*Bible Echo*, Supplement, Sept. 1, 1892, quoted in *Life Sketches*, p. 338.

The first successful term of 16 weeks was followed by two others, and what a blessing the school was in spite of the cramped quarters and far-from-satisfactory location.

Attending Camp Meetings

Back from New Zealand, where she assisted in two camp meetings and spent eight months in earnest labor, Mrs. White attended the first camp meeting held in Australia. At this camp the session of the Australian Conference was held. This meeting in Melbourne was called for late December and early January—midsummer in Australia—and it was a most successful meeting. Its evangelistic features and the orderly camp attracted a large number of the best citizens of the city. Meetings continued beyond the closing date, and three new churches resulted from this camp meeting effort.

Heavy on Mrs. White's heart was the matter of the school and its establishment in a favorable location. She urged that steps be taken to find a suitable site, and together the brethren studied and prayed over the matter. A committee was appointed before the conference closed to search for a tract of land for the college. It was felt that the college should be within 75 miles of Melbourne or within 75 miles of Sydney, on the eastern coast. The search turned up promising sites in the environment of both cities. But the matter of money had to be considered; the land must be reasonably priced, for there was no cash on hand and the prospect of large gifts was nil.

Several beautiful sites with expan-

sive tracts of rich land were turned down, largely for financial reasons. W. C. White, a notable member of the locating committee, described their dire financial situation in a personal letter to an old friend: "We are planning to buy a large tract of land, and we can scarcely get enough money to go and see it." (W. C. White to C. H. Jones, May 16, 1894.)

The Brettville Estate

As the committee continued its search, word came of the Brettville Estate, a tract of land near the coast, 76 miles north of Sydney in New South Wales. The price suggested seemed within what we might hope to reach—approximately \$5,000 for nearly 1,500 acres. Men sent to look at the land reported that although it was not situated in a district noted for fertile land, the tract had a number of acceptable features; about a third of it was potential agricultural land, and the property was worth more careful consideration.

As the high prices of more promising land narrowed the selection of a site, the committee was drawn more and more to the Brettville Estate. Further expeditions were made to assess the suitability of the property with respect to our needs.

The locating committee set Wednesday, May 23, 1894, as the time for a final survey of the property and the decision whether to buy it. Mrs. E. G. White was asked to join the committee on the day of decision, for they were eager for all the help and guidance they could get. Most of the committee members went to the property in advance, to have an opportunity to thoroughly inspect the place, and some had made several trips previously. Mrs. White, accompanied by Elder and Mrs. G. B. Starr, on the

morning of May 23, took the train from Sydney, and two and a half hours later was at Dora Creek Station, where she was to meet those who had gone up in advance.

As Mrs. White traveled the 79 miles on the train with Elder and Mrs. Starr, she told them what she had told members of her family a few days before, that in the night season a representation had been given to her. It seemed to her that she, with a company of our workers, was looking at land that might be purchased as a site for the college. First of all, there was a stream of water connected with it. But we will turn to Mrs. White for the description of the vision:

"Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land. I dreamed that I was walking about the estate. I came to a neat-cut furrow that had been ploughed one quarter of a yard deep and two yards in length. Two of the brethren who had worked the rich soil of Iowa, were standing before the furrow and saying, 'This is not good land; the soil is not favorable.' But One who has often spoken in counsel was present also, and He said, 'False witness has been borne of this land.' He then described the properties of the different layers of the earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked it would produce its treasures for the benefit of man."—*Experiences in Australia*, pp. 3, 4; quoted in *Divine Predictions Fulfilled* (Compiled by F. C. Gilbert), pp. 343, 344.

(To be continued next week)



Women's dormitory at Avondale school, Australia.

News From Home and Abroad

Progress in Nyasaland

By A. V. Olson, *Vice-President
General Conference*

Nyasaland is a long, narrow, little country extending like a crumpled shoestring for several hundred miles along the western shores of Lake Nyasa, then thrusting a slender tongue another couple of hundred miles to the south into the Portuguese colony of Mozambique. It is a mountainous country, vividly green, fertile, and densely populated. If scenery could be sold, Nyasaland would be rich.

Two and a half million people are crammed into this small country of only about 48,000 square miles, 9,000 square miles of which is lake. It is said that more than 99 per cent of the population is black.

Traveling through Nyasaland one finds the footprints of Livingstone in many places. One town, Livingstonia, was named for him. Blantyre, the chief commercial town, founded in 1876 by the Free Church of Scotland a year after it had sent its first missionary to Nyasaland, bears the name of Livingstone's birthplace in Scotland.

This charming little country, which now forms part of the Central African Federation, was among the first of the African fields to be entered by Seventh-day Adventist missionaries. The Malamulo Mission Station, known by our people around the world, was obtained from the Seventh Day Baptists more than 50 years ago.

This prosperous mission station has wielded a strong influence throughout the years. It is situated on a good road about 40 miles north of Blantyre. Here on a large tract of land comprising about 3,000 acres, we have a training school, a hospital, and a large leper colony. A new girls' dormitory is under construction, and other additions and improvements will be undertaken before the year is over.

Under the blessing of God the work in Nyasaland has made steady and encouraging progress. Year by year the Lord has added to the church "such as should be saved." The baptized membership has now passed the 17,000 mark. In addition there are

5,000 preparing for baptism. This makes a total of 22,000 Sabbathkeepers dwelling in the green hills and valleys of Nyasaland.

In his report to the division council, A. W. Austen, the union president, in speaking of the ratio of Sabbathkeepers to population, said: "It stands at one to every 112 people."

Up to the close of 1957 the work in Nyasaland was united in one local mission field with union status. However, at the beginning of 1958 this mission was divided into two, known as the South Nyasaland Mission and the North Nyasaland Mission. These two local fields now constitute the Nyasaland Union Mission, of which Brother Austen serves as president and F. C. Sanford as secretary-treasurer.

The following paragraphs from the union president's report to the division council give us an inspiring

picture of progress in this fertile field:

"I returned to the field after my furlough at the midyear, and since then have visited all the mission stations, most of the central schools and large churches throughout the field, as well as a number of the isolated places in the northern areas not often visited. I am happy to report that I am filled with courage, and happy in what I have seen and the prospects that face us. Truly God is pouring out His Spirit on His people, and the church is awakening to a realization of the times and the consequent opportunities before it. Up to the end of October we have baptized almost 1,900 persons. I feel confident that we will baptize 2,000 by the end of the year.

"Our camp meetings this year have been the best attended ever, and offering goals were exceeded almost without exception. But even more important is the fact that the spiritual tone that characterized the camp meetings this year was wonderfully high, resulting in great blessing and uplift to the church. This fact was so noticeable that it was the subject of comment in many places.

"In the hot and humid 'Dambo'



Literature Evangelist Institute, North Pacific Union

Approximately 100 literature evangelists of the North Pacific Union (shown above with publishing leaders) assembled from January 3 to 8 on the Oregon Conference campground at Gladstone Park for an institute under the direction of C. P. Lampson, recently appointed publishing department secretary for the union.

Most of the conference presidents attended for at least a portion of the convention, and gave inspiring messages. A music committee

arranged for special music at all seven meetings every day during the entire institute. This greatly added to the spiritual tone of the session. It was the privilege of the writer to give two talks each day on Christian salesmanship. Goals were set to win 276 souls during 1958 and deliver \$544,580 worth of our books and magazines.

B. E. WAGNER, *Associate Secretary
Publishing Department
General Conference*

area of the Shire valley in the southern part of the country, where for a number of years now only two small camp meetings have been held with a total attendance of around 600, this year we held three meetings and had 1,268 at one, 864 at another, and 556 in the third meeting, and that in a place where we opened work only three years ago! A new day has dawned down in that hot, mosquito-ridden valley, and when I went through there recently and held meetings at four different centers, I found churches packed to the doors and a wonderful spirit of hope and courage among the people."

Tithes and offerings are also increasing. This will make it possible in the near future to employ more African workers.

On my way from the meetings in East Africa to attend the two European conference sessions in the South African Union, it was my privilege to spend a weekend at the Malamulo Mission Station. A little later, when passing through Blantyre on my way to Ethiopia, I was happy to spend another Sabbath at this large, prosperous mission station, where the newly organized South Nyasaland Mission was holding its first session. It was a real joy to spend a little time with our devoted missionaries, African workers, and members at Malamulo. They praise God for what has been accomplished thus far, and with faith and confidence they are pressing on toward greater victories ahead.

Loma Linda Foods— A Story of Progress

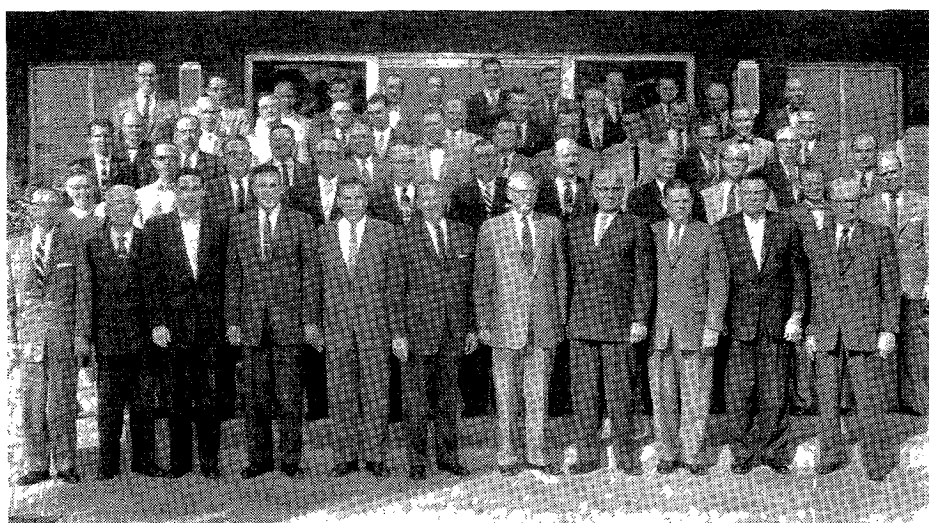
By Glenn Calkins, *Field Secretary
General Conference*

The prophet of ancient times asked, "For who hath despised the day of small things?" (Zech. 4:10). The same thought was conveyed by Jesus in the parable of the mustard seed. Both have a real lesson for us in this day and age.

The message of Revelation 14, as interpreted and taught by Seventh-day Adventists, began in a very small way a little more than one hundred years ago. Yet today, from its humble beginnings, it has found its way into every corner of the earth.

God has many avenues by which He reaches the hearts of men, and many ways of teaching the beautiful truths of the plan of salvation. Not the least of these is the message of healthful living.

One of God's chosen instrumentalities through which He speaks and works is the Loma Linda Food Com-



Officials, guest speakers, and Western Division sales personnel who attended the recent Loma Linda Food Company's 17th annual sales convention in Arlington, California. Left to right, front row: W. Carlson, Dr. H. W. Miller, C. Smith, P. Miles, P. Maguire, R. MacGowan, G. Chapman, F. Schnepfer, W. Blacker, A. Cree, and F. Harrison.

pany, whose influence is now felt through all of North America, as well as in many lands overseas. From its meager beginning at the time of its reorganization two decades ago, with sales of only a few thousand dollars, it has grown until today sales exceed several million dollars annually, and the end is not yet.

The manufacture of health foods in California was begun in the year 1906 by the Loma Linda Sanitarium. It was not, however, until the year 1936 that the Pacific Union Conference assumed the responsibility of broadening the scope of the health message not only in its own union territory but elsewhere. C. H. Watson, then president of the General Conference, was familiar with the results of the health-food work in Australia and New Zealand. Upon his counsel the Pacific Union Conference committee asked me (then Pacific Union president) to visit these countries and learn firsthand what had been accomplished, and how the work was then being carried forward.

I was greatly impressed by what I saw as I visited in various states of the Commonwealth. I was especially impressed as I noted the influence of these godly men, representatives of the several food factories, in their frequent contacts with the business world. The work and beliefs of Seventh-day Adventists were being brought forcibly and favorably to the attention of the public. I saw as never before why the Spirit of prophecy had placed such emphasis on the health phase of the message that has been committed to the remnant church.

While in Melbourne, Australia, I was invited to attend a certain meeting of the division committee, at which time the budgets of the many mission fields scattered all through the South Pacific, as well as the budgets

of the training school and medical institutions, were considered. I learned at that meeting that the profits of the several food factories made possible a major portion of the wonderful mission program in that difficult island territory, as well as the expansion of the educational and medical work in their home base.

The greatest surprise, however, was still to come. The brethren down under were very pleased to know that we were studying the possibility of establishing a similar health-food work in California. At that meeting they indicated their desire to have a substantial part in a financial way in helping to start this project. They informed me that a gift of approximately \$65,000 was being made available to assist the Pacific Union in this new venture. As wonderful as this gift was, and as deeply as it was appreciated, they gave even further assistance—at our request they agreed to permit a call to be placed for George T. Chapman.

The Plant at La Sierra

Brother Chapman was their key man as general manager of all the food factories in Australia and New Zealand. Our request was that he come to the United States and join with the Pacific Union in establishing the health-food work here.

Brother Chapman responded to the call, accepted the general management, and is still acting in that capacity.

Brother Chapman brought with him Albert Sprengel, an experienced factory manager, to assist in designing and building the first factory, which was to be at La Sierra College, thus making work available for students. Today, as a result, we see a beautiful, modern food plant at Arlington, California.

A few days ago it was my privilege to meet with more than 50 of the sales and management representatives of the Western Division, which includes the territory west of the Mississippi River,

The sales force is under the inspirational leadership of Robert MacGowan.

Brother Chapman in his report brought to those present a real challenge entitled "What Would You Do?"

F. L. Harrison, treasurer, presented a most enlightening and encouraging financial report. The sales have now reached several million dollars annually. Brother Harrison told us that the wages to students and workers in the Western Division alone had been more than five and one-half million dollars since 1937. The estimated tithe paid by both divisions into the treasuries of the local conferences has reached approximately three quarters of a million dollars.

It is wonderful how God has blessed and prospered the Loma Linda Food Company. It now has two fine factories—one at La Sierra, Arlington, California, the other at Mount Vernon, Ohio—employing more than 300 administrative, sales, and factory workers. In addition to the two splendid factories is the new modern building at La Sierra occupied by the International Nutrition Research Foundation under the direction of Dr. Harry W. Miller.

A. A. Cree, production manager, presented his interesting report, which was followed by an inspection trip through the factory. As we saw how efficiently the factory was operated, and how spotlessly clean everything was kept, it made me feel proud to have had a little part in the beginnings of the Loma Linda Food Company.

World Welfare Service— West Coast Depot

By J. L. Brown

[J. L. Brown is manager of the Pacific Coast office of the General Conference World Welfare Service Depot.—EDITORS.]

God's faithful people are among the favored on earth. The promise is: "He that giveth unto the poor shall not lack" (Prov. 28:27). In Proverbs 19:17 we read: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

As we hear about our fellow believers and thousands of others who are left destitute on account of wars, rumors of war, earthquakes, floods, storms, and fires, our hearts go out to them in sympathy. Much has been



Evansville, Wisconsin, Church Dedicated

The new Evansville, Wisconsin, church was dedicated Sabbath, November 16. An overflow crowd from 16 neighboring towns heard R. E. Finney, Jr., president of the Wisconsin Conference, deliver the dedicatory sermon.

The writer led the congregation in the Act of Dedication and sang "Bless This House," after the dedicatory prayer by L. G. Wartzk, treasurer of the Wisconsin Conference.

Former pastors who sent messages of gratitude and blessing were C. L. Vories, Hugh

Williams, J. O. Marsh, A. J. Lockert, H. A. Fish, C. V. Keiser, J. J. Dollinger, H. K. Halladay, W. R. Riston, and John W. Boyd. Under the leadership of Elder Vories the church was organized, and Elder Boyd planned and brought well toward completion the present new church.

This memorial was constructed for a fraction of its actual \$30,000 worth because of the unwritten story of sacrifice among this small company of believers.

MERLIN E. FOLL, *Pastor*

done to alleviate suffering in impoverished lands. We wish that more might be done.

We are glad to pass on to readers of the REVIEW a report of the work done during 1957 through the World Welfare Service Depot on the West Coast. Our hearts are cheered as we see the large shipments of clothing and food and hospital supplies leave for distant lands to aid those in need. While we enjoy comforts and peace in a land of abundance, let us not forget that millions of people in other lands are homeless, cold, and hungry.

It was heart warming to see our people in California respond to the invitation to share some of their bounties and blessings with the needy orphans in Korea. Sufficient food and donations were contributed by our churches, Dorcas Welfare Societies, and friends, to make up a New Year's gift of 30,000 pounds of food. This food will fill a great need among the needy orphans in Korea.

God has richly blessed the welfare work that has been carried on in His name. Thousands of destitute families have been helped. During 1957 we received 354,173 pounds of clothing from our many loyal Dorcas Welfare Societies for overseas relief, and we sent 324,565 pounds to various needy lands. We have shipped 2,046,970 pounds of clothing to many lands since the General Conference estab-

lished the World Welfare Service Depot on the West Coast. Every shipment is authorized by the General Conference Relief Commission. Large shipments of food have been sent overseas to feed the poor. We thank the Lord for our many faithful welfare workers who make this good Samaritan work possible.

Biennial Session of the Sao Paulo Conference

By W. E. Murray, *President
South American Division*

The eighteenth biennial session of the São Paulo Conference of the South Brazil Union was called to order on the evening of January 14, 1957, in the chapel of São Paulo Academy, located near the city of Campinas in the state of São Paulo.

The elections were carried out according to our usual practice, and Oswaldo Azevedo, director of the academy, was chosen as the new president of the conference. O. V. Machado was re-elected treasurer; J. D. Campos and Helio Pereira were re-elected to the work of the home missionary and Sabbath school and MV and education departments, respectively. Alcides Campolongo was elected to serve as public relations, radio, and temperance secretary for the ensuing term.

Joao Linhares, who has served as president for more than eight years, has accepted the call of Brazil College to become one of the instructors in the theological department. Elder Linhares will be leaving shortly for a year's study at the Theological Seminary in Takoma Park.

M. S. Nigri, president of the South Brazil Union, together with his staff, was present at the meeting. The General Conference was represented by W. R. Beach, secretary, and T. L. Oswald, of the Home Missionary Department. From the South American Division were present Juan Riffel, Jairo Araujo, and the writer.

The reports presented by Elder Linhares and his staff were very encouraging. The São Paulo Conference began the biennial period with 274 workers, including institutional workers, colporteurs, and church school teachers, and closed the period with 309. A strong program of evangelism has been carried on. There were 1,204 people baptized during 1957 as compared with 980 in 1956. Membership has now reached 11,396. The Sabbath school membership on December 31, 1957, had reached 14,523.

On the last Sabbath of the meeting nine young men were ordained to the ministry. The president reported that during the two-year period 17 church buildings were constructed, a large conference office, and ten buildings for institutions and church schools.

The colporteur work of the conference is being carried on in a strong way under the leadership of Joao Rabello and his four assistants. Brother Rabello reported that there were 91 regular colporteurs in the field at the time of the meeting, together with 109 students working to earn scholarships.

The São Paulo Conference administers two institutions, one a hospital of some 50 beds in the city of São Paulo, and an academy, where the meetings were held. The academy

had 286 students, with 39 graduates, in 1957. The hospital has a staff of 5 doctors, and 23 city doctors bring patients to the institution. Ernest Eltz, one of our overseas missionaries on the staff, is in charge of the hydrotherapy department, and it was reported that during two years he has treated 4,750 patients. His wife, Mrs. Lillian Eltz, is in charge of the rehabilitation department, dedicated mostly to polio cases.

Plans were laid at this meeting for large evangelistic advances in 1958. The workers have returned to their districts much encouraged and inspired for further work.

Parana Conference, Brazil, Biennial Session

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

Our Paraná Academy is about eight miles south of the beautiful city of Curitiba, the capital of the state of Paraná, Brazil. Here our young people of the Paraná Conference receive their high school education. The recent biennial session of the conference was held on the campus of this academy.

Under the leadership of J. N. Siqueira the Paraná Conference has made good progress during the past two years. Evangelism has been stressed, and as a result of emphasizing this phase of our work and encouraging our people in soul winning, during the past two years 1,189 candidates have been received into church fellowship through baptism. The years 1954 and 1955 showed a total of 1,101 baptisms. The present membership of the conference stands at 5,897.

At the close of 1956 the Santa Catarina Mission, formerly included with Paraná, was organized separately, and 1,998 members were transferred to the new mission. For the years 1954 and 1955 the tithe of the Paraná Con-

ference was 9,821,064 cruzeiros and 20 centavos (U.S., \$163,684.23). For the years 1956 and 1957 the tithe was 13,519,635 cruzeiros and 10 centavos, or \$225,237.25, a gain of \$61,643.02, in spite of the transfer of 1,998 members to the Santa Catarina Mission.

Elder Siqueira has responded to the call of the union to be the education and MV secretary. The delegates at the conference session elected Arnoldo Rutz as president. The secretary-treasurer and the departmental secretaries were re-elected. In this field, as in all other fields, our church members are taking an active part in soul winning. All branches of our work in the two years have exceeded all former records.

The colporteur work is making excellent progress in the Paraná Conference. A large number of our men and women are dedicating their lives to the selling of our literature, and as a result great interests have been created and new believers are being won to the Lord Jesus.

The home missionary, Sabbath school, education, and MV departments have forged ahead during the past two years, and God has blessed the work.

Present from the division at the conference session were Juan Riffel and J. T. Araujo, the home missionary and Missionary Volunteer secretaries, respectively. M. S. Nigri, president of the South Brazil Union, and his associates, were also in attendance at the session.

On Saturday evening a commissioning service was held, at which time a large number of our brethren and sisters were commissioned into the 120 Club. All who were commissioned on Saturday night had won souls to the Lord Jesus during the past year. Under the leadership of Elder Rutz and with the blessings of our heavenly Father, we are confident that great progress will be made in all phases of our work in this field during the next biennial period.



The men standing were ordained at the São Paulo Conference session on January 18, 1958. Officiating ministers are on the front row.



Part of the delegation attending the biennial session of the Paraná Conference held on the Paraná Academy grounds.

"Divine Guidance for Earth's Last Generation"

In this dangerous world of intercontinental missiles and satellites and international tensions and fears, here is a theme that suggests a way out of tragedy and ruin—the divine way of wisdom and safety for the remnant church.

Enjoy the Special Church Service

SPIRIT OF PROPHECY DAY

Sabbath, April 12, 1958

1958		APRIL					1958
SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.	
		1	2	3	4	5	
6	7	8	9	10	11	12 ✓	
13	14	15	16	17	18	19	
20	21	22	23	24	25	26	
27	28	29	30				

Pastors, Local Elders, Check the Date!

In this tense hour when—

1. Every wind of doctrine is blowing,
2. Every device of worldliness is beckoning,
3. Every weakness of the flesh is intruding,
4. Every subtle snare of Satan is threatening,

THE CHURCH NEEDS THE GUIDANCE OF THE SPIRIT OF PROPHECY AS NEVER BEFORE.

Ellen G. White wrote: "I am so thankful at this time that we can have our minds taken off from the difficulties

that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of His eye." —*Selected Messages*, book 2, p. 373.*

* The volume here referred to is a new E. G. White book and will soon be available at your Book and Bible House. It is part of a new two-volume set.

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.



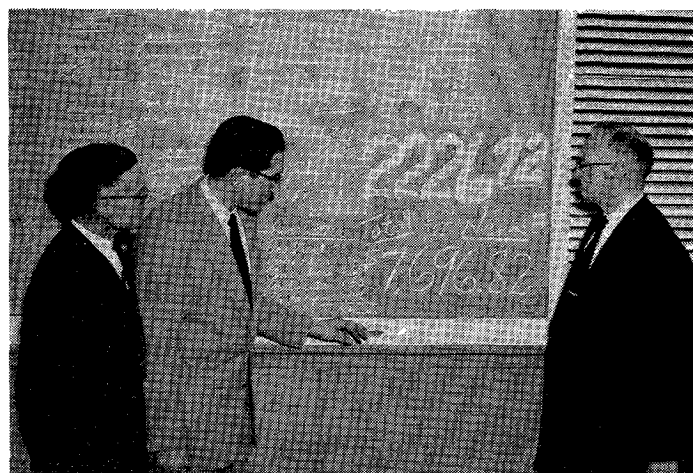
Potomac Conference Ordination Service

Three ministers of the Potomac Conference were ordained to the gospel ministry on Sunday, February 9, in connection with the eighteenth constituency meeting of the conference at the Takoma Park, Maryland, church. Ordained were Richard Rideout, Bible instructor at Washington Missionary College; W. P. Schooley, pastor of the South Boston, Virginia, church; and Carl H. Hempe, pastor of the Fredericksburg, Virginia, church.

R. A. Anderson, secretary of the Ministerial Association of the General Conference, gave the ordination sermon. Others who took part in the service were R. R. Figuhr, president of the General Conference; V. G. Anderson, president of the Columbia Union Conference; and C. J. Coon, retiring president of the Potomac Conference.

In the picture, left to right, are V. G. Anderson, R. F. Rideout, W. P. Schooley, R. A. Anderson, C. J. Coon, C. H. Hempe, and R. R. Figuhr.

D. A. ROTH



Calgary, Alberta, Caroling Success

The Calgary, Alberta, church raised \$2,226.72 the last night of their caroling campaign. The city grants only one week—six working nights—to do caroling. Just before the campaign opened, the mayor of Calgary gave part of his radio time to speak to the city concerning our caroling. He said something to this effect, "This week the carolers will be working in the city. They are fully authorized, and when they come to your door, give them a friendly reception and let every one of us give to them."

During the week of the campaign the solicitors averaged \$1,000 each night. The total for the six nights for the city of Calgary was \$7,696.82.

In the above picture, church and conference leaders are totaling returns for the last Saturday night and for the week. Left to right: W. E. Kuester, Alberta Conference home missionary secretary; J. P. Habenicht, Calgary Central church pastor; L. H. Davies, conference secretary-treasurer.

W. E. KUESTER

Visiting the Seven Churches of Revelation

(Continued from page 1)

kingdom gave way to the rule of the Persians when Cyrus defeated Croesus and in 547 B.C. took his fortress capital, though it had been considered impregnable.

During the following two centuries a continuous but not quite successful struggle against Persian rule was carried on by the Greeks of Asia Minor's western coastlands, until Alexander the Great freed them from the Persian yoke. Much military action was again seen during the Hellenistic period following Alexander's death, until this area was finally taken over by Rome, which administered it for more than four centuries as the province of Asia, with Pergamum as the capital.

It was during that time that some of the cities, whose names are well known to us from the book of Revelation, experienced their greatest glory and wealth. They also underwent a tremendous religious change as paganism gave way to the Christian religion. The apostle Paul was probably the first Christian missionary to bring the gospel to western Asia Minor. He

visited some of its cities several times during his various missionary journeys (Acts 18:19; 19:1; 20:17; 1 Tim. 1:3), and lived in one of them, Ephesus, for three years (Acts 20:31). From that city the gospel rapidly spread to other important parts of western Asia Minor. The churches of at least three of the cities of this area were favored by Paul with personal letters—Ephesus, Colossae, and Laodicea (Col. 4:16). One other church in this area, Hierapolis, is mentioned by name (Col. 4:13).

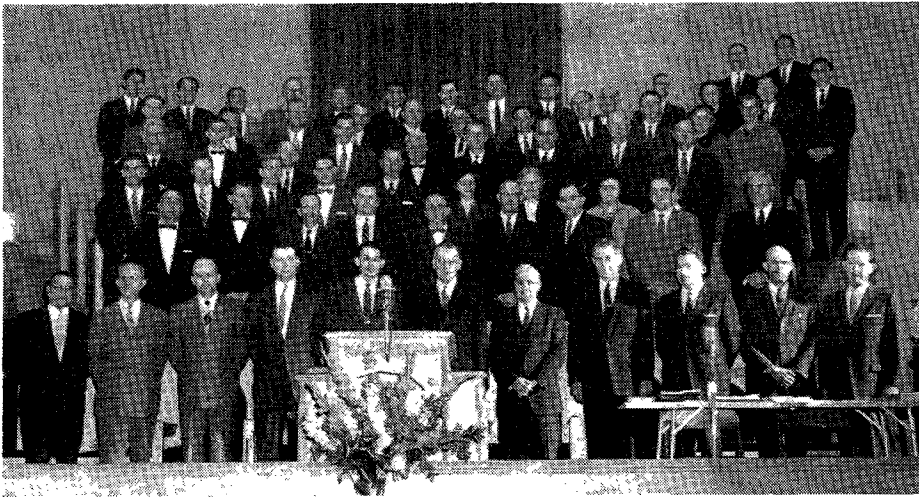
Ephesus later became for many years the center of the rich ministerial activity of John, until his work was stopped by the persecution of Christians during the reign of Domitian toward the end of the first century. After having been tortured, the aged apostle was exiled to Patmos, a tiny island in the Aegean Sea. It was on volcanic, rocky Patmos, which lies only thirty-five miles off the coast of Asia Minor and about fifty miles from Ephesus, that John saw in vision the history of the Christian church throughout the ages until the end of time. There also he received divine messages for seven of the Christian churches of southwestern Asia Minor, messages that not only met local con-

ditions of that time but which were to reveal to all seekers after truth the course Christendom would take, and divine remedies for its ailments.

After the apostles and other missionaries had laid a good foundation in the first century, this area became a stronghold of Christianity for many centuries. Some famous Church Fathers hailed from western Asia Minor, and several important church councils were held there. Gradually, however, Eastern Christianity lost its vitality and spiritual strength, with the result that it was unable to withstand the determined attacks of non-Christian invaders who poured into Asia Minor from time to time during the Middle Ages and who finally took over this whole area permanently.

The last to come were the Turks. Being Moslems, they eradicated Christianity so thoroughly that one can find ruins of Christian churches at most places, but only a few Christian sanctuaries still in use. This is one of the saddest memories that a Christian visitor carries with him from the territory of the seven churches of Revelation.

All the cities of the seven churches lie comparatively close to one another. The distance between any one



Potomac Conference Constituency Meeting

The eighteenth biennial constituency meeting of the Potomac Conference was held on Sunday, February 9, in the Takoma Park, Maryland, church. The more than 400 official delegates elected Howard J. Capman as the new president of the conference, succeeding Clinton J. Coon, who retired.

All other officers and departmental secretaries of the conference were re-elected. One new member was added to the conference committee, J. R. Johnson, pastor of the Capital Memorial church in downtown Washington, D.C.

At the time of the meeting the photograph above was taken of the office staff, district leaders, pastors, and interns. In the center, front row, is C. J. Coon, president of the conference for more than six years, who was honored during the biennial meeting for his years of service to the denomination.

Reports by the conference officers and departmental secretaries indicate that the Lord is richly blessing the work in this the largest conference of the Columbia Union. Plans are being made for expansion along all lines.

V. G. ANDERSON

church and its nearest neighbor is never greater than fifty miles, and the distance between the northernmost church, Pergamum, and the southernmost church, Laodicea, is only one hundred miles in a straight line. A look at the map (on page 1) shows that they are so situated that it is possible to visit them in the sequence given in Revelation 2 and 3 without retracing one's steps. In fact, I visited them exactly in this sequence, beginning at Ephesus and ending at Laodicea, but went over some of the roads several times, since after the visit to Ephesus I made Smyrna my headquarters, from which place I visited the five other churches.

Any account of the history and present conditions of the cities described in this brief series of articles would be incomplete if nothing were said concerning the ancient and modern roads connecting these cities. Passable roads have existed from earliest times, and excellent roads were built during the Persian period, as classical authors testify. The Romans, who were known throughout the ancient world as great road builders, also improved and extended the existing system of roads. Hence, travel conditions between the seven churches were comparatively good during the time of the apostles. But after the breakup of the Roman Empire the roads were neg-

lected. For centuries tourists have complained about the poor conditions of the roads in Asia Minor. Traveling has been extremely difficult and tiresome. The present government, however, is making serious efforts to remedy this situation. Some of the roads are now good, but others are still so poor that they are hardly passable for modern vehicles during the winter.

Although automobiles and trucks are rapidly replacing ancient modes of travel, the donkey and the camel are still widely used as carriers of heavy burdens. However, modern ways of living, the incessant penetration of Western ideas, and technical improvements are rapidly changing the old modes of Anatolian life, and eventually one will look in vain for the Turkish village life, which for a long time has seemed to be unchangeable.

Western Asia Minor is a region favored by nature. Proximity of the Mediterranean Sea results in a comparatively mild climate. Coastal cities, such as Ephesus, Smyrna, and Pergamum, enjoy a very pleasant climate all the year round. Inland cities, such as Laodicea and Philadelphia, although sharing to some extent the continental climate of the central Turkish highland, with some snow in the winter, are nevertheless close

enough to the Mediterranean to benefit from its warm winds most of the year. The country is mountainous, and in some parts very rugged. Agriculture flourishes. Northern fruits, such as cherries, apples, and strawberries, grow, as well as olives and dates, typical fruits of the Mediterranean belt.

A number of medium-sized rivers irrigate this area, of which some have famous names in ancient history. One of them, the Maeander, flows toward the sea in such a winding way that from its name has come the verb "meander," by which the winding course of any river, like that of the Jordan in Palestine, is designated.

After these introductory remarks about the general features of this most interesting country in which the seven churches of Revelation were situated, a description of the seven sites will be presented, as they are found by the modern tourist, but especially as seen by a Christian visitor who at the same time is a student of ancient history.

One Thousand Miles in Search of a Grave—Part 2

A Mission Story of Yesteryear in Three Parts

By Arthur E. Sutton

THE STORY THUS FAR

[In 1911 O. E. Davis visited a remote tribe of aboriginal Indians in British Guiana to ascertain what might be the possibilities for mission work among them. On the trip he died of malaria. His influence was lasting, however, and the tribe sent a request for a teacher like him. At irregular intervals for 14 years they repeated their plea. In 1925 the Inter-American Division committee asked William E. Baxter and Charles B. Sutton (father of the author) to make a trip to Mount Roraima, where Elder Davis had died, to find his grave, study the needs of the tribe, and recommend a plan of missionary action. The two men started out from Georgetown by boat up a jungle-flanked river to Wismar, where they secured a guide, then took a train overland to the Essequibo River. There they started upstream by river boat, traveling for two days before reaching the government rest-house.]

"Now we were leaving the comparative comfort of a motor launch to load our baggage in a small canoe, which was in reality merely a long hollowed-out log. Two natives joined our party, and the five of us began the long, tedious chore of paddling upriver. At last we were on our own. We had about 300 pounds of baggage with us in the crude canoe and twice the first day we had to completely unload, carry our bulky gear around the rapids, and wait patiently while Hubbard and his two helpers managed to guide the boat through the dangerous rapids.

"Late that first afternoon we made camp on a wide sand bar that stretched for a few yards out into the river. Beaching our canoe, we slung our hammocks between two scrubby trees and began preparing supper. Our cooking was perhaps the most

hazardous experience we faced while on the trip. But somehow we survived. After paddling all day upriver against the current, one is hungry enough at night to eat almost anything, without spending a great deal of time worrying about whether the menu is balanced or not.

"As we ate that first evening a company of Indians appeared out of the jungle and joined us. They were traveling downriver from Kaieteur Falls (a magnificent, 741-foot waterfall deep in the interior of British Guiana). Through Hubbard, our interpreter, we learned that they had hidden a dugout canoe above the falls in a ravine near the river. This we received permission to use. It was the guiding hand of God leading in this experience, for it would have been almost impossible to carry our own dugout through the jungle to the river above the falls. That night we were greatly encouraged, and fell asleep feeling reassured that God was directing in our plans.

"We were even more convinced the following morning when we began the gigantic task of transferring our baggage from the dugout to a point eight miles up a steep mountain behind the falls where we could continue our journey. Making our stumbling way up the mountain with our bulky gear was a backbreaking ordeal. It took us two days to complete the change-over, and we were quite exhausted when the last load was placed in the borrowed dugout. But there was no time to rest.

"Three days of dawn-to-dusk paddling and we came to a spot known as Johnson's landing. Here a diamond dealer had set up primitive headquarters, with a few thatched huts, a small trading store, and a guest house for travelers, few and far between as they might be.

"Mr. Johnson was most hospitable, and after we explained our mission, he informed us that he had become acquainted with Elder Davis when he had stopped en route to the Roraima region. This was the first indication that we were actually on the trail of the elusive 'Davis' Indians.

"We left the river at this point, and prepared to cut inland through thick jungle in the general direction of Mount Roraima. Our friend Mr. Johnson arranged for us to have four Indian carriers, a man and his wife and two young girls, to assist us with our baggage. It may seem peculiar that of the four helpers, three were women. These jungle-bred women were tough and quite conditioned to the rigors of travel.

"Late one afternoon our carriers told Hubbard that we were nearing a village. It would be discourteous,

they said, to arrive without warning. Hubbard intimated that it might be dangerous as well. So we fired two shots in the air to tell the villagers that two strangers were approaching.

"Upon arrival we were greeted by about 75 Indians of all ages and sizes. They were extremely curious to know where we were going and why.

"It was at this point that our interpreter became invaluable. Hubbard explained our mission, told them that we were friendly and meant no harm. They seemed to relax, and soon invited us to hang up our hammocks and stay awhile.

Nearing Mount Roraima

"We were now six days away from Mount Roraima. With our carriers, we started out refreshed and eager to establish contact with the 'Davis' Indians. Day after day we marched through the jungle, across seemingly endless stretches of prairie, and occasionally forded a river or stream.

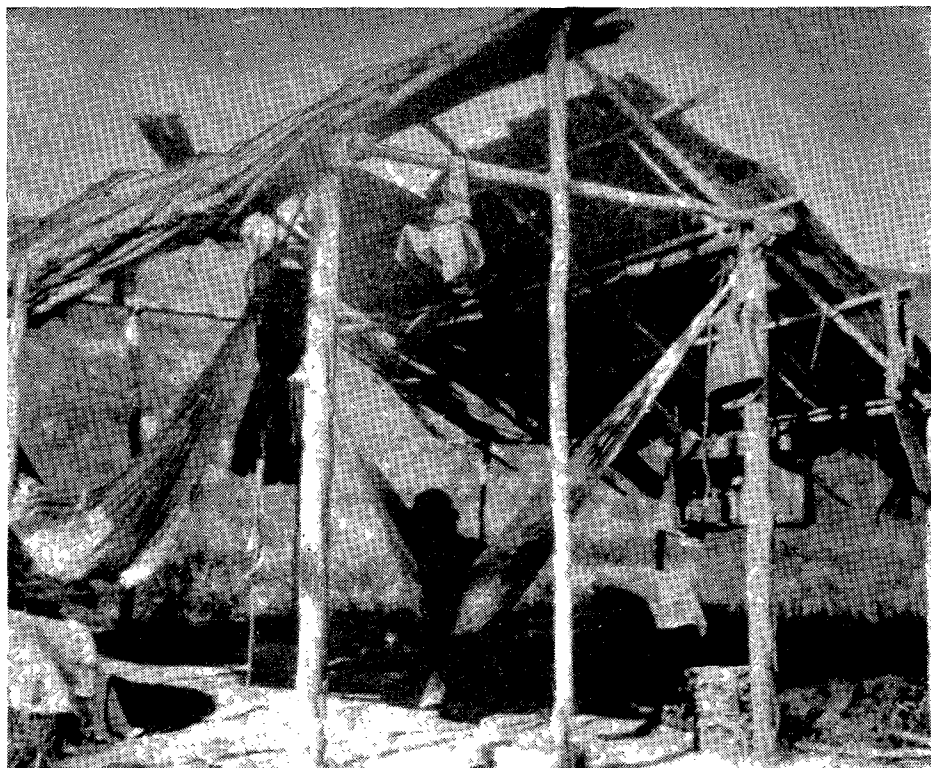
"When we were about three days' journey from Roraima, we came across representatives of three Indian tribes who had come together to enjoy a rare meal of choice Guianese steak. As we arrived, the cow had just been slaughtered and the Indians were busy carving up the beef for the evening meal. Cooking was confined to a minimum. The meat was just singed a little by the fire before disappearing into hungry mouths. I remarked to Brother Baxter that if a man weren't already a vegetarian, he

would hastily become one after viewing this rather revolting sight.

"While all this activity was in progress, we were treated to a sample of typical Indian humor. Some of the younger Indians had caught a rooster, to which they had attached the blown-up bladder of the cow. In the frantic efforts of the rooster to fly, the bladder tossed back and forth, inciting the creature to greater, almost hysterical efforts to escape. This convulsed our Indian friends with laughter. It was one of the few times that we saw these Indians lay aside their normally impassive personalities.

"En route to Roraima, we would occasionally come to an Indian hut or two apart from a regular village. Hubbard instructed us carefully in what was expected of guests. He said that whenever strangers are seen approaching, the courteous Indian host appears, pepper pot in hand, to greet his guests. As with the peace pipe of the American Indian, the pepper pot cannot be refused without causing serious insult to the host. I tasted the concoction in the pepper pot at one village greeting, but that one taste lasted me the rest of my journey.

"Twenty-eight days after boarding a river boat at the Georgetown wharf, we were thrilled to catch a glimpse of Mount Roraima in the early morning mist. This was our goal, our destination. Here, on the remote frontier where British Guiana, Brazil, and Venezuela meet in a common boundary, we hoped to find the grave of a



When missionaries Baxter and Sutton finally reached the "Davis" Indians, this is where they set up headquarters. Any place where a hammock could be hung served as a hotel for the two travelers.

brave missionary and assure a primitive people that we had not forgotten their plea for help.

"With the broad outline of Roraima to spur us on, we marched steadily across the prairie until we came to a small hut near the base of the mountain. Here about a dozen adult Indians were living, and while we struggled with pepper pot hospitality, our interpreter inquired about Pastor Davis. Did the white-skinned missionary visit them? Did they recall hearing about his promise to return? In short, were they 'Davis' Indians?

"At first the older Indians appeared hesitant. They looked searchingly at us. But Hubbard kept repeating, 'These are the Davis men. They've come to visit you. They are your friends.' Finally they seemed to be reassured. 'Yes,' the chief replied, 'we remember Pastor Davis. We can take you to his grave.'

"With this, the Indians seemed to fully comprehend that we were, indeed, 'Davis' men. One by one they came up to us and put their arms around us in a touching demonstration of joy. They were eager to talk, and Hubbard was kept busy interpreting their expressions of happiness and gratitude.

"For our part, we were overwhelmed with the goodness of God in directing us to the very ones who needed our help. These Indians move their villages regularly, and are scattered across the broad prairie, having scant contact with one another. One of the great uncertainties of our planning was the length of time it might take to find representatives of the 'Davis' Indian tribe. Our worry was unnecessary. We had been directly led to those who could best help us in the accomplishment of our mission.

"We were anxious to get in touch with all the 'Davis' Indians in the area, and held a little council with our new friends as to the best means of reaching the tribe. Four young men volunteered to carry the news to the various villages scattered across the prairie. One went east, one south, one west, and one north. Before they left, they asked for matches.

"'Why?' we asked in surprise. 'Oh,' they replied, 'tomorrow we leave early, before sunrise. We want you to see how far we can travel in a day. At sunset we will set the prairie on fire, and you'll be able to see the smoke and know how far we've gone.'

"This was a novel idea, and we happily complied with their request. The savanna in this area was completely level. Even so, we were dubious of our ability to spot the promised signals. However, just as the sun was setting, one by one, four faint puffs

of smoke appeared letting us know the speed with which these runners had traveled. It was an incredible sight.

"While we waited for these messages to be delivered, Elder Baxter and I were happy to rest from the strain of our trip. Relaxing in our hammocks one evening, we were almost asleep when a few of the Indians gathered around and began to sing. At first we could not follow the tune, but as they continued, we recognized that old, familiar hymn, 'Shall We Gather at the River?'

"Tired as we were, our hearts were thrilled with this fresh evidence of the devotion to missionary work of Pastor Davis. I got out of my hammock and went to my baggage for my *Christ in Song* hymnbook. As soon as the Indians saw this book, they excitedly told Hubbard that it was just like the one Pastor Davis had used. This seemed to remove any lingering doubts that we were truly the Davis men so long promised.

"Later, a young Indian lad came up to me and placed his hand on my shoulder. His words, translated, were, 'I want to be a good man.' This sincere desire expressed so feelingly by an uncivilized jungle youth touched my heart deeply. It seemed to me that we were already richly compensated for the long wearisome journey we had undertaken."

• In Brief •

NORTH AMERICA

Atlantic Union

- C. A. Reeves, who is completing residence work for a doctorate at American University in Washington, D.C., on a Massey Foundation Fellowship, conducted revival meetings in Providence, Rhode Island, a few weeks ago.

- The first foreign-language church in the Northeastern Conference, a group of French-speaking believers was organized recently in Brooklyn, New York. The group came to New York from Haiti, and had been gathered together under the leadership of Rene Adrien. N. E. Ashby, principal of Northeastern Academy, is also working with the group.

- Workers of the New England Sanitarium and Hospital in Stoneham, Massachusetts, donated 67 pints of blood for the Red Cross blood bank, and thereby helped the town of Stoneham to go over its assigned quota.

Central Union

- The Missouri Conference closed the year 1957 with a membership of 4,268.

Additions by baptism and profession of faith during the year totaled 232 for the 16 districts. The tithes and mission offerings reached an all-time high. Two churches, St. Louis Central and McGee, were completed during the year. To date the 1958 Ingathering is \$5,000 more than the previous year.

- Nine men in the Omaha church of the Central States Conference graduated from the Red Cross Home Nursing Course under the instruction of Mrs. Leona Herrington.

- Colporteur sales for the first two months of 1958 show a gain of more than \$1,500 over last year for the Kansas Conference, according to D. L. Chappell, publishing secretary.

- W. A. Howe, Central Union MV secretary, was the main speaker at the youth rally in St. Louis, March 15. E. F. Sherrill, MV secretary of the Missouri Conference, planned the rally to encourage Community Services among the young people.

- H. L. Hampton of the Kansas Conference baptized nine people Sabbath, December 14, 1957. Eight were boys from churches in the district and one was the father of one of the boys. Faithful work of our laymen was rewarded when this friend and neighbor was baptized.

Columbia Union

- Members of the new executive committee of the New Jersey Conference, as elected March 2, include M. K. Eckenroth, chairman; W. M. Nosworthy, secretary; E. D. Calkins, T. P. Ipes, Boston Raith, Floyd Strunk, George Suhrie, Alex Besenyei, and Warren Durham.

- More than 3,000 persons attended the first meeting of a series of public evangelistic meetings conducted by E. E. Cleveland in the Capitol Arena, Washington, D.C. Elder Cleveland, an associate secretary of the Ministerial Association of the General Conference, is assisted by a large corps of workers from the Allegheny Conference and the Washington regional churches.

- Press workshops for local church pastors and press secretaries have been held in nearly every conference, reports D. A. Roth, union public relations secretary.

- R. R. Figuhr, president of the General Conference, and Honorable T. R. McKeldin, governor of Maryland, were the main speakers at the dedication service of the Hagerstown, Maryland, church in the Chesapeake Conference. The program was directed by T. N. Neergaard, pastor. Union and local conference officials also participated in the two-day homecoming and dedication program.

Lake Union

- The Chicago Heights and Harvey, Illinois, churches raised a total of \$2,110 and \$2,614, respectively, during the Ingathering campaign. Chicago Heights, with a membership of 68, collected \$1,626 in 15 nights, and Harvey, with a membership of 91, brought in \$2,200 in 12 nights.

- The 1958 Lake Region Conference MV officers' convention was held at the

Capitol Avenue, Indianapolis, church January 31 through February 2. The convention was attended by more than 100 delegates on Sabbath, nearly 90 of whom remained for the final session on Sunday.

North Pacific Union

● C. F. Kearbey opened a series of meetings at White Sulphur Springs, Montana, Sunday night, March 2. The Mount Ellis Academy choir was present to sing several numbers.

● Upper Columbia Academy recently added another department to its industries—custom upholstery. J. E. Nixon of Denver, Colorado, who is a skilled craftsman, has joined the school family, and will not only train student workers for the furniture department but will lead out in the much more complicated operation of custom work, including the production of new, built-to-order furniture and the more conventional reupholstering and restyling of furniture. A large department store in Spokane has agreed to give some of its work to the school shop.

● After ten years as assistant librarian at Walla Walla College, Ellenor Summerton is accepting a position as assistant librarian at the Loma Linda Division of the College of Medical Evangelists, beginning July 1.

● Dean F. A. Meier represented Walla Walla College at the Thirteenth National Conference on Higher Education, in Chicago, March 2-5.

● E. F. Cross, professor of engineering at Walla Walla College, appeared on KEPR-TV the evening of February 20 with three other members of the Washington Society of Professional Engineers. The panel discussed the causes of the engineer shortage.

Pacific Union

● W. T. Weaver, principal, reports the largest enrollment this year in the history of San Pasqual Academy. The choir, under the direction of J. D. Bledsoe, has a membership of 47 and has given a number of sacred concerts in the churches of the area. The 25-piece band, directed by Minor D. Plumb, gave its first off-campus concert of the school year in December at Barstow. Mrs. Russell Jensen, teacher of piano and stringed instruments, is director of the 14-piece orchestra. The orchestra plays for Sabbath school and has also given three concerts.

● A combined band and chorus of some 500 young people of junior high school age were featured in concert March 20 in San Gabriel. The event is sponsored by 14 church schools in the Southern California Conference and was coordinated by Lorne Jones, music coordinator for the conference department of education.

● Meade MacGuire spent a week in February giving a special series of studies in the Newport Harbor church in South-eastern California, reports R. G. Mote, pastor.

● Newbury Park Academy's enrollment

of 271 is an all-time high, according to L. W. Roth, principal.

Southern Union

● Baptisms in the Southern Union totaled 77 during the month of January.

● O. B. Gerhart, of the Alabama-Mississippi Conference, held a three-week revival recently in DeFuniak Springs, Florida. Six were baptized.

● Harold E. Metcalf and his family have joined the Georgia-Cumberland Conference corps of workers. He has been conducting meetings in Warner Robins, Georgia, and broadcasting on the radio there twice a day. He is now settled in Columbus, Georgia, where he will be in charge of the Columbus district.

● A pastor-evangelistic team has just been formed in the Kentucky-Tennessee Conference. Elder and Mrs. H. C. Brownlow have been joined by Brother and Sister Jack Darnall from the Upper Columbia Conference. A new conference evangelistic team has also been formed. The members of the team are Elder and Mrs. E. M. Chalmers, Brother and Sister G. P. Friesen, and Arthur Brewer. The Chalmers come from the New York Evangelistic Center and the Friesens come from the Montana Conference.

● W. J. Mitchell, of the South Central Conference, and his associates, L. W. Williams and James Jackson, have this year baptized 25 in their district in the Mississippi Delta besides building a new church and renovating another.

● In the Southern Union 7,628 children and youth are enrolled in 3 colleges, 3 nurses' training schools, 9 senior academies, 45 intermediate schools, and 159 elementary schools. This is a gain of 1,291 over the past five years, or an average gain of 258 students a year.

● A literature evangelist of the Kentucky-Tennessee Conference holds the top honors so far this year in Southern Union sales and deliveries. His sales have amounted to \$2,394.25 and his deliveries total \$2,394.25. Since last August, when Brother Eastep began selling our literature on the new pay-by-mail plan, his total earnings have been \$11,142.38.

● M. B. Elliston, Alabama-Mississippi home missionary secretary, and Doyle Phillips, district leader, held a short revival meeting in Prichard, Alabama, a few weeks ago. Four were baptized and three joined a baptismal class.

Southwestern Union

● A neat and compact church building near the village of Kansas, Oklahoma, was constructed two years ago. Sabbath, March 15, the Twin Oaks company was organized into a church. W. A. Dessain, president of the Oklahoma Conference, was the guest speaker.

● Between February 1 and March 3 five conference sessions were held in the Southwestern Union. All officers and departmental secretaries were returned to office. Some changes were made in committee personnel in each conference.

● L. G. Scales, pastor of the Keene

church and chaplain of Southwestern Junior College, conducted the Spring Week of Prayer at Union College, Lincoln, Nebraska.

● Dr. Russell Youngberg and Charles Thomas, of the College of Medical Evangelists, visited Southwestern Junior College recently on the second part of their 43-State, 19,000-mile tour. They were guest speakers at a chapel hour and a Friday evening service.

NOTICES

Spanish House at Pacific Union College

The Spanish department of Pacific Union College announces that a Spanish House will be conducted for current and prospective teachers of Spanish in Seventh-day Adventist secondary schools, during the 1958 summer session. The house will be held during the second term, July 13 to August 7.

For certain hours each day all participants will be together as a group in a model apartment in the Home Economics Department, and will take part in all-Spanish meals, worship, and other religious exercises, cultural talks and lectures, games, simple parliamentary procedures, Spanish films, and round-table discussions of problems and methods in the teaching of language. The program will be integrated with the work of regular courses, for which full credit may be earned.

Participants will have opportunity to assist in the selection of courses offered, so that offerings may best meet the needs of the greatest number. Further information may be obtained by writing to Dr. G. B. Taylor, Spanish House, Pacific Union College, Angwin, California.

Literature Requests

Mrs. Teadonico Llasos, Philippine Railway Station, Roxas City, P.I., wants a continuous supply of *These Times*, *Signs*, *Present Truth*, *Life and Health*, old Bibles, small books, and children's materials.

Barthley Cato, 18 Matapel St., Morvant, Trinidad, B.W.I., wishes a continuous supply of missionary literature.

WANTED: *Signs*, *Guide*, *Life and Health*, *Little Friend*, *Instructor*, *Primary Treasure*, *Present Truth*, *These Times*, tracts, Voice of Prophecy booklets, and Sabbath school supplies. Send to Ner C. Salpid, M'lang, Cotabato, P.I.

James Greene, Caranage, St. Georges, Grenada, B.W.I., desires *Signs*, *Reviews*, and all types of missionary literature, including picture cards for children.

Ireneo Z. Esto, P.O. Box 498, Manila, P.I., needs *Signs of the Times*, tracts, old Bibles, and small books.

E. L. Provost, Lionel Town P.O., Jamaica, B.W.I., requests a continuous supply of old Bibles, songbooks, *Reviews*, *Signs*, and other suitable missionary literature.

Church Calendar FOR 1958

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



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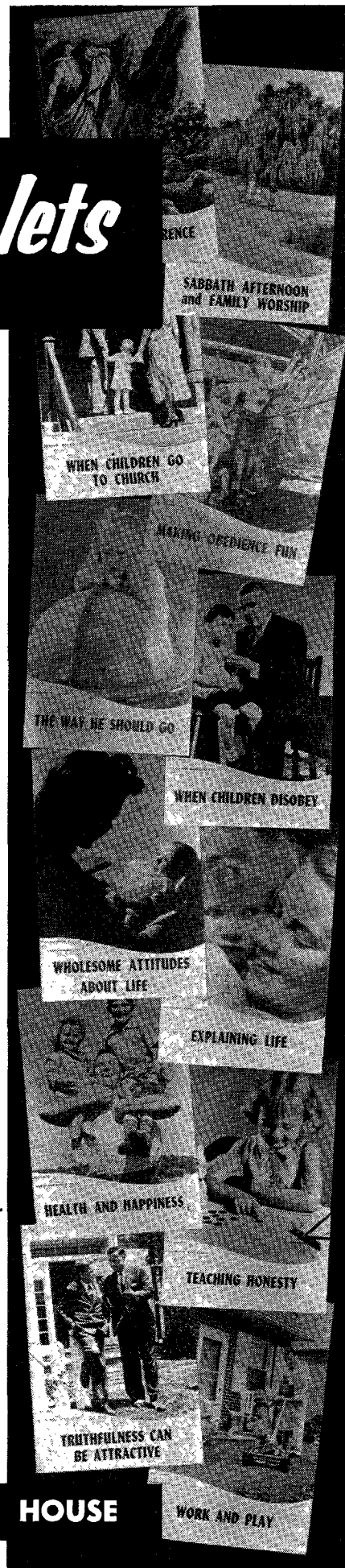
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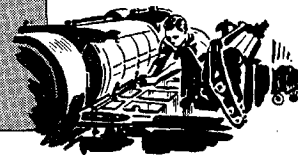
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As We Go to Press



From Home Base to Front Line

Mr. and Mrs. M. Wesley Shultz and child, recently of Caldwell, Idaho, sailed on the S.S. *Banda* from Seattle, Washington, March 10, en route to East Pakistan. Brother and Sister Shultz attended Gem State Academy, Caldwell, Idaho, and Walla Walla College, College Place, Washington. They graduated from the latter-named school in 1956. Mrs. Shultz' maiden name was Joan Adell Rader. She is a graduate nurse and has a B.S. degree in nursing education. Brother Shultz has a B.S. degree in industrial education. He has assisted as dean of men at Walla Walla College. His appointment is as education administrator and principal of the East Pakistan High School.

Dr. and Mrs. W. P. Ordelheide and four children, of La Salle, Colorado, sailed on the S.S. *President Taft* from San Francisco, California, March 11, going to Thailand. Prior to marriage Mrs. Ordelheide's name was Maxine Olive Hill. She is a registered nurse and has had four years' experience in nursing. Dr. Ordelheide completed the medical course at the College of Medical Evangelists in 1954. Since that time he has engaged in private practice. He has accepted a call to medical service in Haad Yai, Thailand.

Martha Rossier, of Union Springs, New York, sailed on the S.S. *Queen Elizabeth* from New York City, March 19, her destination being Uganda, East Africa. Miss Rossier has a B.S. in nursing education. She has had experience as a surgical nurse and superintendent of nurses. Her appointment is to the Ankole Mission Hospital, Uganda.

W. R. BEACH

In This Issue

On page one Siegfried H. Horn of the Seventh-day Adventist Theological Seminary takes REVIEW readers on a visit to western Asia Minor, where the seven churches of Revelation were located. This is the first of a series of articles on the seven churches. The series will be of special interest since the Sabbath school lessons this quarter deal with the book of Revelation. An authority on antiquities of the Near East, Dr. Horn conducted a group of forty Bible teachers, min-

isters, and Seminary students on a guided tour of the Holy Land and adjacent regions last summer. His trip a year before, in 1956, provides the background for the current series. Photographs by the author will appear with succeeding articles in the series.

On pages 16 and 17 we present the first installment of a two-part story on the finding of the site for Australasian Missionary College. Arthur L. White, secretary of the Ellen G. White Publications, gives a thrilling account of the providential way in which God led to the location of this important institution at Cooranbong, near Sydney, Australia. Recently Elder White spent several weeks at this college, teaching in the Extension School of the Theological Seminary conducted for workers of the Australasian Division.

Situation in Indonesia

A cable from the Far Eastern Division in Singapore says: **INDONESIAN WARFARE CONFINED SOUTH SUMATRA. NO CAUSE FOR ALARM. DAILY CONTACT U.S. CONSULATE.** [Signed] C. P. Sorensen.

Our work in the large island of Sumatra is organized into two mission fields. South Sumatra has six churches with 263 members. Pastor S. Ritonga is the president, and there are no overseas missionaries in this mission. Hostilities have largely centered in southern Sumatra, because of the oil fields there.

In the North Sumatra field we have a much larger work, with 89 churches and 3,474 members. A. M. Bartlett of Arlington, California, is the president and lives at Pematang Siantar. In this same area is R. A. Figuhr of Washington, D.C., principal of the North Sumatra Training School located near Pematang Siantar. In the large city of Medan, on the northwestern coast of Sumatra, the mission operates a dental clinic, under the direction of Dr. Nantje Twinjstra of the Netherlands.

Communications between Java and the outer islands are slow, even nonexistent in certain areas, and lack of specific information should not be interpreted to mean that our workers are in danger.

W. P. BRADLEY

National Oratorical Contest

The third National Oratorical Contest sponsored by the American Temperance Society will be held in the New York Center in New York City, Saturday night, April 12, and Sunday, April 13. The contest will be held in connection with the North American Division temperance secretaries' council.

W. A. SCHARFFENBERG

Southern Asia Division Invests First Explorer

Recently the MV Department has added the JMV Explorer Class to its activity program for boys and girls. J. F. Ashlock, MV secretary of the Southern Asia Division, reports as follows on an Investiture service in Poona:

"Among others invested was one Explorer. As far as our records show, this is our first Explorer. So on Friday evening, while the U.S.A. was launching its Explorer, we were launching our first in Southern Asia. Our junior youth did not make the headlines, but I predict when they do begin space travel, at the coming of Jesus, they will go faster and farther and accomplish more than all the missiles and rockets of the great powers."

L. A. SKINNER

Unhappy Postman Baptized in Italy

Near our Voice of Prophecy Bible Correspondence School office in Florence, Italy, is a mailbox where each day the correspondence course lessons are mailed. This mail is quite voluminous, and the postman who had to empty this mailbox finally became somewhat agitated over the heavy load. He copied the address of our Voice of Prophecy office and went to complain about the stuffed mailbox.

The unhappy postman was received kindly by the Bible school director, who explained our work and told him about the deep interest of the Italian people in the Bible course and radio broadcast. The postman was enrolled in the course, became a regular student, and some months later he and his wife were baptized in the Florence church.

ELMER R. WALDE